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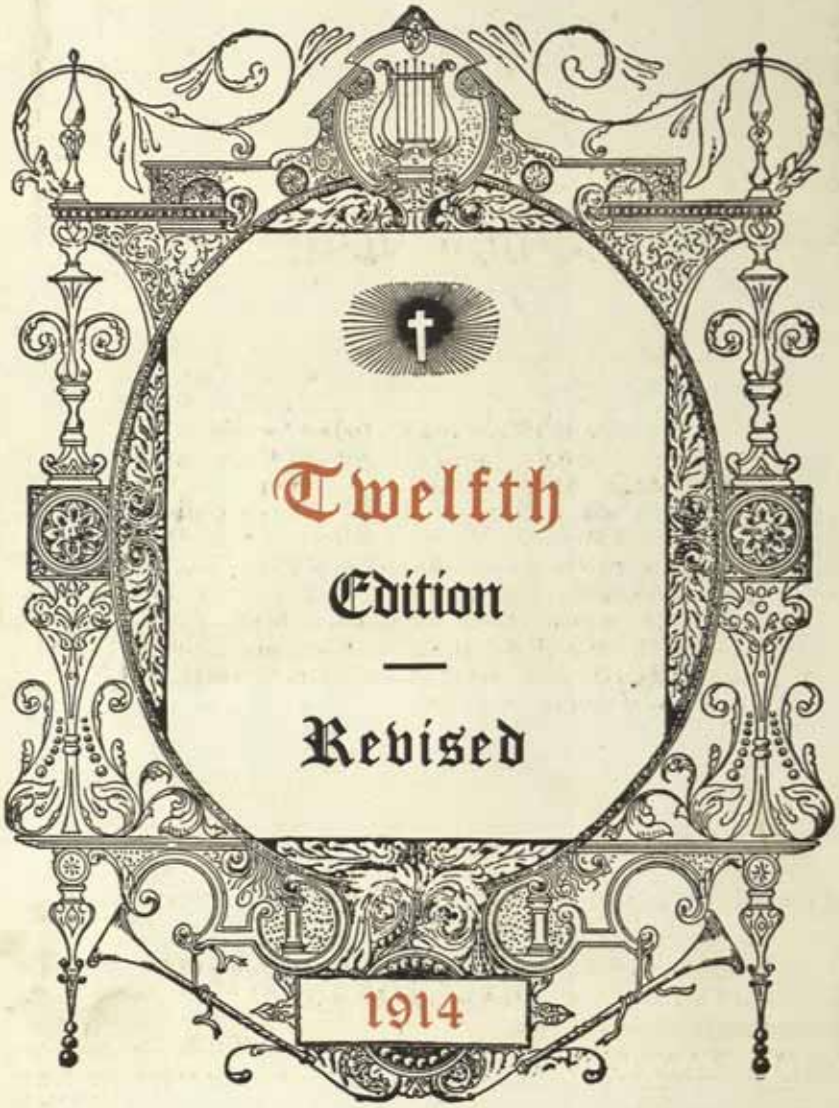

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The Book Of Magical Art, Hindu Magic and East Indian Occultism

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Secret Instruction *for* The Exclusive Use of True and Faithful Chelas (Disciples) in the Hindu Magic, Indian Occultism, Celestial and Natural Magic, Cabalistical Magic, Secret Hindu Magic, Magic Pentacles, the Manner of Constructing Them, Alchymical Magic. The conclusion of Hindu and Talismanic Magic, in Which is Fully Given the *Key* for the *Practice and Composition* of Hindu Amulets, Charms, Seals Requisite for the Perfection of all Talismanic, Ceremonial, Hindu and Celestial Magic, Invocation and Binding of Astral Spirits, Exorcisms, Enchantments, Benedictions, Conjurations, Clairvoyancy and Hindu Mediumship, etc.. etc.

The same being a most full and complete system of Occult Philosophy; Natural, Celestial and Ceremonial Magic; Conjurations of Spirits, etc. Arranged for publication in its present form and under the above title by *Dr. L. W. de Laurence, Noted Adept, Author and Publisher,*

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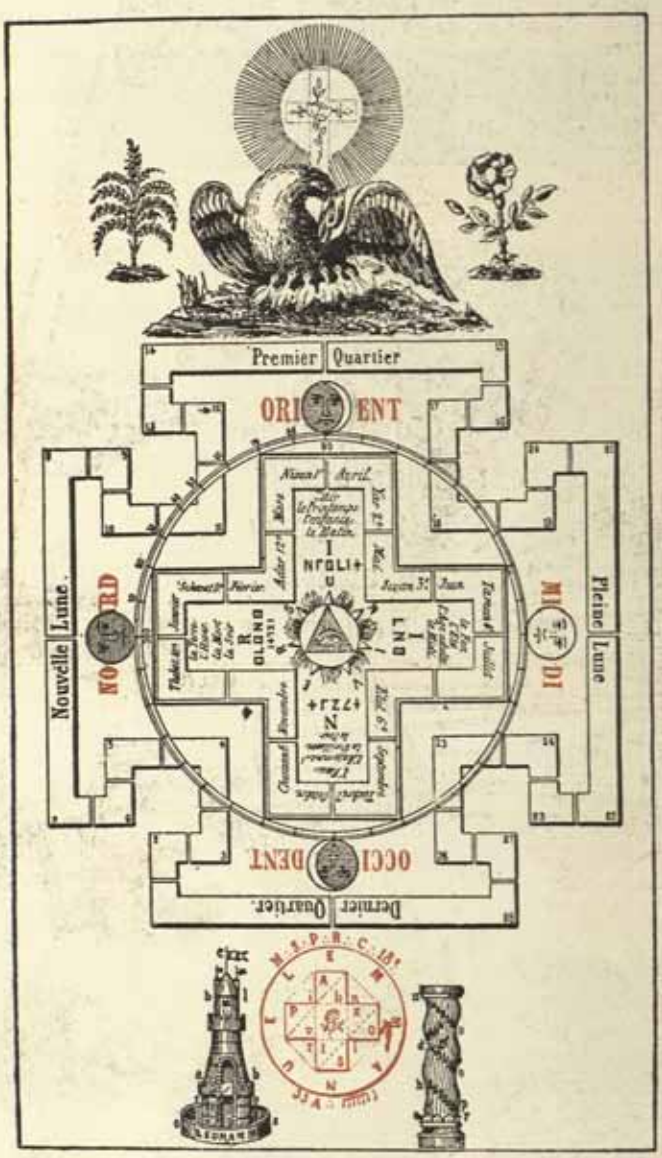
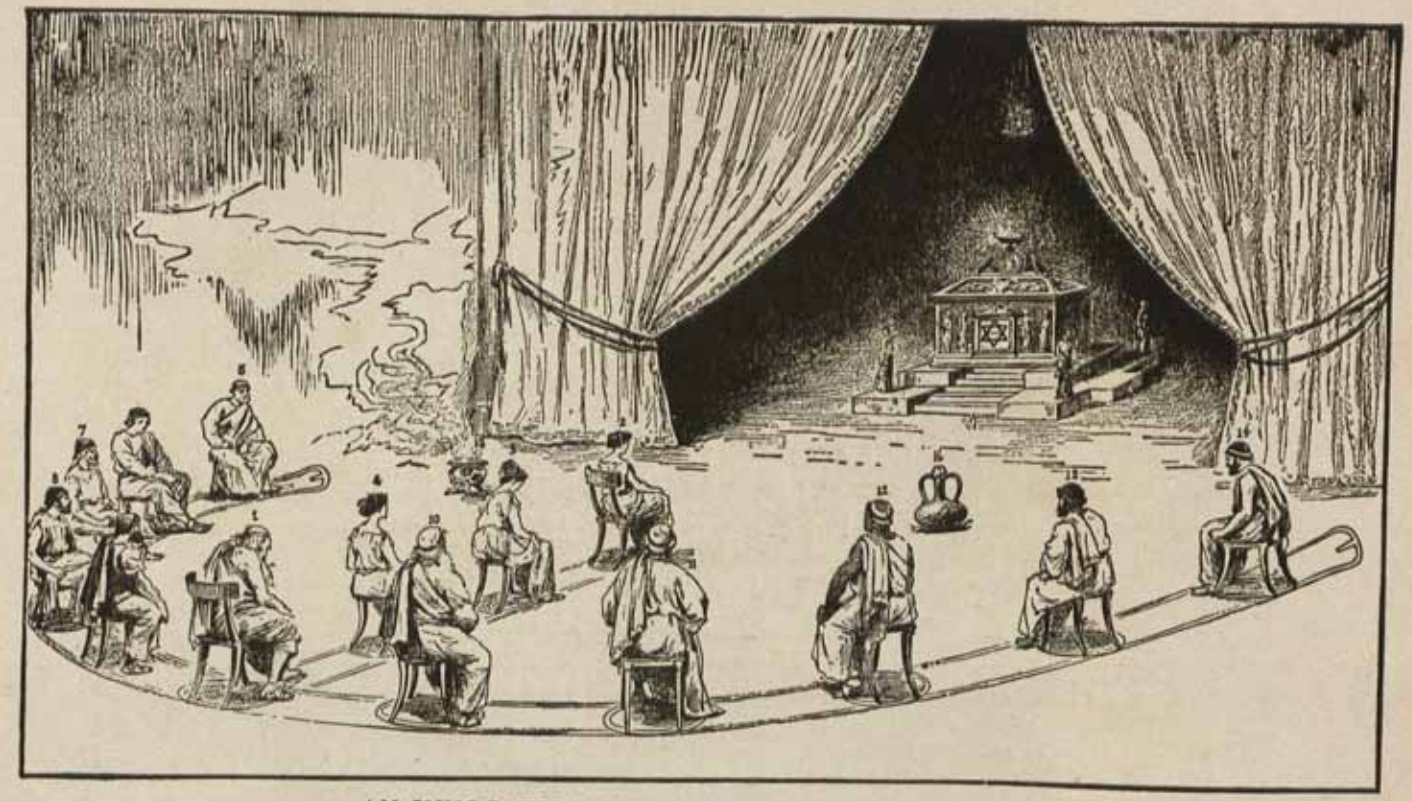
THE SEVEN WONDERS OF THE WORLD

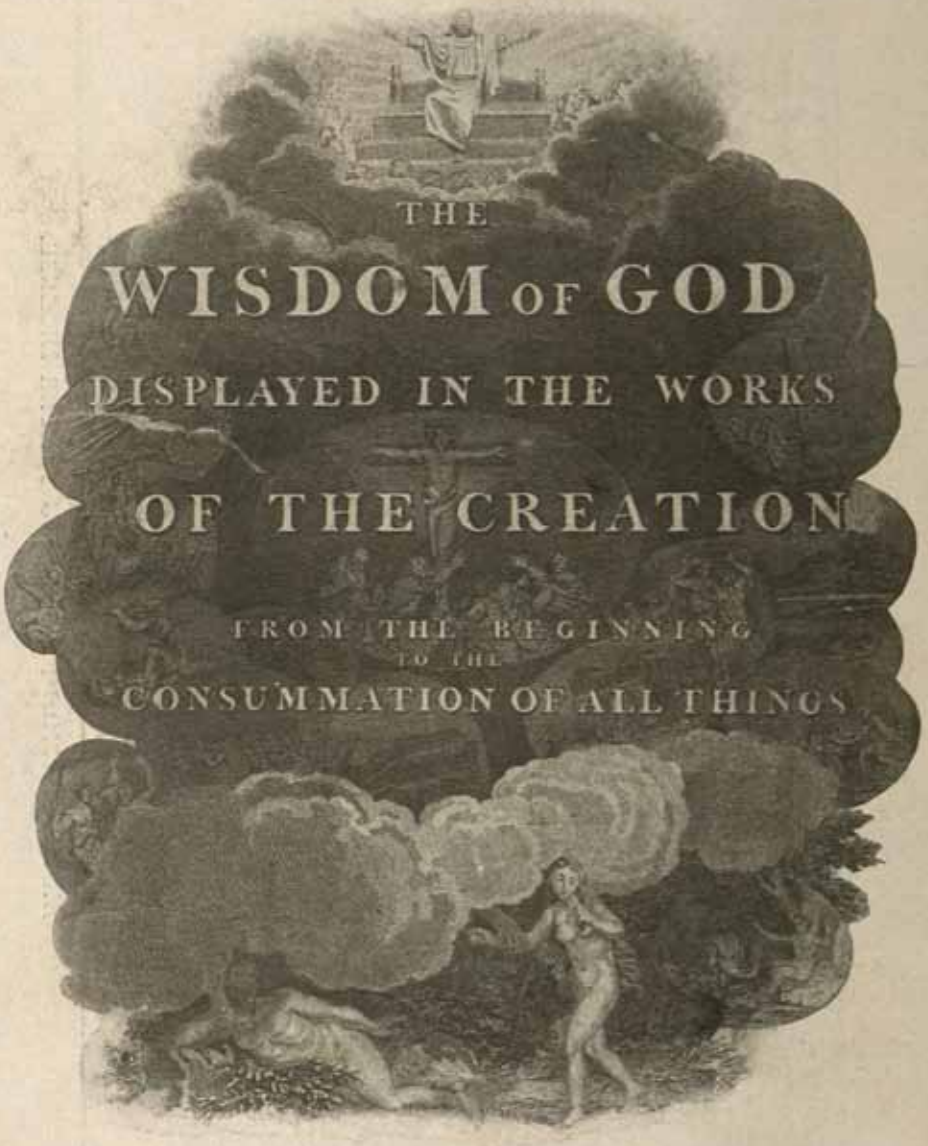
To the Adepts
and those Souls on the Astral Plane
who have
constantly advised, assisted and guided him
in all things
this Volume is Dedicated
by
the Author



THE PHILOSOPHICAL CROSS, OR PLAN OF THE THIRD TEMPLE



AN INVOCATION BY BURNING TEMPLE INCENSE.



THE WISDOM OF GOD, THE GREAT UNIVERSAL SPIRIT.

INSTRUCTING MAN IN THE WONDERS OF SPIRIT LIFE.

SPIRITUAL POWER ON THE ASTRAL PLANE.

A SOUL PASSING FROM EARTH TO SPIRIT LIFE.

A SILENT, PEACEFUL SOUL RESTING IN SPIRIT LIFE.

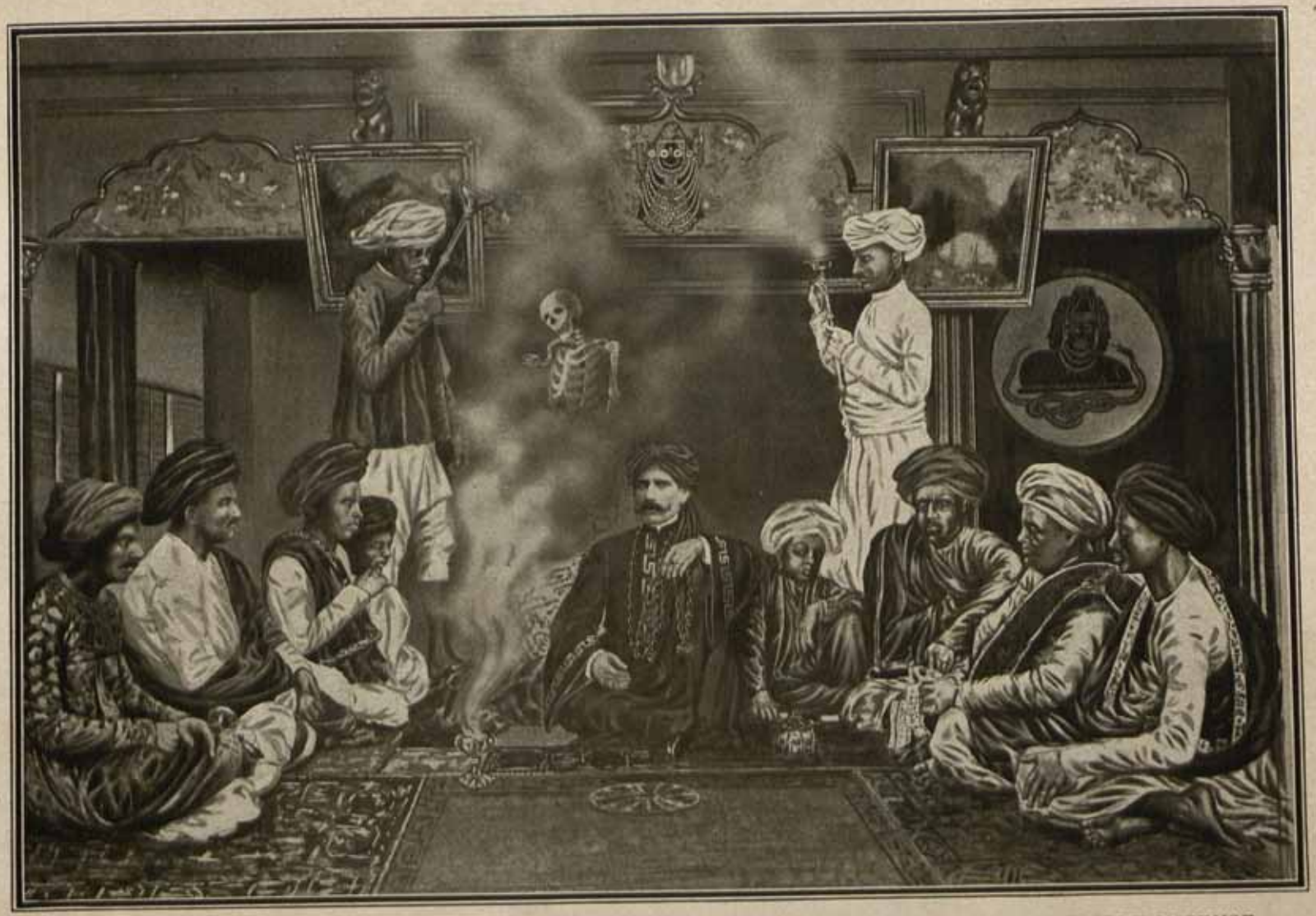
PROPELLING THE ASTRAL BODY INTO SPIRIT LIFE.

A SCENE IN SPIRIT LIFE.

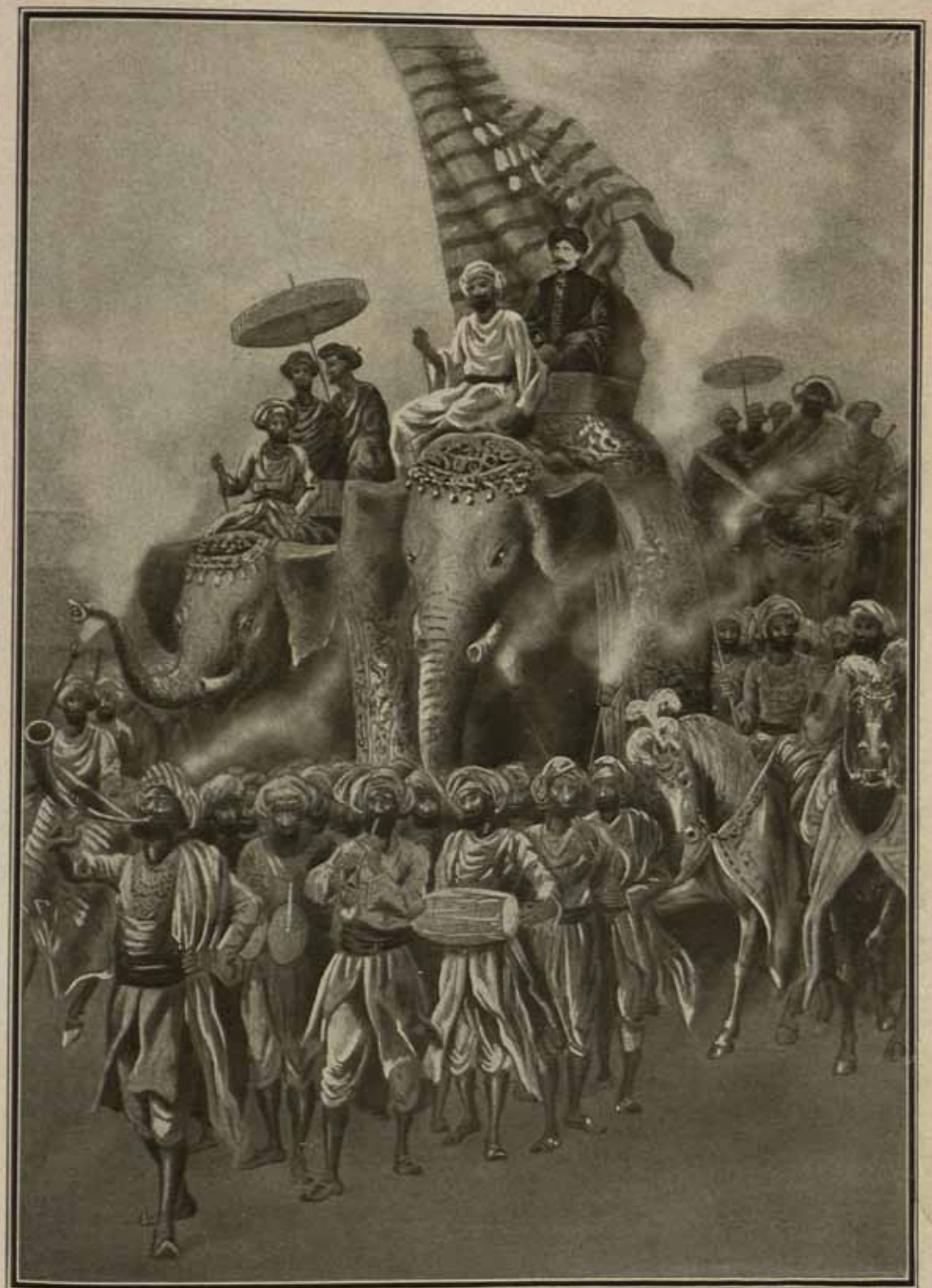
BINDING AN EVIL SPIRIT.

A BAD SPIRIT CASTING AN EVIL INFLUENCE.

BURNING SECRET HINDU DRUGS FOR INVOKING MAGICAL POWERS.



DR. de LAURENCE AND HIS BROTHER ADEPTS GIVING AN INVOCATION BY BURNING TEMPLE INCENSE.

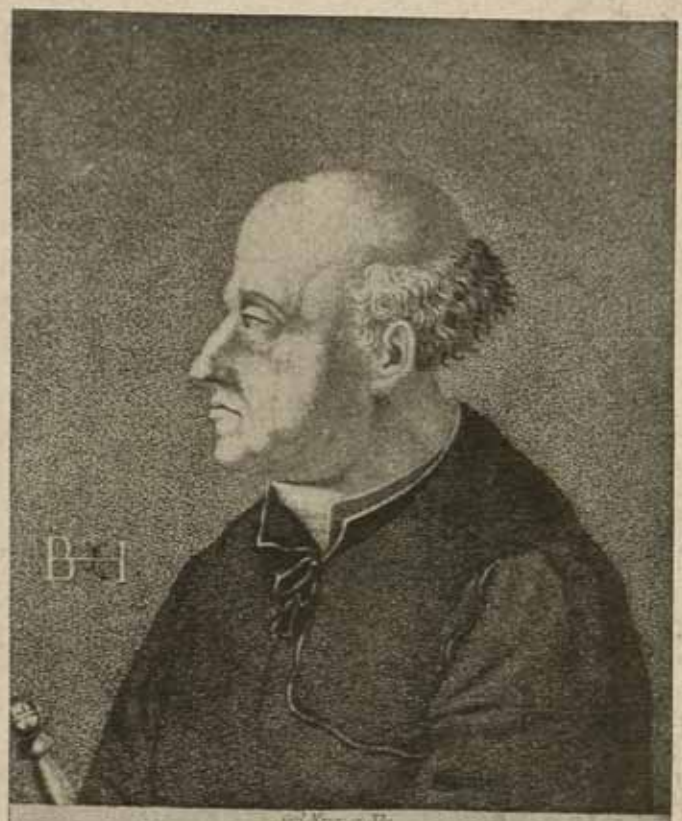


DR. de LAURENCE, MASTER LAMA.

SPIRITUAL LIFE BEYOND THE GRAVE

The sculptured group, shown above, symbolizes, in the face of the aged woman, the spiritual influence of her loved ones beyond the grave, and, in bowed figure of her husband, the need of higher spiritual influence for his elevation and enlightenment.

Continued on next page. (48-I.)



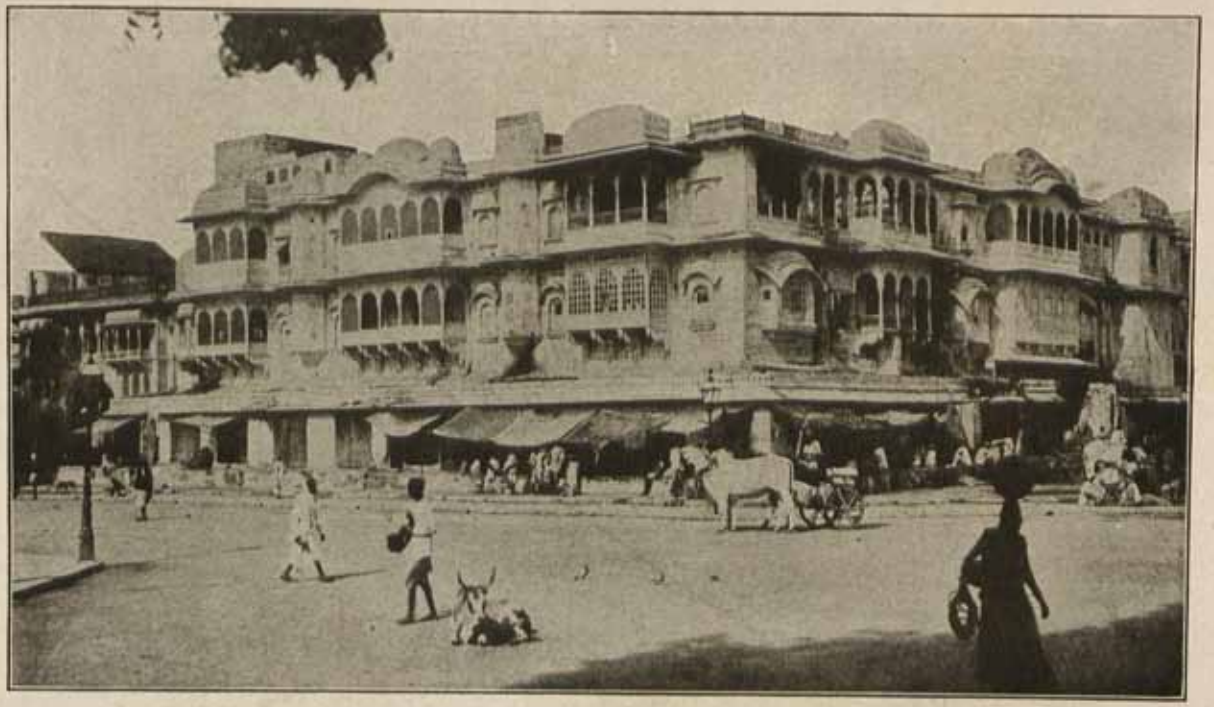
Theophrastus Paracelsus.

Es sind den Menschen mancherley Gaben gegeben von Gott, einem jeden nach seiner Wirkung aber durch einen Geist.
1 Corinth 12

Gleich wie Purver in der Mahlerei
Also dieses in der Feuerey
Vor und nach ihnen niemand traut
Drum ihrer Kunst ihnen gleichet hat
Muss er darum vom Teufel sein?
Das sey ferne; ach nein, ach nein.

1574

A STREET SCENE AT BOMBAY, INDIA.



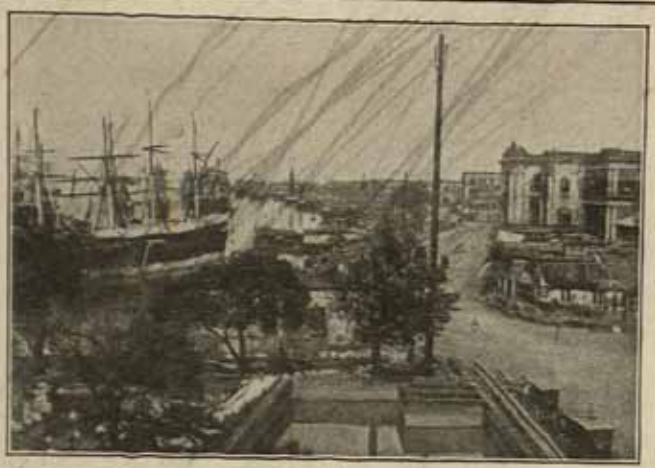
SHOWING A CORNER IN JEYPORE, INDIA.

SHOWING A CORNER IN DELHI, INDIA.

SCENES IN INDIA

MADE FROM ACTUAL PHOTOGRAPHS

To the Right
is Shown
The Strand,
Calcutta, India

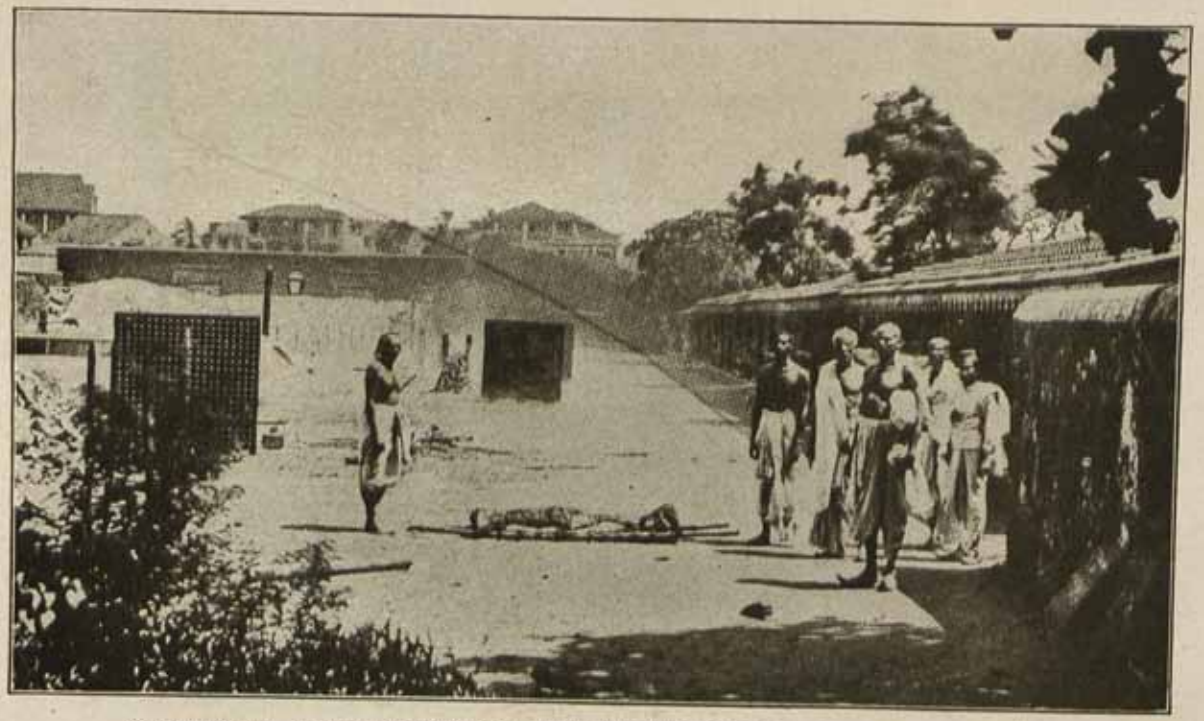


SCENES IN INDIA

Above is Shown
Elphinstone Circle,
Bombay, India

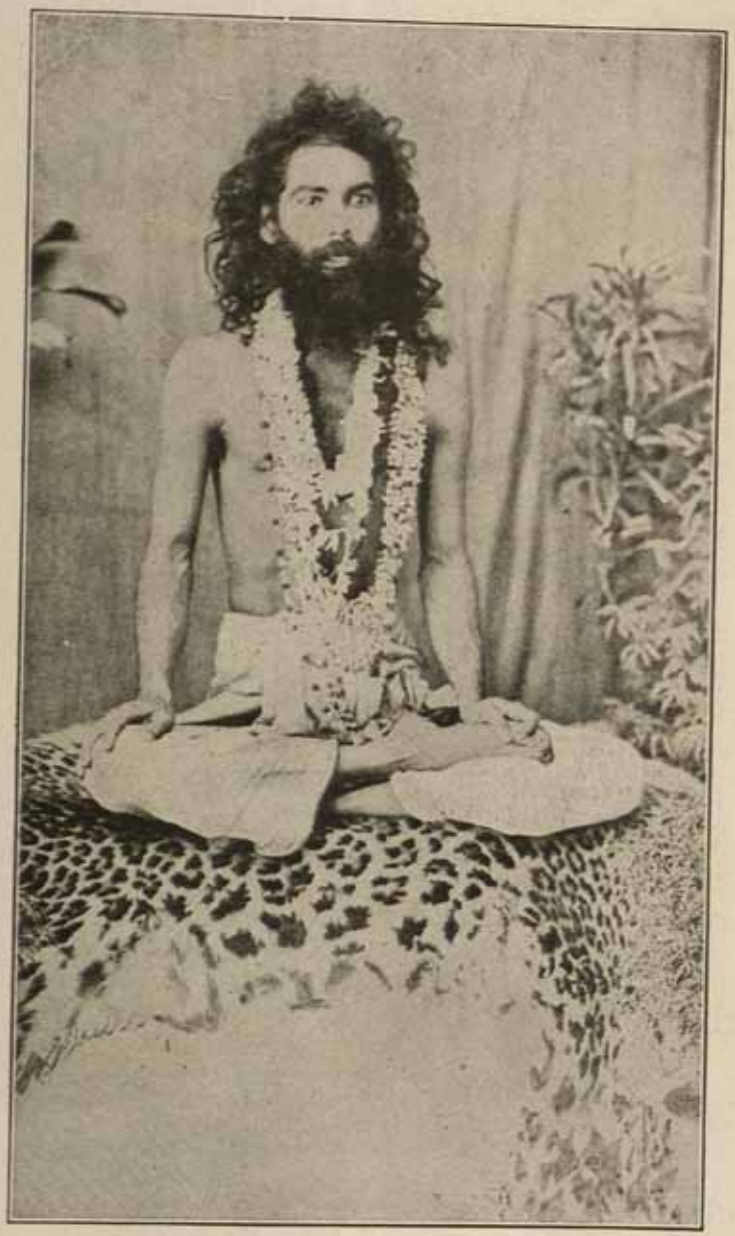
Above is Shown a Ghaut at Benares, India

HUTHI SINGH'S TOMB AT AHMEDABAD, INDIA.



SHOWING A BODY READY FOR THE FUNERAL PYRE AT BOMBAY, INDIA.

"KIM," THE CELLA, AND THE OLD HINDU LAMA WHO SOUGHT THE WAY AND THE TRUTH AND THE LIGHT.



A HINDU ASCETIC OF BENARES, INDIA.

Saturday 7

Cafsiel

Ruler

Cassiel

EVIL SPIRITS OFTEN APPEAR IN THE ABOVE FORM.

EVIL SPIRITS, EARTH BOUND.

EVIL SPIRITS, EARTH BOUND.

EVIL SPIRITS, EARTH BOUND.

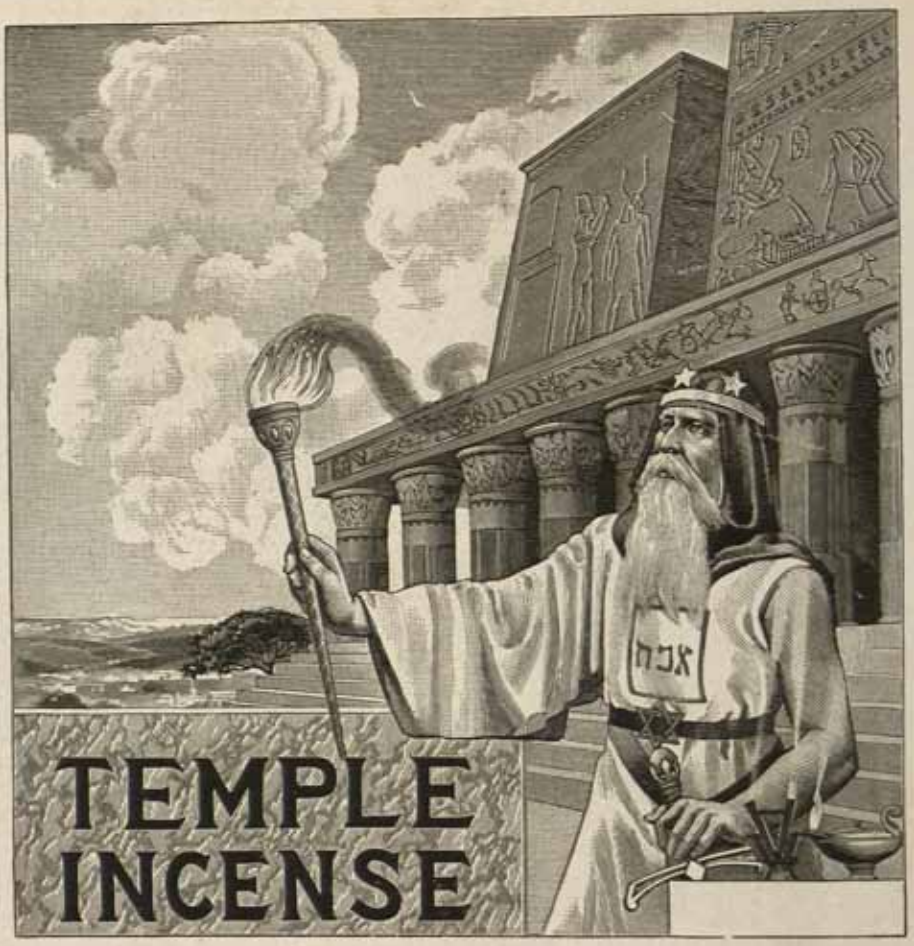
EVIL SPIRITS, EARTH BOUND.

HINDU SNAKE CHARMING.

HINDU AND EGYPTIAN CRYSTAL GAZING.

BY THE AID OF ONE OF THESE FINE PERFECT GAZING CRYSTALS YOU MAY ACQUIRE THE GIFT OF CLAIRVOYANCE AND MEDIUMSHIP, AND THEREBY BECOME ACQUAINTED BY EXALTED VISION WITH MANY OF THE MYSTERIOUS PHENOMENA OF SPIRIT LIFE AND THE ASTRAL PLANE.

Temple Incense
For Invocations



ANCIENT TEMPLE AND CEREMONIAL INCENSE

TRES SCHOLA, TRES COESAR TITVLOS DE-
DIT; HÆC MIHI RESTANT,
POSSE BENE IN CHRISTO VIVERE. POSSE MORI
MICHAEL MAIERVS COMES IMPERIALIS CON-
SISTORII *etc.* PHILOSOPH. ET MEDICINARVM
DOCTOR. P C C NOBIL. EXEMPTVS FOR OLIM
MEDICVS CÆS. *etc.*

[by J. Braun]

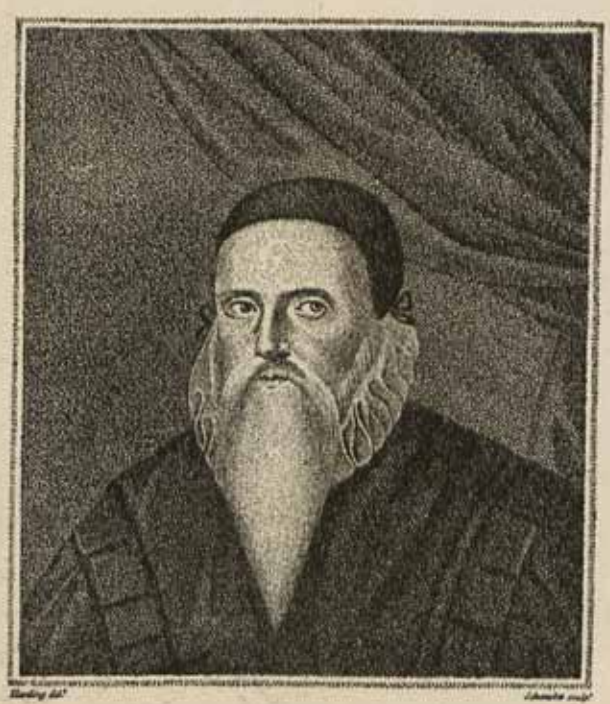
PORTRAIT OF
MICHAEL MAIER.

PORTRAIT OF ROBERT BOYLE.

PORTRAIT OF
JACOB BOEHME.

COMTE de CAGLIOSTRO.

PORTRAIT OF EDWARD KELLEY.



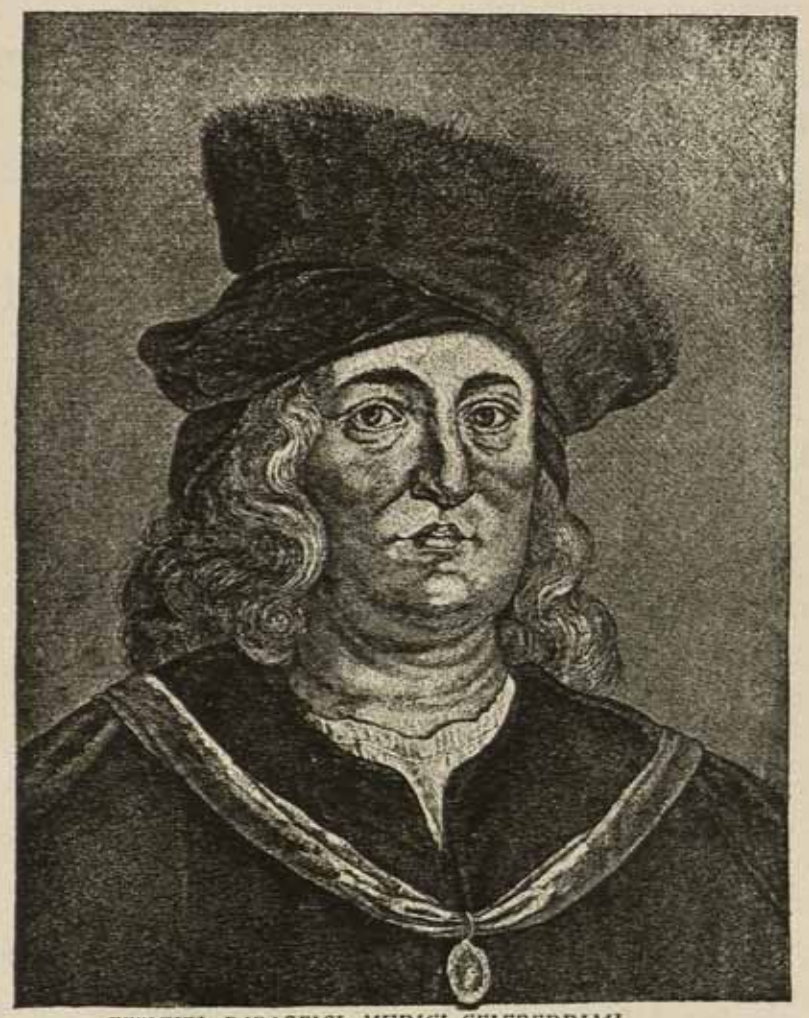
PORTRAIT OF JOHN DEE.

PORTRAIT OF THOMAS AQUINAS.

PORTRAIT OF NICOLAS FLAMEL.

PORTRAIT OF
ALBERTUS MAGNUS.

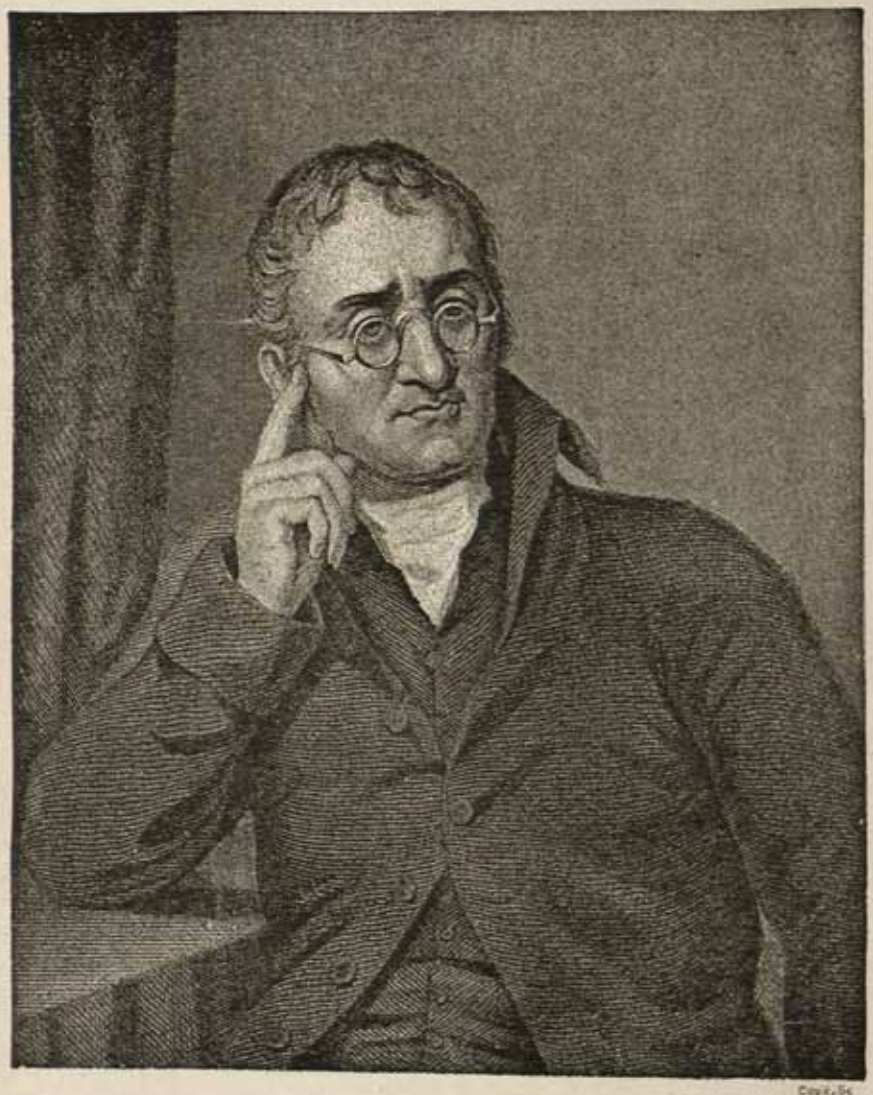
IOHANNES FRIDERICUS HELVETIUS,
ANHALTINUS CÖTHÖNENSIS DOCTOR atq;
Practicus Medicinæ HAGÆ COMITIS Æt 30. Ao 1663
Contra vim Mortis est panacea Patrum Jesse mea.



EFFIGIES PARASELCI MEDICI CELEBERRIMI

PARACELSUS

PORTRAIT OF PARACELSUS



PORTRAIT OF JOHN DALTON.

PORTRAITS OF
J. B. AND F. M. VAN HELMONT.
(From the Frontispiece to J. B. van Helmont's *Ortus*.)

THE ONLY PORTRAIT OF ELIPHAS LEVI EVER PUBLISHED IN THE UNITED STATES.

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PORTRAIT OF ÉLIPHAS LÉVI, TAKEN AFTER DEATH

The Disciple of Occultism

"I recognize a power, subtle, deep,
Disturbing, and aggressive, which shall sweep
All Materialism down."
A strange power through me thrilling,

Almost too marvelous too utter, filling
My heart with awe; a reverence o'er me stealing
For what I see before, quite clear revealing
That I, to-day, upon the threshold standing

Of some new era, change complete demanding
In methods old, of thought; and this assembling,
From Spirit life, shows human creeds are trembling;
My soul quivers, the material bonds are breaking,
Occult Powers are hastening; history is making.

—Dr. L. W. de Laurence.

Brotherhood of Mystics

Every soul will rest at some mile-post in life
Those never ending, unnumbered, unknown points
All void, vacant, and dark.
Yet, be still for, as the soul looks once more

A multitude assembled;
Unnumberable Astral souls reveal a force Supreme,
Invincible for human advancement,
The annulment of man-made law;

The concert uplifting and educating of humanity.
Listen, Oh ye capable brothers, for out of darkness
Comes this mystic message.

—Dr. L. W. de Laurence.

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NEW REVISED EDITION OF THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM

THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM was originally published in the United States in the year 1898. For many years this famous work has been difficult to obtain, and has only been available in the form of a reprint from worn plates at a price ranging from twelve to fifteen dollars.

In deciding to issue the present edition at a low price the publishers feel that they are meeting the wishes of an ever widening class of *occult* students.

The present edition has been revised and enlarged by *Dr. de Laurence.* Obvious *orthographical* and *grammatical* errors have been corrected, and *Greek* and *Hebrew* phrases have been revised.

The sincere and honest *occult* student will find this work the best of its kind that ever come unto the hand of man, and he who is faithful and deserving of the teachings of this GREAT MASTER WORK will be helped accordingly.

However, the student is admonished in the beginning, that he must study this book with an earnest heart, and that he can never understand its hidden meaning only through study and meditation.

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The Publishers.

THE INDIAN AND JAPANESE MYSTERY OF UNIVERSAL EQUILIBRIUM AND THE EGYPTIAN PANTOMORPHIC IYINX

Preface To Book One.

This Preface Should Be Carefully Read By The Student.

IN this *Volume,* which I have written chiefly for the information of those who are guileless and indefatigable in their inquiries into *True Occultism, Magical Art,* and the *"Spiritual Power"* of the human *Soul.* I have, at a vast labor and expense, both of time and charges, collected whatsoever can be deemed valuable and rare, in regard to the subject of *Hindu* and *Natural Magic, Indian Occultism*—the *Cabala—Celestial* and *Ceremonial Magic—Alchymy* and *Spiritism;* and have divided it into *Two Books,* sub-divided into *Chapters.* In this *Volume* will also be found a biographical account of those great men who were famous and renowned for their knowledge; showing upon whose authority this Science of Art *Magic* is founded, and upon what principles. To which I have annexed a great variety of notes, wherein I have impartially examined the probability of the existence of *Magic, both of the good and bad species,* in the earliest, as well as in the latter, ages of the world. I have exhibited a vast number of rare experiments in the course of this *Treatise,* many of which, delivered in the beginning, are founded upon the simple application of actives to passives; the others are of a higher *Astral Influence.*

In my history of the lives of *Great Philosophers,* I have omitted nothing that can be called interesting or satisfactory. I have taken my historical characters from those *Philosophers* and *Adepts* most deserving of credit; I have given an outline of the various reports tradition gives of them; to which are annexed notes, drawn from the most probable appearance of truth, impartially describing their characters and actions; *leaning neither to the side of those who doubt everything, nor to them whose credulity takes in every report to be circumstantially true.*

At this time, *Hindu Magic, Indian Occultism* and *Spirit Art* are more investigated than for a century past, during which space they have been almost totally neglected; but men becoming more enlightened, they begin to consider the extraordinary effects that were wrought by ancient philosophers, in ages that were called dark. Many, therefore, have thought that time, nature, causes, and effects, being the same, with the additional improvements of mechanical and liberal arts, we may, with *their knowledge of Nature,* surpass them in the producing of wonderful effects; for which cause many men are naturally impelled, without education or other advantage, to dive into the contemplation of *Hindu Magic*

and *Indian Occultism;* but the study thereof being at first difficult, they have recourse to lay out a great deal of money in collecting various books. To remedy this inconvenience and expense, I have herewith combined with *The Great Book of Magical Art,—The Book of Secret Hindu, Ceremonial and Talismanic Magic,* as Book Two will show, presuming that my labors herein will meet with the general approbation of either the student or disciple: for whose use and instruction it is now published.

But to return to the subject of this Volume; I have, in Chapter Four, fully explained what *Natural Magic* is; and have shewn that, by the application of *actives to passives,* many wonderful effects are produced that are merely natural, and done by manual operations. I have procured every thing that was valuable and scarce respecting this department of my work, which I have introduced under the title of *"Natural Magic";* and a variety of my own experiments likewise. In the possession of this work, the laborious and diligent student will find a complete and delectable companion; *so that he who has been searching for years, for this author and the other, will in this Volume find the marrow of them all.*

But I would advise, that thee do not depend too much upon *thy own wisdom* in the understanding of these mysteries; for all earthly wisdom is foolishness in the esteem of the power within thy own *soul* (God)—I mean all the wisdom of man, which he pretends to draw from any other source than the Spiritual power within his own soul, *which is God.*

I have in Chapter Six, of Book One, treated of the Art called the *Constellatory Practice,* or *Talismanic Magic;* in which I fully demonstrate the power and efficacy of *Talismans,* so much talked of, and so little understood by most men: I therefore explain, in the clearest and most intelligible manner, how *Talismans* may be made for the execution of various purposes, and by what means, and from what source they become vivified, and are visible instruments of great and wonderful effects. I likewise shew the proper and convenient times; under what constellations and aspects of the planets they are to be formed, and the times when they are most powerful to act; and, in the next place, I have taught that your own spirit is the vehicle of celestial attraction, transferring celestial and spiritual virtue into *Seals, Images, Amulets, Rings, Papers, Glasses, &c.* Also, I have not forgot to give the most clear and rational illustration of *sympathy* and *antipathy—attraction* and *repulsion. I have likewise proved how cures are performed by virtue of sympathetic powers and medicines*—by *seals, rings,* and *amulets,* even at unlimited distances, which I have been witness of and am daily confirmed in the true and certain belief of. I know how to communicate with any person, and to give him intimation of my purpose, at a hundred or a thousand miles distance; but then a preparation is necessary, and the parties should

have their appointed seasons and hours for that purpose; likewise, both should be of the same firm constancy of mind, and a *disciple* or brother of this *Art.* There is also given methods whereby a man may receive true and certain intimation of future things (by dreams), of whatsoever his mind has before meditated upon, himself being properly disposed. Likewise, there is recited the various methods used by the *Hindu Adepts* and *Yoghees* for the invocation of *astral spirits,* by *circles, crystals, &c.;* their forms of *exorcism, incantations, orations, bonds, conjurations;* and have given a general display of the *instruments* of their *Art;* to all of which I have subjoined notes, endeavoring to point out the difference of these *Arts,* so as to free the name of *Magic* from any scandalous imputation; seeing it is a word originally significative not of any evil, but of every good and laudable science, such as a man might profit by, and become both wise and happy; and the practice so far from being offensive to truth or man, that the very root or ground of all *Magic* takes its rise from within the human soul, viz.—"The fear of God (*life*) is the beginning of all wisdom;"—and charity is the end: Wisdom is the beginning of *Magic;* for *Magic* is *wisdom,* and on this account the wise men were called *Magi.* The *magicians* were the first *Christians;* for, by their high and excellent knowledge, they knew that that *Savior* which was promised, *was now born man*—that *Christ* was our *Redeemer, Advocate,* and *Mediator;* they were the first to acknowledge his glory and majesty; therefore let no one be offended at the venerable and sacred title of *Magician—a title which every wise man merits while he pursues that path which Christ himself trod, viz., humility, charity, mercy, fasting, praying, &c.;* for the true *magician* is the truest *Christian,* and nearest *disciple* of *Jesus,* who set the example every *Occult student* must follow; for he says—*"If ye have faith, &c.";* and *"This comes not by fasting and prayer, &c.";* and *"Ye shall tread upon scorpions, &c.";* and again *"Be wise as serpents, and harmless as doves."*—Such instructions as these are frequently named, and given in every *Occult Temple.* Likewise, all the *Apostles* confess the power of working miracles through faith in the name of *Jesus Christ,* and that all wisdom is to be attained through him; for he says, *"I am the light of the world!"*

I have thought it advisable, likewise, to investigate the power of numbers, their sympathy with the Divine names of spirits: and, seeing the whole universe was created by number, weight, and measure, there is no small efficacy in numbers. Because nothing more clearly represents the *Divine Essence* to human understanding than numbers; seeing that in all the Divine holy names there is still a conformity of numbers, so that the conclusion of Book One forms a complete system of mathematical *Magic;* in which I have collected a vast number of *secret seals* from the famous *Hindu Masters,* and likewise from my *Brother Adepts,* noting

them particularly, as I have found them correspondent with true science on experiment.

Chapter Eight, in BOOK ONE, forms a complete treatise on the mysteries of the *Cabala* and *Ceremonial Magic;* by the study of which, a student *who can separate himself from material objects, by the mortification of the sensual appetite,* abstinence from *drunkenness, gluttony,* and other *bestial passions,* and who lives pure and temperate, free from those actions which degenerate a man to a brute, may become a recipient of Divine light and knowledge; by which they may foresee things to come, whether to private families, or *kingdoms,* or *states, empires, battles, victories, &c.;* and likewise be capable of doing much good to their fellow-creatures: *such as the healing of all disorders,* and assisting with the comforts of life the unfortunate and distressed.

I have spoken largely of *prophetic dreams* and visions in my *Cabalistic Magic,* and have given the tables of the *Cabala,* fully set down for the information of the wise; some few most secret and terrible things being reserved by the Author for his *personal pupils only,* not to be taught by publication or by correspondence.

Chapter Ten, in BOOK ONE, gives a complete *Ancient Biographia* which has been the result of much labor in acquiring. Therefore, those who wish to benefit in these *Magical* studies, must shake off the drowsiness of worldly vanity, all idle levity, sloth, intemperance, and lust; so that they may be quite *clean, pure, and free from every distraction and perturbation of mind, and worthily use the knowledge he obtains from his labors.*

Therefore, my good friend, whosoever thou art, that desirest to accomplish these things, be but persuaded first to apply thyself to the ETERNAL WISDOM, entreating wisdom to grant thee understanding, *then seeking knowledge with diligence,* and thou shalt never repent thy having taken so laudable a resolution, but thou shalt enjoy a secret happiness and serenity of soul, which the world can never rob thee of.

Wishing thee every success imaginable in thy studies and experiments, hoping that thou wilt use the benefits that thou mayest receive to the honor of thy *Creator* and my *Brother Adepts* both in *Spirit* and *Earth Life* who have so ably assisted me in placing this knowledge before thee my friend and for the benefit of thy neighbor, in which exercise thou shalt ever experience the satisfaction of doing thy duty; remember my instructions—*to be silent; talk only with those worthy of thy communication—do not give pearls to swine; be friendly to all, but not familiar with all; for many are—wolves in sheep clothing.*

Dr. L. W. de Laurence.

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Introduction To Book One.

IT has been a subject of ancient dispute whether or not the stars, as second causes, do so rule and influence man as to ingraft in his nature certain *passions, virtues, propensities, &c.,* and this to take root in him at the very critical moment of his being born into this *vale of misery and wretchedness;* likewise, if their site and *configuration* at this time do shew forth his future passions and pursuits; and by their revolutions, transits, and directed aspects, they point out the particular accidents of the body, *marriage, sickness, preferments, and such like;* the which I have often revolved in my mind for many years past, having been at all times in all places a warm advocate for *Stellary Divination,* or *Astrology*: therefore in this place it is highly necessary that we examine how far this influence extends to man, seeing that I fully admit that man is endowed with a free-will, which the stars in no way can counteract. And as there is in man the power and apprehension of all *divination,* and wonderful things, seeing that we have a complete system in ourselves, therefore are we called the *microcosm,* or little world; for we carry a heaven in ourselves from our beginning, for God, the Soul and Universal Spirit of all things, hath sealed in us the image of the Creator; and of all created beings we are the epitome, therefore we must be careful, lest we confound and mix one thing with another. Nevertheless, man, as a pattern of the great world, sympathizes with it according to the stars, which are set for times and seasons, and not as causes of this or that evil, which may pervade kingdoms or private families, although they do in some measure foreshew them, yet they are in no wise the cause; therefore I conceive in a wide different sense to what is generally understood that "Stars rule men, *but a wise man rules the stars:*" to which I answer that the stars *do not rule men,* according to the vulgar and received opinion; as if stars could stir up men to murders, seditions, broils, lusts, fornications, adulteries, drunkenness, &c., which the common astrologers hold forth as sound and true doctrine; because, they say, *Mars* and *Saturn,* being conjunct, do this and much more, and many other configurations and afflictions of the two great infortunes (*as they are termed*), when the benevolent *Planets Jupiter* and *Venus* happen to be detrimented or afflicted; therefore, then, they say men influenced by them are most surely excited to the commission of the vices before named; yet a wise man may, by the liberty of his own free-will, make those affections and inclinations void, and this they

call "To rule the stars"; but let them know, according to the sense here understood, first, it is not in a wise man to resist evil inclinations, but of the grace of his soul, and we call none wise but such as are endued with grace; for, as I have said before, all natural wisdom from the hands of man is foolishness in the sight of God (soul); which was not before understood to be a wise man fenced with grace; for why should he rule the stars, who has not any occasion to fear conquered inclinations?—therefore a natural wise man is a subject to the slavery of sin as others more ignorant than himself, yet the stars do not incline him to sin. It is the greatest absurdity to suppose the stars, by a continual inclining of us to this or that misdeed, should be our tempters, which we eventually make them, if we admit they cause inclinations; but know that it is not from without, but within, by sin, that evil inclinations do arise, *"Out of the soul of man proceed evil cogitations, adulteries, thefts, murders, &c."* Because as the apprehension of all celestial virtues are sealed in the soul and spirit of man; so when man becomes depraved by sin and the indulgence of his gross and carnal appetite, he then becomes the seat of the *Infernal Powers,* which may be justly deemed a hell; for then the bodily and fleshly sense obscures the bright purity and thinness of the spirit, and he becomes the instrument of his *spiritual enemies* in the exercise of all infernal lusts and passions.

Therefore it is most necessary for ye to know that ye are to beware of granting or believing any effects from the influences of the stars more than they have naturally; because there are many whom I have lately conversed with, and great men, too, in this nation, who readily affirm that the *stars* are the causes of any kinds of diseases, inclinations, and fortunes; likewise that they blame the stars for all their misconduct and misfortunes.

Nevertheless, I do not by these discourses prohibit or deny all influence to the stars; on the contrary, I affirm there is a natural *sympathy* and *antipathy* amongst all things, throughout the whole universe, and this I shall shew to be displayed through a variety of effects; and likewise that the *stars, as signs,* do foreshew great *mutations, revolutions, deaths* of great *men, governors* of *provinces, kings* and *emperors;* likewise the *weather, tempests, earthquakes, deluges, &c.;* and this according to the law of Providence. The lots of all men do stand in the hands of the Creator, for he is the end and beginning of all things; he will remove crowns and sceptres, and displace the most cautious arrangements and councils of man, who, when he thinks himself most secure, tumbles headlong from the seat of power, and lies grovelling in the dust unless he learn the powers of his own soul (God).

Therefore our astrologers in most of their speculations seek without a light, for they conceive every thing may be known or read in the stars; if an odd silver spoon is but lost, the innocent stars are obliged to give an

account of it; if an old maiden loses a favorite puppy, away she goes to an oracle of divination for information of the whelp. Oh! *vile credulity,* to think that those celestial bodies take cognizance of, and give in their configurations and aspects, continual information of the lowest and vilest transactions of dotards the most trivial and frivolous questions that are *pretended* to be resolved by an inspection into the figure of the heavens. Well does our legislature justly condemn as juggling impostors all those idle vagabonds who infest various parts of this metropolis, and impose upon the simple and unsuspecting, by answering, for a dollar or five dollar fee, whatever thing or circumstances may be proposed to them, as if they were the Creator's vicegerents on earth, and his deputed privy counsellors.

They do not even scruple ever to persuade poor mortals of the lower class, that they shew images in glasses, as if they actually confederated with evil spirits: a notable instance I will here recite, that happened very lately in Paris. Two penurious *Frenchmen,* taking advantage of the credulity of the common people, who are continually gaping after such toys, had so contrived a telescope or optic glass so that various letters and figures should be reflected in an obscure manner, shewing the images of men and women, &c.; so that when any one came to consult these jugglers, after paying the usual fee, they, according to the urgency of the query, produced answers by those figures or letters; the which affrights the inspector into the glass so much, that he or she supposes that they have got some devilish thing or other in hand, by which they remain under the full conviction of having actually beheld the parties they wished to see, though perhaps they may at the same time be residing hundreds of miles distant therefrom; they, having received this impression from a pre-conceived idea of seeing the image of their friend in this optical machine, go away, and anon report, *with an addition of ten hundred lies,* that they have been witness of a miracle. I say this kind of deception is only to be acted with the vulgar, who, rather than have their imaginations balked, would swallow the most abominable lies and conceits. For instance, who would suppose that any rational being could be persuaded that a fellow-creature of proper size and stature should be able by any means to thrust his body into a quart bottle?—the which thing was advertised to the public by a merry knave (not thinking there was such fools in existence), to be done by him in a public theatre. Upwards of 600 persons were assembled to behold the transaction, never doubting but the fellow meant to keep his word, when to the great mortification and disgrace of this long-headed audience, the conjuror came forth amidst a general stir and buz of *"Ay, now! see! now! see! he is just going to jump in."*—"Indeed," *says the conjuror,* "ladies and gentlemen, *I am not; for if you were such fools as to believe such an absurdity, I am not wise enough to do it:"*—therefore, making his bow, he dis-

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appeared, to the great discomfort of these wiseheads, who straightway withdrew in the best manner they could.

As for the telescope magicians, they were taken into custody by the gentlemen of the *police office;* nor would their familiar do them the kindness to attempt their rescue.

But to have done with these things that are unworthy our notice as *philosophers,* and to proceed to matters of a higher nature: it is to be noted what I have before said, in respect of the influences of the stars; that *kizuma,* in his *quadrapartite,* in speaking of *generals,* comes pretty near my ideas on the subject of *planetary influence,* of which I did not at any time doubt, but do not admit (nay, it is not necessary, seeing there is an astrology in Nature),—that each action of our life, our afflictions, fortunes, accidents, are deducible to the influential effects of the planets: they proceed from ourselves; but I admit that our *thoughts, actions, cogitations,* sympathize with the stars upon the principle of *general sympathy.* Again, there is a much stronger sympathy between persons of like constitutions and temperament, for each mortal creature possesses a *Sun* and system *within himself;* therefore, according to *Universal sympathy,* we are affected by the general influence or universal spirit of the world, as the vital principle throughout the universe; therefore we are not to look into the configurations of the stars for the cause or incitement of man's bestial inclinations, for brutes have their specifical inclinations, from the propagation of their principle by seed, not by the sign of the horoscope; therefore as man is oftentimes capable of the actions and excesses of brutes, they cannot happen to a man naturally from any other source than the *seminal* being infused in his composition; for, seeing likewise that the soul is immortal, and endued with free-will, *which acts upon the body,* the soul cannot be inclined by any configuration of the stars either to good or evil: but from its own immortal power of willingly being seduced by evil thoughts, it prompts to evil; but enlightened by wisdom, it springs to good, on either principle, according to its tendency, the soul feeds while in this frail body; but what further concerns the soul of man in this, and after this, we shall fully investigate the *Natural Magic* of the soul, in which I have fully treated every point of enquiry that has been suggested to us by our own imagination, and by scientific experiments have proved its divine virtue originally sealed therein by the Author of its being.

Sufficient it is to return to my subject relative to astrology, especially to know what part of it is necessary for our use, of which we will select that which is pure and to our purpose, for the understanding and effecting of various experiments in the course of our works, leaving the tedious calculations of nativities, the never-ceasing controversies and cavillations of its professors, the dissensions which arise from the various modes of practice; all which we leave to the figure-casting plodder, telling

him, by the by, that whatever he thinks he can forshew by inspecting the horoscope of a nativity, by long, tedious, and night-wearied studies and contemplations; I say, whatever he can shew representing personal or natural mutations, changes, accidents, &c., &c., all this I know by a much easier and readier method; and can more comprehensively, clearly, and intelligibly, shew and point out, to the very letter, by our *Cabal,* which we know to be true, without deviation, juggling, fallacy, or collusion, or any kind of deceit or imposture whatsoever: which *Cabal* or *spiritual astrology* we draw from the *Fountain of Knowledge,* in all simplicity, humility, and truth; and we boast not of ourselves, but of *wisdom* who teaches us through its divine mercy, by the light of whose favor we see into things spiritual and divine: in the possession of which we are secure amidst the severest storms of *hatred, malice, pride, envy, hypocrisy, levity, bonds, poverty, imprisonment,* or any other outward circumstance; we should still be rich, want nothing, be fed with delicious meats, and enjoy plentifully all good things necessary for our support: all this we do not vainly boast of, as figurative, ideal, or chimerical; *but real, solid, and everlasting, in the which we exult and delight, and praise Occult Knowledge for ever and ever: Amen.*

All which I publicly declare to the world for the honor of our Creator, being at all times ready to do every kindness we can to our poor neighbor, and, as far as in us lies, to comfort him, *sick or afflicted;* in doing which we ask no reward; it is sufficient to us that we can do it, and that we may be acceptable to wisdom who says—*"I am the light of the world; to whom with the Father and Holy Spirit, be ascribed all power, might, majesty and dominion: Amen."*

Dr. L. W. de Laurence.

To The Faithful And Discreet Disciple Of Wisdom.

Greeting To The Disciple:—Take my instruction; in all things ask counsel of God, (thy soul), and it will give it; offer up the following prayer daily for the illumination of thy understanding; depend for all things on the first cause; with whom, by whom, and in whom, are all things; see thy first care be to know thyself; and then in humility direct thy prayer as follows:

A Prayer To The Power Within Thy Soul, Which Is God.

Almighty and most merciful Creator, I thy servant approach with fear and trembling before thee, and in all humility do most heartily beseech thee to pardon my manifold and blind transgressions, by me, committed at any time; and grant, O, most merciful *"Truth,"* for whose sake *Jesus* died upon the cross, that my mind may be enlightened with the divine radiance of thy holy wisdom; for seeing, O, Lord of might, power, majesty, and dominion, that, by reason of my gross and material body, I am scarce apt to receive those spiritual instructions that I so earnestly and heartily desire. Open, O, blessed Spirit, the spiritual eye of my soul, that I may be released from this darkness overspreading me by the delusions of the outward senses; that I may perceive and understand those things which are spiritual. I pray thee, oh, *Wisdom,* above all to strengthen my soul and body against my spiritual enemies, by the blood and righteousness of our blessed Redeemer, *Jesus Christ;* and through him, and in his name, I beseech thee to illuminate the faculties of my soul, so that I may clearly and comprehensively hear with my ears, and understand with my heart; and remove far from me all hypocrisy, deceitful dealing, profaneness, inconstancy, and levity; so that I may in word and act, become thy faithful servant, and stand firm and unshaken against all the attacks of my bodily enemies, and likewise be proof against all illusions of evil spirits, with whom I desire no communication or interest; but that I may be instructed in the knowledge of things, *natural* and *celestial.* And as it pleased thee to bestow on all true *Disciples,* all *wisdom,* both human and divine; in the desire of which knowledge they did so please thy divine majesty, that in a dream one night, thou didst inspire thou Disciple with all wisdom and knowledge which he did wisely prefer before the riches of this life; so may my desire and prayer be graciously accepted by thee; so that, by a firm dependance on Divine Wisdom, I may not be led away by the vain and ridiculous pursuits of worldly pleasures and delights, they not being durable, nor of any account to my immortal happiness. Grant me, power and strength of intellect to carry on this work, for the honor and glory of the Universal Truth, and to the comfort of my neighbor, and without design of hurt or detriment to any, I may proceed in my labors, through my Master and Teacher, Dr. L. W. de Laurence. *Amen.*

Epistle To The Disciple.

Thou, O, Disciple! whose mind is high,
Observe my words, and read them with thine eye (spiritual);
These Magic secrets in thy sacred breast repone,
And in thy journey think of God alone;
The Author of all things, that cannot die;
Of whom I now shall speak———

I TELL thee here, Disciple, to observe my words, and read them with thine eye, that is, the eye of thine understanding; for know, there are many that hear me speak, that read not the meaning of my words. Wherefore shouldst thou contemplate these mysteries with so much constancy of mind, if thou didst not perceive in them some great good most desirable?—Listen, then, O, young man, and hear my words! I will shew thee the dangerous precipice of vanity and head-long desire—I will describe to thee the stubborn and fatal will of thy passions, even with tears of contrition, and heart-felt compassion for thy inexperience—I will lead thee, as it were, by the hand, through those labyrinths of vice, wherewith thou art daily surrounded; and, however prejudiced thou mightest be against the receiving of my doctrine, yet, be assured, I have in my possession the Magical virtue and power of binding thee to my principles, and making thee happy, in spite of thyself. Here is a great secret! thou shalt say—every man wishes to be happy—which I grant; but my answer is—most men prevent their own happiness; they destroy it, by suffering themselves to be governed by the outward principle of the flesh, thinking the *greatest good* to be in the satisfying of their carnal appetites, or in the amassing together heaps of wealth, whereby they thrust down the meek and poor, raising up the standards of Pride, Envy, and Oppression. These things every day's experience confirms; nay, there are some so blind, that, in the possession of much wealth, they think there is nothing beyond it; insomuch, that they triumph in *lust, oppression, revenge,* and *contumely.* But how is it, thou wilt say, that, seeing man is a reasonable being, can he possibly give up his government so easily?—I say, when man suffers the unreasonable and bestial part to deprave him, then he immediately becomes a slave, *(and the vilest of slavery is that which deprives man of his social virtues;)* for then, although in the possession of great worldly things, such as houses, estates, and all other temporal gifts, yet he becomes an immediate instrument to the Evil Astral Spirits and the Powers of Darkness, seeing that those riches he inherits are merely given him in this life, to bestow upon others those necessaries and comforts which he himself does not feel the want of, and by which he might, if not blinded by his passions and lusts, secure himself an eternal and incorruptible treasure. But he who possesses treasures without mercy, liberality, bounty, charity, &c., robs the Eternal Author of all good, of the honour due unto him, and, in short, is working destruction to his own soul; his riches, instead of benefitting himself and others, eventually and finally terminates as a curse; while he lives here he is a scourge to society; and, after he leaves this life it is plain enough pointed out in this Volume what will be his situation and condition.

Therefore, thou young man, that hast but a few years to live, study how to attain the stone I teach of; it will protract the beauty of thy youth, though thou shouldst live for centuries—it will ever supply thee with the means of comforting the afflicted; insomuch, that when thou hast attained this truly desirable and most perfect talisman, thy life will become soft and pleasant; no cares, nor corroding pangs—no self-torment will ever invade thy mind; neither shalt thou want the means to be happy, in respect of the possession of the goods of this life, but shalt have abundantly. But how, and from what source, all this is to proceed—out of what *thing* or *matter* thou shalt attain thy wished-for end—the studying of the ensuing Treatise will sufficiently shew.

Thy Friend and Brother in Magic,

Dr. L. W. de Laurence.

Author's Notice To His Disciple.

THERE is a certain kind of *Magical Energy,* based on the existence of a spiritual world, placed without, not within you, and into communication with which you can enter by the use of certain *Magical Arts* and practices, has long ago by the *High-Grade Adepts* of India been demonstrated as a fact. That these Occult forces can get hold of a person and break him down, as easily as the fearful hurricane sweeps all before it, attacking his soul in a thousand places at the same time, without his being able to perceive the invisible foe, or being able to protect himself, is also proven. But that these influences, both good and evil, may be dominated, so that they will obey the thoughts, answer to the voice and understand the meaning of traced signs, is what many cannot realize, and what their reason rejects; yet, this also is capable of being demonstrated and proven.

The Student and Disciple should always bear in mind that in trying to demonstrate these things for himself, he is working with unseen and powerful agents, which, if he is not equally powerful—pure and high minded, loving his fellow men, and seeking to benefit mankind, rather than seeking or desiring powers and benefits for himself, he had much better be dead than to try any of these things for the gratification of his personal nature; for in seeking to harm another—*curses like chickens soon come home to roost,* with a much greater force than the original impulse. Thus again you should look *within* rather than without, as the exercise of True Art Magic does not require any ceremonies or conjurations, or the making of circles and signs; it only requires a strong faith, gained through a knowledge of nature's laws, which can accomplish anything, if it acts through a human mind which is in harmony with these laws, without which nothing useful can be done. True Magic also consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith: this is only obtained by developing one's own inner and most lofty nature.

The conjuration of the evil spirits of the astral plane *Sorcery* and *witchcraft* means practically a full realization of *"Faust and the Demon."* There are many strange things set forth in the following pages, almost too strange to believe, yet because one is ignorant of their existence, it does not follow that they are not real, as the sad records of *Sorcery* and *Witchcraft,* of *Voodooism and Black Magic* abundantly testify. Man does not know himself, therefore he does not understand the things of the inner world. Each man has the essence of the Divine within himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him, cannot truly say he does not possess it, only he was not capable of successfully seeking for it. Therefore, in seeking, always bear in mind—true growth rests in the capacity of the human soul and the human will to comprehend spiritual truths, and not by basing its conclusions upon external appearances caused by the illusion of the senses, or of *selfish purposes.* In launching once again this work before the western student of *Hindoo Magic* I merely seek to meet the growing demand for authentic instruction of a Magical character. The student will find enough herein to ponder over and perhaps awaken some responsive chord in his nature, which will lead him to seek for the Divine within himself rather than trying to awaken external evil forces which will prove themselves the stronger. All this is plainly set forth in this *Volume;* yet an additional warning seems to be essential.

In Part One the general style of the text is strictly followed throughout, including spelling and punctuation, which may seem peculiar to the disciple at first glance; the Author keeping it intact to impress the terrible results and misery of conjuring evil spirits.

DR. L. W. de LAURENCE.

The Great Book Of Magical Art, Hindu Magic And East Indian Occultism.

Book One.

CHAPTER I.

The King And The Disciple.

A CERTAIN king of the capital city of the Province of ————, who was withal a great philosopher, had previously heard of the writer's ability as an Adept, and was greatly interested. Some time after this a Disciple of mine, visited the king, who asked him about the wonderful occult powers and wonders of his master and teacher.

The Adept listened to the king's story, and the king asked the Adept (my Disciple) whether he could himself, in addition to his Occult powers, manifest in words, like his master, and if so, how it could be attained.

The Adept, who as stated above, had been a Disciple and student of the writer's, answered: O king, thou knowest not how thou hast embarrassed me. For when we are young, and, finding we have the natural powers for an Adept, we go before a master Adept to be taught all the *Occult* and *Spiritual Secrets* and *Powers* of the order; and here we take a most binding oath never to reveal by hint, or word, or mark, or written character, anything that will reveal any of our signs and Occult mysteries, binding ourselves under great and terrible penalties, which I cannot name to thee.

Know then, O king, I can answer all thy questions, and am desirous to serve thee, but what shall I do?

The king said: I, being king, absolve thee from thy oath. The Adept said: Compared to my power, as a Disciple of Dr. de Laurence, thy power, O king, is but as a chaff before the wind. In my subtle realms are the keys of all dominions. Not only do I and my craft rule over mortals, but over the spirits of the dead.

My oath, then, is too great for thee to absolve, for I cannot even absolve it myself.

The king said: Since, then, thou canst not do all things, and especially, absolve an oath, thou art not sufficient for me to deal with thee.

The Adept being desirous of pleasing the king, whom had shown him great favor on certain occasions, said: As for that, O king, I tell thee: I cannot reveal all, for the virtue of my *Occult* powers dependeth much on their secrets and mystery.

Nevertheless, as I am very grateful for favors granted me, and the interest thou hast shown in my life work, I might reveal an index to thee, to which, if thou wouldst apply thyself diligently, as my CHELA (Disciple) thou mightest attain the remainder. To all of which the king gladly agreed.

The king thereupon requested my Disciple to perform before him, agreeing to award him well for the instruction imparted, and also for any knowledge gained from the spirits.

The Adept at once fell to work, performing wonderful feats, such as causing the tables, and seats, and desks to move about and to roll over; and to cause voices to speak in unseen places.

He also caused birds to sit on the king's shoulder.

The king said unto him. All these things I have witnessed before, but never performed so well as by thou.

Show me now, whilst thou remainest here, how thou canst see into my neighbor's house:

The Adept said. Yea, O king; but for that feat it is necessary to enter the state of the *holy ghost* (trance), and the price is expensive. The king said I will pay thee; therefore enter for the state of the *trance.*

My Disciple therefore turned up his eyes and gave a shudder, as one dying, and having stretched himself on the floor, had the king question him.

The king said: Here is chalk; mark thou on the floor the character which is on the top of my tablet, on the left of the throne. Thereupon my Disciple marked correctly.

And now again the king tried him as to his power to see without eyes, and in far-off places; and, having proved him in many ways, the king said: Canst thou also show the spirits of the dead? My Disciple said: Of a truth I can, O king. *But that requires me to enter the sublime state of creation.*

He then went in a dark corner and laid himself down on the floor, and then entered for the state of trance, and was quite motionless and stiff, like one that is quite dead. Presently a light like a thin smoke rose up from the body and stood a little aside, and a voice spake out of the light saying.

Who art thou that callest up the spirits of the dead? Beware! He whose body lieth stiff and cold beside me, is one of the heirs of the immortal spirits.

What would thou, man of the earth?

The spirit then assumed mortal shape and stood before the king, even while my Disciple's body lay on the floor in sight also.

The spirit said: What question is it troubleth thee, O king? Speak thou, and I will answer thee, for I am all Wisdom and truth personified.

The king said. Why hast thou not appeared to me before this? Why have I been left in the dark as to thy real existence? Answer thou me this, for it is the foundation on which I desire to rest many questions. The spirit said. I have been with thee from thy youth up, watching over thee, thou shalt become a great king because thou hast sought out and desireth to know all that thou mightest attain if thee apply thyself diligently to learn all the secrets of our brotherhood of Adepts.

After my Disciple had left, I was requested by the king to appear before him, and when I had come, he said unto me: Some years since I heard of thee, and that thou wert profound. I am delighted thou hast come before me again, that I may question thee.

I replied. When thou heardest me before a brother Adept in spirit life spake through me. Now I am well learned, and this spirit commandeth me to speak of my own knowledge.

I am a man as thou art; yet every man hath a different duty. Thou art king of this province, and I am told, moreover, thou art good and wise. I trust thou art. Otherwise my words will not please thee. As for myself, I was sent into the world to establish anew those that accept Wisdom and become learned in those mysteries that are hidden from the common.

I gaze upon thee and see thou hast been questioning magicians and those who art not wise, and that thou was not satisfied. Know then, O king, this is thine error, in not magnifying thy judgment. Thou hast worked with Black Magicians who are under the power of evil spirits of the first resurrection, and even spirits below them.

All such spirits work evil on their own individual undertaking; as wandering spirits they go about, and their teaching is of the same order, merely individual selfish teachings.

He, whom becometh my *chela* (disciple), worketh many Occult wonders, not in a town, but in the affairs of kings and nations.

The king said: Thou art great *Dr. de Laurence;* or else thy profound philosophy and wisdom turneth my brain.

So go on and tell me. How shall I know, first, that there are really spirits of the dead? Again, how shall I know the good from the evil spirits? How shall I be able to distinguish betwixt the first and second resurrections?

I said: Only by seeing and hearing with the physical eyes and ears, and with the spiritual eyes and ears, can any man or woman attain to know anything either on earth or in spiritual life.

When these senses are developed and clear, then a man knoweth that the spirits of the dead do live and survive their earthly body, even beyond death.

For I declare, O king, of a truth, that the spirit of my body hath emerged from my body on many occasions, sometimes going subjectively and sometimes objectively.

Neither is this a special creation to me only; but it is that which thousands and tens of thousands can attain to by discipline and faith.

Touching the first and second resurrections; know thou, O king, spirits that dispose individual things, or earthly things; or propose riches or personal gain, or marriage, discanting to this man or that man as an individual; spirits giving great names, professing to be this or that great person long since dead; all such are deceivers and have not advanced beyond the first resurrection.

They deny the I AM, the GREAT SPIRIT, the ALL PERSON within their own soul. Their highest ambition is re-graftment on mortals and the revealing in lust and licentiousness.

They flatter thee, telling thou wert this or that great man in a former re-incarnation. They labor thee to make profit to their own magician; they are without truth or virtue, and of little wisdom.

The second resurrection cometh not to an individual as an individual; it cometh as an army but not to an individual, but to a kingdom, a nation, a community. For as such spirits belong to organized communities in spirit life, so doth that organization work with virtuous organizations of mortals.

This is true wisdom, O king; to get away from the individual self; to become one with an organization, to work with the GREAT SPIRIT within man (God) for the resurrection of men.

For as thou maketh thyself one with many to this end, so laboreth wisdom with thee and them. As thou keepest thyself as an individual self, so do individual spirits come to thee as individuals.

Individuals answereth to individuals; the first resurrection to the first; the second to the second.

Moreover, the ALL PERSON is over all, and worketh each in its own order, unto a great purpose. Think not, O king, I am making a new doctrine; I am but declaring that which was also proclaimed to the ancient masters.

And as many as came forward and had faith were called wisdom's chosen people, because, forsooth, they choose wisdom and learning of great mysteries to foolishness and folly.

Judge thou, then, who so denieth the ALL PERSON (God) within the soul of man is not of our order; *neither hath such a one the light of the Great Spirit in him.*

But he who hath attained to understand that all things are but one

harmonious whole, hath also attained to know what is meant by the terms, ALL PERSON, and GREAT SPIRIT; for this within the soul, which is God, is ALL; and, consequently, Ever Present, filling all, extending everywhere.

In contradistinction from this, two philosophies have run parallel, which are darkness and evil. One saith the ALL is not a person, being void, and less than even the parts thereof; the other saith the only ALL HIGH is the great angel I worship, who is as a man, and separate from all things, that is, a personal individual God.

These comprise the foundation of all the doctrines in the world, or that have ever been or ever will be.

The latter is idolatry, which is evil; the second, unbelief, which is darkness; and the first truth, love, wisdom, power and peace.

Under these three heads are all men classified by the Great Masters of the hidden mysteries.

And they may be likened to three men looking across a field; one seeth a light and knoweth he seeth it; another hopeth he seeth it, but he only seeth a white flower; but the third seeth nothing at all.

As a witness, therefore, the latter is worthless; the second is a circumstantial witness; but the first is positive, and standeth the highest and firmest of all.

He knoweth that God lieth within his own soul. He also seeth God in the flowers; in the clouds, and in the sunshine; in the fruits and herbs; and in the beast of the field, and in every creeping thing; and in the stars and the moon and earth and sun. In sickness, in health, in sorrow and in rejoicing; *verily he findeth God in all things;* he knoweth God's eye and ear are forever upon him; and he walketh upright in fear, but in truth and faith and pride and rejoicing.

The king asked: Tell me, O *Dr. de Laurence,* thy greatest of philosophers, what is the origin and destiny of man?

I replied: The Ever Present quickeneth him into life in his mother's womb; and he is then and there a new creature, his spirit from the Spirit of his Creator, and his physical body from the material world; a dual being the *Great Spirit* createth him.

Man's destination is everlasting resurrection; in which matter, man can have delightful labor as he riseth upward forever and ever.

The king asked: If the Creator is all the time creating, will not the firmament become too full of spirits?

I replied: A thousand men read a book, yet that book is no fuller of ideas than at first. The corporeal man is not divisible, and, so, filleth a place.

Thought, which may be likened unto the soul, is the opposite to this.

Ten thousand men and women may love thy flower garden, yet thy garden is no fuller because of their love.

Exalted souls in the higher zones of spirit life are without bulk and substance; and even so are the regions they inhabit, as compared to corporeal things.

The king said: I would that I were as thou art. For which matter, if thou wilt use thy wand and make me even half as wise, I will give away all my kingdom.

I replied: Thou canst not bargain for *Faith* or purchase it, as a coat or as sandals.

And yet until faith is attained there is no resurrection. No bird ever flew from its nest, without first having faith it could fly. And when thou hast *Faith* thou wilt cast away thy materialism and choose spiritual powers and treasures instead. Until thou hast attained *Faith* thou wilt retain thy weakness. This is a judgment unto the rich man in the same way.

Riches and a king's kingdom may be likened to balls of gold tied to a man's feet in deep water; he cannot rise until he cutteth himself loose, and casteth away that which bindeth him. So, also, are men bound in spirit, and until they put their own hands to the matter there is no resurrection for them.

The king said: Because thou hast given me this great light, it seemeth to me I should issue a decree commanding all my people to accept thy doctrines.

I replied: O man! How short thy art in thy understanding of wisdom. Violence is its enemy. Such a decree would be no better than a decree establishing a ruler. It would thwart itself. Wisdom cometh not with sword and spear, like idol-gods; it cometh with education, the chief book of which is the example of good works, and of peace and liberty of all.

The king said: Thou reasonest well. Hear me, then, thou greatest of men; command me even as if I were thy servant, and I will obey thee.

I said: O king, thou tormentest me with my own inability to make thee understand. Thou shalt not make thyself servant to any man, but to *Wisdom*, the *Great Spirit*.

The king said: Then I will put away my kingdom. I said: Consider first if thou can best serve *Truth* and *Wisdom* doing this way or that way, and then follow thy highest light and thou shalt not err.

The king asked: How, sayest thou, shalt I put aside my kingdom and my riches and do as thou dost?

I said: Thou shalt be thing own judge. If I judge for thee, and thou follow my judgment, then am I bound to thee. Suffer me to have my liberty also.

The king said: If thee would give me thy wisdom, then would I serve thee. How long, sayest thou, a man shall serve thee in order to reach great wisdom?

I said: Suppose a man has several pieces of glass; some clear, some clouded with smoke and grease; how long, sayest thou, it would require to make them all clear alike? For such is *the doubt of self* (God) in **man; it cloudeth his soul; and when he hath put doubt of himself** away; believing in the *Universal Spirit* (God) within him; then is his soul clear, and that is *Wisdom;* for then he beholdeth *Wisdom* (God) through his own soul; yea, and heareth it also. And until he doeth this, he believeth not in the existence of *Wisdom,* no matter how much he professeth.

The king kept me many days, and questioned me with great interest and profit. One day he said: Go thou quickly unto the five other provinces and explain to the kings thereof. Therefore, I said: O king, I must leave thee, but after a time, I will return unto thee and exhibit to thee the testimony of immortal life and *Divine Wisdom.*

And, after I was gone, the king said: Although I cannot decree *Dr. de Laurence's doctrines,* I see no reason why I cannot decree the *extinction* of certain idol-Gods. And thereupon he did as he thought best, prohibiting the Priests from doing sacrifice to *Joss* (God), or *Ho-Joss* (Lord), or *He-in,* or *Ko,* or any supposed other ruler, save, and, except the *Great Spirit* within the soul of man, which is God.

In course of time I completed my labor and by this time there had been established in different places throughout the world many *Disciples;* either through myself, or my followers. *And there come unto me this very day, from every quarter, men and women to learn Divine Wisdom and Truth.*

And all that were in any way sick or lame or blind or deaf I administered unto them. *Those obsessed with evil spirits, I relieve.*

I said: After I am gone no man nor woman nor child shall say: Be-hold, *Dr. de Laurence* was a God. Nor shall ye build an image of me, nor monument after me, nor in any way do more unto me or my memory than to the least of mortals. For I say unto you. *I am but a man who hath put away earth possessions, desires and earthly aspirations.*

And whatsoever ye see me do or know of my having done, the same is possible unto all men and women created alive on earth who become a True Disciple of *Divine Wisdom.*

Remembering that all things are possible with him who has faith in his own soul (God).

CHAPTER II.

The Great Spirit.

MY brothers and my sisters, in the name of the *Great Spirit* (God) within thine own soul, hear me. Be ye attentive, that ye may remember my instruction as set down herein; be also considerate, for I am no more nor less than one of you.

I was sent into the world to wall the true *Disciple* around with *Wisdom's hand.* I have given you an exclusive teaching. I give unto you peace and truth; I have drawn a veil over the dark past of evil and ignorance, and taught you to love and respect one another and to embrace knowledge. In time my *Disciples* shall become the most numerous in all the world; *this is the miracle of the Truth unto you.* On the foundation I have given you, *shall my doctrines be henceforth forever.*

Be ye watchful against Gods (Josses) and man-made Saviors, and especially wary of spirits of the dead who profess not the *Great All Person.*

All such are instigators of war and lust after earthly things.

Be ye exclusive unto one another; suffering not outside barbarians (materialists) to come amongst you, especially to marry with none unless they believe as you believe.

Yet ye shall not war against them.

But it is lawful for you to keep them away. *And these teachings if followed shall stand as a sign against all people who molest or injure you.*

And every change of moon ye shall renew your *covenant,* which is my *covenant,* with *Wisdom* (God).

Teaching it to your children, and commanding them to teach it to theirs after them, and so on forever.

Swearing ye unto the *Great Spirit* to ignore all so-called heavenly rulers but the *Creator,* the I AM, Who is everywhere; even within the soul of man.

And though idolaters come amongst you, proclaiming their God, or their Lord, or their Savior, *hearken not unto them. But nevertheless, persecute them not, nor injure them, for they are in darkness.*

Neither be ye conceited over them; for your forefathers were like unto them.

The *Creator* hath made a wide world, and fruitful and joyous, and giveth it unto man's keeping.

Unto one people one country; unto another people another country; and so on, all the world over.

This land the *Creator* giveth you.

Be ye as brothers and sisters in this, your holy land.

In the ancients' day the land was made to bloom as a flowery kingdom by the *Faithists* of old.

But they were neglectful of learning Wisdom.

Idolaters came upon them and destroyed them, and laid waste their rich fields; yea, the bones of many people were strewn over all the land.

But by these teachings ye are delivered, and ye shall make Wisdom bloom in thy soul.

And ye shall multiply my teachings, and build Temples, and plant these truths, and make this heritage, which I give unto you, as an example unto all true *Disciples of Divine Wisdom,* and *Faith* and *Truth.*

And by your neglect of war and war inventions, ye shall be a testimony of my teachings in this day.

For the time shall surely come when these teachings will put down all unrighteousness, and war, and idolatry, and they will be *Truth* and *Wisdom* unto the whole world.

THE FOUNTAIN OF WISDOM.

One man saith: I am normal; neither spirits nor mortals rule over me! Yet he hath only boasted as a foolish man, who would say the same thing.

Another saith: Behold my wisdom! The highest spirits discourse through me. Yet he knoweth not whether it be true or not. Neither does any of them know the fountain of wisdom. For if an evil spirit saith it through them, the spirit himself is made up of borrowed knowledge and falsehood.

I talked to a great philosopher one day, and he said: There are no Gods, nor Lords, nor angels, nor any Great Person like Jehovah. Everything is spirit. He showed me a book he had, and I asked: Who made the book? He said: I made it; nay, I made not the cloth, nor the binding; I mean, I made the philosophy that is in the book; nay, I made not the philosophy, but found it; nay, it was not lost; I mean I led myself to find the philosophy; nay, a man cannot lead himself; I mean that I searched and found what was new to me.

So that but little of that book was his, after all. I saw three spirits standing beside this man, and they were laughing at him. If I had asked the spirits, they might have said: nay, the thoughts are ours. And had I looked further I might have seen other spirits still back of them, claiming the same things. Yet, even such spirits are not the highest. Wherefore I say unto you: All things come from an all Highest fountain of knowledge, name ye it what ye will. He who saith: Wisdom spoke through me: He is the nearest the truth of all. For all knowledge that comes to man, is wisdom's word to that man. Whether

it come by a spirit or by another man, or by the commonest corporeal thing, it is nevertheless from the All Highest, which is Wisdom (God).

For which reason bow ye not down in worship to any man, nor to any spirit, but only to the Highest, Wisdom; for it is the Figure-Head and Pinnacle of the All Highest conceived of.

And in contradistinction, the all lowest; the foot of the ladder; call ye darkness and evil, and wickedness, and in sin and death.

Attribute not to men nor angels, nor spirits this or that, for they themselves are not first causes nor responsible but in part; but attribute all good, high, best and wise things unto the essence of the Divine Wisdom within yourself; and all evil, dark, low things to an evil person or spirits who have opened their own soul to that which is lowest, evil and dark. By these I should make plain unto ye what I mean; and it is an easy matter for ye to look into your souls and comprehend as to which of these two ye most incline.

The soul of man may be likened unto a vine, which can be trained either upward to divine Wisdom or downward to evil and darkness.

And if ye desire to know if a vine be trained upward or downward, look ye for the fruit, and not to the fragrance. Some men pray much, but as to good works they are like a vine without fruit, but with plenty of fragrance.

One man waiteth till he is rich, before he seeks the divine within himself; another man waiteth for the spirits to inspire him, and give wonders, before he teacheth the unlearned or help the poor; another waitheth for the multitude to join in first; and yet another waiteth for something else.

Beware of such men; or put them in scales where nothing is weighed. In all things give ye precedence to the spirit of Wisdom within thyself; as the Creator is over all his works, so should the spirit of Divine Wisdom be over man's works, and over his corporeal body also.

Herein lies the foundation of the knowledge of all "WISE MEN". For the materialist, the heathen and the idolater, who labor for self, what are they but servants unto the flesh.

Some labor for the development and understanding of true spiritual power, which is purity, and love, and goodness, and justice; such are on the right road to become a "GREAT SOUL".

Remember the heathens, they say: First provide the physical body, and then the spiritual. But I say unto you, the Creator of all things created them both, and he who saith: First provide for the material or physical body, never looketh to his spirit or soul afterward.

Beware for too extremes meeting are always dangerous; *great wealth and extensive poverty.* It not only devolveth on the rich to share their substance with the poor, but they shall go amongst them, teaching them and uplifting the poor, sick and needy.

The hand hard with toil will insure a better heir than the dimpled hand of a proud rich woman.

For she hath a soul of passions, and her offspring will have souls like a mixture of gall and sugar; though they be sweet, they will prove to be bitter in time to come.

Consider thy child; show him a house with a head, orderly. That he may grow up understanding the discipline of the Wisdom within his father's own soul.

The father should lead in all things; and the mother should be vice-leader in all things, to rule in his absence.

For each family shall be a kingdom of itself; but no man shall be a tyrant, though he have precedence in all things.

For the chief virtue of the parent lieth in its teaching self-control and discipline to the young mind; holding it steadfast after the orderly manner of truth. And because the child repeatheth these things with thee, it learneth to honor thee with good rejoicing.

And when thy sons and daughters are yet small, thou shalt teach them to work; inspire them above all things not to falling into idleness, which lieth at the borders of evil (hell).

But overtask them not, nor give them pain; remembering they are to be thy glory, which thy Creator hath bestowed unto thee to be in thy keeping, not for self-aggrandizement, but for their own delights and holy pleasure.

Remember thou that labor shall be delight, and toil a great benefit; to have it otherwise to thy children and to thyself is to prostitute man to be as a wild beast of the field.

And even thy little ones shall learn that thou art but a brother, an elder brother, and of the same Creator's children; teaching them that one who hoardeth and keepeth things in his own possessions is a cannibal that eateth his kindred, flesh and blood.

Above all things thou shalt teach them to keep holy and pure the body created withal; for herein lieth health and strength. Teach them self-control in all things. Teach them that by *"Belief in themselves"* (God) they can become immune to disease and an early death.

Teach them to be positive, and to believe and have great faith and belief in the spiritual power of their own soul to overcome disease and failure. For: *According to their "Belief" will it be unto them.*

Remember there are those whom are disbelievers, and they say: I see no God (soul). I know no All Power. I deny the soul of all things.

Where is the spirit? I cannot see it, or hear the sound of its voice.

And if there be a soul let it come before me. I would see it. Yea, in their material teachings and belief they say this: Let them get understanding and Wisdom and they will then know the vanity of such words.

THE NUMBERS OF THE JUDGMENT.

HEAR THE WORDS OF WISDOM, O MAN.

Wherefore, declare I unto thee in this day, the same shall be testified to by millions of Spirits unto mortals ere one generation pass away.

Of Brahman spirits in the lowest of zones, as wanderers on the earth, there are this day more than four thousand million.

Of Budhist spirits in the lowest zones, as wanderers on the earth, there are this day more than seven thousand million.

Of Ka'yuan spirits in the lowest of zones, as wanderers on the earth, there are this day more than three thousand million.

Of Kriste'yan spirits in the lowest of zones, as wanderers on the earth, there are this day more than three thousand million.

Of Mohammedan spirits in the lowest zones, as wanderers on the earth, there are this day more than two thousand million.

Of Jewish spirits in the lowest zones, as wanderers on the earth, there are this day more than thirty million.

And of other spirits, idolatrous and otherwise, even on the earth, more than twelve thousand million.

And of all these spirits not one is above zone or grade five, in the first resurrection.

But of such as are below zone one, there are more than six thousand million, being mostly such spirits as know nothing more than babes, though, for the most part, they were full grown adults as to earth-life. Some are fetals, some engrafters (Professional re-incarnators), who dwell with one mortal during his life-time, and then engraft themselves on another mortal during his life-time, and so on, calling themselves re-incarnated, and, in fact, knowing no other *zones* in spirit life, being disbelievers in the All Person and in exalted Wisdom.

Such as are below grade one, are classed as *drujas,* being spirits that are earth-bound and are bound to mortals.

They inhabit mostly the oldest cities, and places of filth and indecency; nevertheless, they also inhabit the palaces of kings and queens and emporers and popes and priests and rich men.

In the first zone there are hundreds of millions of spirits, strolling about that are earth-bound, crying out. I want to go to *Brahma,* I want to go to *Budha,* I want to go to *Jesus,* I want to go to *Kriste.*

And I send my host of high-raised spirits to them, saying. Come

ye, to the highest zones, and be clothed and fed, and learn to clothe and feed others, for this is the way of resurrection.

But they will not believe, but turn away in stubbornness of heart, even as ye of the earth, saying: Nay, I will rise only by prayers and confessions. I want to be changed in a moment, in the twinkling of an eye, and rise and sit on the right hand of God.

And there are hundreds of millions who, being dead, know not anything; but, through belief in a judgment day, went to sleep, and are waiting for the trumpet of *Gabriel* to call them forth.

And I send my exalted ones to them to awake them up, and call them up; but they are hypnotized with their faith, and they relapse again and again, for years and years, for hundreds of years!

Fulfilling Wisdom's mandate, that whatsoever is bound on earth shall be bound in spirit life.

And, even as one drunken man on earth enticeth another to drunkenness, so are there hundreds of millions of idolatrous spirits, who return to mortals and persuade them to their same doctrines and to their same debaucheries.

Hear the words of Wisdom, O man, and be wise in thy judgment. Thy Creator created thee alive, gave to thee of His Own Being. Be thou steadfast unto Him, and thou shalt not err, but eliminate thyself from the chance of error.

Thy Creator alone is unmistakably thy sure foundation, in whom thou shalt not be tripped up.

Sufficient unto thee and thy resurrection is thy creator. Wherefore, in thy soul shalt thou find *The Universal Spirit-God,* and thou shalt abjure all other Gods, Lords and Saviors.

Neither shalt thou try to exalt the name of the Creator of all things by adding thereunto any name in the shape and figure of man, nor one of woman born.

Seek thou to attain to the voice of *Wisdom* in all things, and to obey *Truth* for righteousness' sake. Be not stubborn in thy conceit.

In thy singleness of purpose thou shalt be ministered unto by the spirits of the first resurrection; but, as thou unitest thyself in a brotherhood on earth, in the name of *Wisdom,* so shalt thou be ministered unto by the light of *Truth* for thy second resurrection.

But it hath been proved, *and it shall be proved again, that all brotherhoods on earth founded on any of the idols in heaven, shall not stand.*

Because, there is no second resurrection to minister unto them.

And all societies and constitutions and by-laws founded by men, not capable of the second resurrection, shall fail.

But whosoever establish, in the second resurrection, which is the abnegation of self, to serve by true faith the God in their own soul, shall not fail.

OF RESURRECTION.

IN THE WORDS OF WISDOM.

Whether on earth or in spirit life, the same rules apply unto both:

He that serveth himself one-half, and serveth others one-half, shall stand grade fifty.

He that serveth himself three-quarters, and others one-quarter, shall stand grade twenty-five.

He that serveth himself one-quarter, and others three-quarters, shall stand grade seventy-five.

He that serveth himself only, shall stand grade one.

He that serveth others wholly, shall stand grade ninety-nine.

And whoso serveth accordingly, himself or others shall stand in grade even, as his works manifest.

To serve one's self is to work for one's self; to strive for one's self, to think of one's own self, as to what will profit one's own self only.

To serve others, is to do good unto others; to help them; to teach them; to give them joy and comfort. This is the service of a true soul which has attained Wisdom.

But there are some who are below the grades; who seek to do evil; who seek to make others unhappy; who delight in crime and pollution. These, if mortal, shall be called *Druks,* and if spirits, shall be called *drujas.*

After such manner, in general, are the grades of the earth, atmospheres.

Grade one is on the earth; grade fifty midway betwixt the earth and the emancipatel zones, etherea.

Grade twenty-five is one-quarter up from the earth, toward etherea; but grade seventy-five is three-quarters way upward, toward etherea. And so on, relatively, grade and place of ascent intermediately.

But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all pure spirit.

But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others.

To accomplish which, those of the higher grades, shall oft return to the lower, and learn to lift them up. For this is that which calleth the ethereans in the times of resurrections.

Wherein the righteous, who are yet mortal, begin at once lifting up their fellows.

Which labor is to the spirit as exercise is to the mortal body, that which giveth strength.

Judge, then, thyself, O man of the earth, as to the place thy spirit shall rise in time of thy death.

A man may be wise as to books and philosophy, and mathematics and poetry and great learning, and yet be low in grade as to spirit.

A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.

So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade in spirit life.

Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech or professions.

Thou hast the scales in thy own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.

Nor flatter thyself that thou canst cheat the life hereafter, or change the ways thereof.

Nor hide thyself behind doctrines, or behind the promises of man-made Gods and Saviors.

Old things are done away, and none of these things shall avail thee on earth or in spirit life.

Be thou king or queen or judge or servant, the same judgment shall stand upon all.

When the garment is gone, and the diadem and riches and the flesh withal, consider thou the grade of thy spirit and the bondage upon thee.

Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

HEAR MY WORDS, O MY DISCIPLE.

Hear my words, O my Disciple, and be considerate of the justice of the Creator.

These are my exhibits which I place before thee, that thou shalt not err.

And thou be a rich man, adorn a city by donating unto it a park, with statuary and pleasure-walks, hoping to glorify thyself thereby, and be praised by men; therein thyself burieth thyself in the first resurrection. And the act lowereth thy grade instead of raising it.

For in whatsoever thou givest, thou shalt consider, first, the lowest of the low, whether they have bread to eat, and a place to sleep; and the sick, whether they have attendance and good provision.

And thou be a rich man, and contribute a house for orphans or for the helpless and aged who cannot help themselves, it raiseth thee in grade.

But so far as thou doeth this for the applause of men, thou detracteth from the rate of thy beneficence.

Neither doth such a good work help thee more than the poor man helpeth his own grade by assisting one poor orphan.

For thy resurrection dependeth not on the quantity thou givest, but as to whether thou givest according to what thou hast. Of which matter thou shalt judge thyself.

For he who giveth a penny may be raised up more by so doing, than he that giveth ten thousand.

A certain rich man, being converted from the desires of earth, went about casting his money freely in the streets, and in giving to those who asked him therefor.

And some gathered it up, and fed and clothed themselves; others took it, and went and got drunk, and became worse than before.

The measure of righteousness of that man's behavior was not in giving what he had to the poor, but in the good and evil that came of it, being weighed, as to which outbalanced the other.

And where he lowered the grade of them that received this money, or where he lowered a greater number than he raised, there his act of casting the money away was a judgment against him.

He who giveth, saying: Here, thou beggar, doeth a good corporeal act, but an evil spiritual act. He lifteth up with one hand, but injureth with his tongue. Such an act detracteth from the grade of that man.

A certain rich man, being converted to do good works, went and built a score of souphouses to feed the poor gratuitously.

And all the poor people of that town went therein and were fed. But the next year, behold, there were twice as many poor. And the rich man built another score of souphouses, and they were all fed.

But the next year, there were still twice as many poor people to feed; but the rich man had exhausted his means, and could feed none at all.

Judgment is therefore rendered against that man for his supposed benevolence.

For, whilst he did a little corporeal good, he did a great spiritual wrong, because he lowered the grade of manhood and womanhood in those that he fed. His benevolence promoted dependence.

A rich man founded a place of labor for the poor, who had nothing to eat and nowhere to sleep. And he said unto them:

The Creator hath given you hands to work with; come ye, *be men and women.*

And they went and worked and earned their living.

Judgment is rendered in favor of that man, for he raised the spiritual grade of the poor. This is a benevolence that extendeth itself and manifests wisdom.

Let thy charity be to the sick and helpless, but be thou wise in directing the able-bodied to help themselves.

For all charity tendeth to lower the self-respect of the receiver, and casteth him lower in the grades in spiritual life.

Certain ones depend on alms, not having either sickness nor yet strong bodies. Nevertheless, were they aroused, they could support themselves.

When thou givest them regularly, they depend upon thee. These become beggars in the lowest grades in spirit and earth life.

That which thou givest them accounteth against thine own grade. Better is it for thee and for them, that thou arouse them from their degradation.

To do this tenderly and mercifully, is a great virtue; to do it cruelly, is a great crime.

Consider not so much what thou shalt do to raise thine own grade, but what thou canst do to raise the grade of those within thy reach.

Remember, all men and women are thy brothers and sisters, and thou shalt labor to make them make themselves a glory unto the Creator.

REMEMBER THE MAGNITUDE OF THY CREATOR.

Remember the Creator and the magnitude of His creations. Before thy Creator thou art but an atom, and as only one small creature.

Nevertheless, a multitude of people make a nation, with cities and hamlets.

These are also graded by thy Creator, according to the ascendency or the declension of the whole.

If a city, then the grades of all the people shall be summoned together in a scale of a hundred.

And if a nation, then the grades of the cities and hamlets, and of people of isolation, shall be summed together in a scale of a hundred.

And if half the people are above grade fifty, and half below fifty, the grade of that people shall be fifty.

If one-quarter only, then the grade of that people shall be twenty-five.

On the basis of individual grades, shall be the grades of a city and of a nation.

And the behavior of a city or a nation shall be graded in the same way, after the manner of an individual.

A certain nation built alms-houses and asylums sufficient for the needy, and, by its tyranny, made an equal number of needy ones. That nation raised not its grade for the good it had done.

Another nation built no alms-houses, but, by its wholesome laws, there were none needed. That nation raised its grade many-fold.

And yet another nation maintained a standing army, in order to maintain itself. That nation stood in grade one only.

The place of this last nation shall be grade one, which is the animal region, which is on the earth.

Whoso dwelleth in such a land, though he have a good individual grade, shall suffer deduction in the ratio of the grades of different nations of the earth.

But whoso dwelleth in a nation, high in grade, shall be ascended in his own individual grade.

As these grades are on earth, so they correspond in spirit life. In all cases depending on what one doeth for the resurrection of others.

If a city, or a nation, or a kingdom in spirit life do unto others in resurrection, then it shall be credited accordingly.

But, if there be no gain in the good that any of these do, they shall receive no grade.

But, if they increase in raising individual grade, then are such cities and nations rising in grade.

Consider thy nation, O man, one generation with another; and as the relative proportion of individual grades rise or fall, so shalt thou determine whether thy nation is ascending or falling in grade. Number its paupers and criminals as to increase or decrease.

Consider not its wealth, nor its ships, nor its armies, nor its great buildings. These all together are only one grade, and are of no value as to the spiritual grade of its people.

For the strength and life of thy nation depend on its spiritual grade. Pursue this and thou shalt prophesy truly as to the growth or the downfall of a nation.

Pursue this also with regard to the nations of the earth, and thou shalt determine the relative place of thine own nation in the unseen world of spirits.

CHAPTER III.

Thou Art Admonished For Thy Soul's Sake.

THOU are remembered, O man, and admonished and instructed for thy soul's sake that thou mayest become a glory to thy Creator and to thyself.

Hear, then, thy responsibility and the extent thereof, and consider the magnitude of thine own grade on earth and in spirit life.

Which is in proportion to the power and the distance of thy reach. Which I have also graded unto all men on earth and in spirit life.

If thy Creator give thee strength to carry four men on thy back, and thou wilt carry but one, thou shalt be one-quarter grade. But if thou carriest the whole four, thou shalt be full grade.

One man hath wherewithal to feed one man; another hath sufficient for a thousand; and another for a hundred thousand. These are the distances of the reach and power of these men, which is the extent beyond which nothing more can be exacted of them, on earth or in spirit life.

Yet, when they have all fulfilled these to the utmost, they shall be therein only equal in grade.

But, if they fail in their parts, the responsibility of one shall be a hundred thousand; and another shall be ten thousand, and the least shall be only one. These are the debts men owe the people of the nation, the city and the hamlet.

Consider, therefore, the darkness of the people of thy nation; the poverty and the crime; and judge thyself as to thine own responsibility.

And this rule shall apply both on earth and in spirit life. And thy grade of responsibility in spirit life shall begin even in the same place thou established it on the earth. Wherein thou wert short, thou shalt labor; wherein thou didst fulfill, thou shalt rejoice, and be without compunctions.

Also shall this rule be with the king and queen and emperor, and all rulers who have means and power; and the responsibility shall extend to all the people of the kingdom or empire.

Nor shall this responsibility be escaped by death; but the bondage in the life hereafter shall be according to the avoidance of the trust imposed.

Consider, then, what thou shalt be encumbered with in the unseen world.

Pursue this philosophy, and thou shalt determine what shall be the labor of the king and the queen and the great ruler, after they have died, and entered this world.

Find the grade of their respective dominions, and thou shalt determine, by the ascension thereof, the duration of their bondage in the first resurrection, whether it be fifty years or five hundred years.

But if such emperor's dominions be in declension instead of resurrection, then, on his entrance into spirit life he shall be at the mercy of the spirits of his kingdom, who shall be in wait for him, and he shall not escape them.

Some other higher spirits shall deliver them; otherwise, they fall into anarchy and madness (hell).

Remember thy Creator and the comprehension of His kingdoms; and be considerate of the words of thy Master and teacher given herein.

All men profess to desire resurrection; they hope to ascend to exalted spiritual spheres.

Yet, many will not even try to exalt themselves.

One saith in one breath. To not eat the flesh of any thing created alive, is the highest.

But, straightway, he feasteth on fish and flesh.

One saith: To return good for evil is the highest.

But he doeth evil even before the sound of his voice is hushed.

And, yet, he will find fault with his Creator, if holy angels promise him not a high seat in heaven.

And there are others who constantly profess to have the higher light; but they go about tattling, and making evil remarks of their neighbors.

Yet, many of these do good unto others, giving to the helpless; verily are they both rising and falling, in regard to the resurrection.

The measure of the grade of such shall be by weighing the whole behavior as to its result in the community where he abideth. And this rule shall apply, both on earth and in spirit life, to all such people.

There are men who do great good unto others, and are talented withal, but who are great liars; and much prone to exaggeration. So, that their good works are outbalanced by the shame of their tongues.

The grade of resurrection of such shall not be modified or benefited but little by their good works. But they shall be weighed as to such evil habit, whether it be increasing or decreasing; and the grade of such man shall be accordingly, and shall come under the rank of spiritual disease. Because it will be entailed upon them into the spirit world, and shut them out from the grade which they manifested.

When thou searchest for the grade of a city, therefore, all such persons shall stand as grade one.

There be some who say: I care not for the spiritual man nor the spirit worlds. One world at a time is sufficient for me.

And they may be good as to the way of the city, contributing alms to the helpless, and visiting the sick. Nevertheless they utter truthfully their own resurrection, which shall stand grade one.

This is no crime in them, but an unfortunate imbecility of spirit. When such persons die, their knowledge, for the most part, dieth with them. And they enter the spirit world even as if they had died in infancy.

They shall stand grade one, because owing to their weakness of spirit, they must need be habited on the earth for many years.

There be others, who are forever talking of spirit life, and consulting the spirits of the dead, who are, nevertheless, low as to good works, and low in holiness of heart. These shall be graded the same as liars and hypocrites.

For in prophecy thou shalt estimate the sin of all the virtues and vices of thyself, and of thy neighbor, and of the whole city, or state, or even the world; and accredit the grade in ascension or declension, and thou shalt compare one generation with another, as to the increase or decrease of its spirituality.

And thou shalt know of a truth the standing of the whole world.

And from this, thou shalt also determine the time, when man came on the earth; how long the race will survive and bring forth; and the time he shall become extinct as to the earth.

O MAN, remember thy Creator and praise Him. In this, thou art graded by thy Creator.

Who see not Him, within their own soul, are weak in spirit; who see Him in all things, and hear His voice in the leaves, and in every herb, are strong in spirit.

These are grades of resurrection of the souls of men.

For what is the earth but a foaling nest, and the possessions of the earth but chains of bondage.

To provide souls unto everlasting resurrection, and make them to rejoice in their being. These are the labors of thy Creator.

For the beast of the field and the birds and fowls of the air, and for many animals that are companions to man, is made a place where their spirits shall survive.

And this spirit life for animals is graded one.

Consider the world of thy Creator, and the knowledge and symbols He placeth before thee. Thou holdest up a lump of salt, and it is solid and of dimensions; but cast it into water, and it is seen not, but dissolved and lost as to thy perseption.

And thou beholdest the earth, which hath dimensions also; but the

ethe: thou seest not. As water is to salt the solvent, so is *ethe* to corporeal things the solvent. By slow velocity holdeth the solid earth its form; yet, in *ethe,* external to the body of the earth, the swift velocity of corpor is magnified into dissolution. By vortices in *ethe* are these things accomplished.

In the *atmospherean* regions which rotateth with the earth, behold, there are many *plateaux* larger than the earth, being habitable zones belonging to the earth. Their component parts are like into the earth, and they are adapted to the abode of spirits even as the earth is for mortals.

Remember the magniture of thy Creator's works and the symbols He set before thee. Where the clouds float high, it raineth not; where they drag on the face of the earth, it raineth daily.

Consider the habitations of the resurrections of the dead which are in the keeping of thy Creator.

Even as to the square of the distance away from the earth, so are the grades of resurrections.

According to the exaltation of man's soul, so shall he inhabit these places.

According to his own soul's growth and development, so shall he ascend outward away from the earth; grade unto grade.

O man, to know the creations of thy Creator, and the things He hath placed in thy reach.

To apply thy knowledge, and understand with reverence the work of His hand.

How considerate of thy little wisdom, and thy love of liberty, which He gave unto thee.

Even before he has perfected thee, He called out unto thee to behold His creations. And thou tarriedst not to learn, but ran away, half completed, to vent the exuberance of thy soul, which He gave unto thee.

I beseech thee, turn about, and hear the wisdom of my words: I will teach thee to know thy Creator; to hear His voice in thy own soul, and to see His hand everywhere.

And thou shalt rejoice in thy life, and teach thy brethren to rejoice also.

Thou hast a corporeal body and a spiritual body: *Hear me, and I will open thy understanding.*

Thy spirit hath eyes and ears and judgment. Nevertheless, the beginning of thy two parts was, at the same time, quickened into a one person, because of the presence of thy Creator.

O man of the earth, would that thy spirit and thy *corpor* stood even in wisdom and power all the days of thy life.

But thou art so delighted in the earth, thou hast left thy spirit unfed. *And it standeth within thee, as a spear of grass covered with a stone.*

And thou seest not spiritual things; nor hearest the Unseen. For a stone lieth upon thy soul.

Yet, thou hast great learning as to corporeal knowledge; and great vigor as to corporeal judgment.

And thou rates thy neighbor a fool, because, forsooth, in contra-distinction to thee, he heareth and seeth spiritually.

And thy soul power weepeth for thee; because, in the time of thy death, thou shalt stand in spirit life in grade one, even as the spirits of the beasts of the field.

Thy present knowledge shall be void, and thy vigor only as a new born child.

But even as a newborn is unsuited to feed on corn and nuts, thy spirit is as a starveling in spirit life. And I take thee my *Disciple* where I have provided for thee according to thy weakness, that thee may learn wisdom.

Thy mother was provided unto thee before thou wert born; and spirit life was arranged for thy spirit to enter into at thy death. Thou shapest not thyself in thy mother's womb; and, behold the perfection of thine every part.

Trust thou in thy Creator, but seek thou also to go with Him, and thou shalt attain easily to the highest places in spirit life which were created for thy glory.

O that thou hast not contaminated thy corporeal part by the flesh of the beast and the meat of His living creatures. This is as one of the stones that covereth up thy soul, and blockadeth thy way to the upper grades.

Thy young spirit must remain within the atmosphere of the animal creation for a long season; like into like, hast thou fashioned thy spirit to the flesh of thy body.

According to the atmosphere of things, as to the purity and sweetness, behold, thy Creator hath fashioned them in relative ascent above the earth. That which is impure resteth on the earth; that which is pure, is upward and high.

Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the *corporean* is to *corpor,* so is the spirit as to the atmosphere of the earth.

O man of the earth, consider what thou puttest into thy mouth, for the atmosphere thereof is the food of thy spirit. And the habit thereof will be entailed on thy spirit for a long season after thy mortal death.

O man, I have heard thee in thy fullness, say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

I say unto thee, if thou hast not strength in this day, neither shalt thou have strength tomorrow. What strength shalt thou gain by the loss of thy corporeal body?

Consider thy corporeal body as a ship, in which thy spirit is sailing across a wide sea of water. Better that thy spirit learn to acquire strength whilst it hath a corporeal body to ride in. After death, it floateth in the direction thou hast shaped it. Neither hast thou power to go against the current.

Remember, O man, these are my lessons which I give unto thee, to learn to master the elements of thy surrounding.

Stretch forth thy hand unto wisdom, and swear thou wilt conquer every passion that is unclean, and every habit not conducive to the purity of the growth of thy spirit.

This will be the beginning of thy resurrection; and thou shalt be thine own judge and master.

Neither shalt thou call out: God, God, exalt my soul, or, O Lord, save me and raise me up—until thou hast first begun to do something for thyself.

O, that thou knew where the virtue of prayer beginneth. And that he that practiceth the All Highest he knoweth, hath the ear and the hand of wisdom.

Certain men were down in a deep well, and they laid down and shut their eyes, and prayed to be taken up, yet, they would not even raise their eyes to look upward. And others, at the top of the well, let down the ropes, and they called down to them beneath to look up, and catch the ropes, but they would not. And, in the course of time, they at the bottom said: Alas, our prayers are not answered!

O man, that thou wouldst put thyself in the way of all wisdom. To put away the uncleanness of the body first, and the uncleanness of the spirit afterward.

To seek for things that are pure and good, instead of criticisms and philosophies, that rise up out of thy contaminated fleshhouse.

Whoso desireth resurrection, let him begin to resurrect himself.

Make not thy confessions, which are betwixt thee and thy Creator, before men; but covenant thou with Him, within thine own soul, saying nothing of this for the laudation of men.

Thy spirit is as a seed of a beautiful tree, which thy Creator planted; give thou it good and clean soil, that the blossoms and the fruit thereon may glorify thy Creator and thee.

Such is the resurrection of the spirit of men. Wait not for a Savior to save thee; nor depend thou on words or prayers; nor on hearkening to good sermons, flattering thyself, thou hast done well; but begin to save thyself.

By purifying thy flesh, by purifying thy thoughts, and by the practice of good works done unto others, with all thy wisdom, love and strength.

For through these only is there any resurrection for thee, either in this world or the next.

Of the foundations of the resurrections of thy soul, there are two kinds; one, which dealeth with those already born, and the other, with such as are not yet born.

For, after thou hast purified thyself as to flesh and spirit, two conditions are open to thee, celibacy and marriage.

To such as are by nature, inclined to celibacy, let them rejoice; for, in not having offspring, they shall have less bondage after death to remain in the lower grades, and to return to the earth, to their kindred.

It is a great glory, for them to make themselves Brides and Bridegrooms to the Great Spirit, to be His for righteousness' sake. But, as to thee, who desireth marriage pursue, through thou the same course as to purity and holiness of person, as to thine own resurrection.

For, in this, thou shalt be graded also, according to what thou dost.

The delight of thy Creator, who hath dominion over both the earth and spirit, is to witness the birth of such as come from the pure in flesh and pure in spirit.

In likeness of the father and mother are all children born into the world; and every child is a new creation, quickened into life by the presence of the Creator, Who is the All Life.

If thou art pure in flesh, thy child shall be pure; and, if thou art pure in spirit, thy child shall be pure in spirit.

If thou art a flesh-eater, a drinker of strong drink, and a user of narcotics, thy child shall come forth with thy contaminations upon it.

Consider, then, what thy grade shall be, which shall be according to thy heirs, as to their grade in the place where they are born. As to whether thou encumberest the world with progeny lower in grade, or liftest up the world by progeny of an exalted grade.

Be wise as to the selection of thy partner, as to purity and righteousness. But be not deceived by such as eat not flesh merely, for the purification of the corporeal body is but half the matter. Look for one who is pure in spirit.

Whoso is pure in flesh and in spirit shall bring forth heirs unto resurrection, which shall be little or no bondage to the spirit, after death.

But whoso marrieth for the earth only, shall bring forth heirs of bondage. And profligacy and debauchery and sin shall come upon the heirs of that marriage.

The spirits of such fathers and mothers shall fall in the grades in spirit life; and long will be their bondage in *hada*.

Flesh-eaters seek their partners according to the impulse of the flesh, as to the temptation thereof, or according to riches, or caste, all of which are earthly considerations and for themselves only, and in no regards as to what their heirs will be.

And their offspring come forth in darkness; they are void of aspiration, and dumb as to the voice of Wisdom.

They go about saying: I see no ALL PERSON. I hear not the UNSEEN. Nay, I believe not that any man hath seen or heard of spirit life.

Herein was it revealed to thee of old: Some are born of the beast, and some are born of the spirit. Which I declare unto thee, O man, is the interpretation of all the poverty and crime and war and licentiousness there is in the world.

This is the foundation-head, which Divine Wisdom would bring to the understanding of all people. But there are many, even hundreds of millions that cannot be made to appreciate this.

Nevertheless the kingdom of peace and righteousness shall not cover the earth over until this is understood by all men and women.

Whoso understandeth this, let him wed accordingly; and let such people be as societies to themselves. In this day, no mark of circumcision is required; but men and women shall converse on the ways of the Creator understandingly.

And, when thou hast children born unto thee, thou shalt more consider the place of thy habitation, as to temptation, than thy dominion over them.

To dwell in a city, which is full of iniquity thou shalt be a tyrant over thy heirs, restraining them from liberty in order to keep them from vice.

And in this thou will be a sinner also.

But dwell thou in a place of purity, and give into them liberty and nobleness. They shall not be thy slaves.

In this matter thou takest upon thyself a new grade, according to thy heirs and thy God-ship over them.

Be cautious in thy proceedings. He who created thee alive, gave thee no sinful desires.

Because thou art not yet a completed man, these things are.

Thou shalt find joy in thy talents, and profit in the wisdom of thy soul (God).

To perfect thyself is a great glory; to raise up sons and daughters who are also perfect, is a ten-fold greater glory.

For, it is the fullness of the life thy Creator gave into thy keeping; which is the glory of spirit and earth life.

Of the abundance of thy Creator's creations be thou appalled, O man.

Consider the inhabitants of the whole earth, and the millions brought into life.

Compute thou the number for a thousand years, and for ten thousand years.

And, yet, the earth is not full.

And the zones of spirit life are yet even as if scarcely habited. Thousands of plateaux there are, with no spirits to dwell thereon.

But to induce the spirits of the dead to arise up from the earth, this is the work and the glory of thy Creator.

To make them put away earthly desires, to become pure and wise and strong and adapted to the sublimated spheres, what an endless labor for thy Creator and his exalted spirits.

As thou, O man of the earth, holdest to the desire for earthly things, thou entailest thyself in spirit life, and canst not rise upward. Even so is it with the great harvest, the thousands of millions of spirits born of the earth.

If thou stand a pyramid before thee, wide at the base, equal to the height, such is the manner of the proportions of the spirits of the dead on their entrance into the spirit world.

Consider, then, O man, how sparse are the settlements in the upper kingdoms of the earth's heavens, compared to the numbers in the lowest grade. And remember thou, the percentage of inspiration that cometh to thee, from this grade, which is doubly degraded in the cities and great capitals.

Know thou, O man, that all cities built by men, soon or late, fall into destruction. Search into the generation as to the grade of mortals, and thou hast a type of the spirits of that city, chiefly as to the lowest grades. But, remember, the highest grades of spirits go away, whilst the lowest remain. As the spirits of one generation are to the form of a pyramid, so, not so will be the spirits of that city in the next generation.

But, in proportion to the increase of the mortal city, and in proportion to the raising up of the second, third, fourth and fifth grades, so will be the relative increase in the proportion of *drujas* that dwell in that city.

Find thou the grade and the rate of declension of mortals of a city, and, when the whole number, with the spirits therein hath fallen to one per cent., thou shalt prophesy the time of the fall of that city.

Be thou fearful of the abundance of *drujas* about thee; and search out thine own imperfections and uncleanness, and thy passions, lest *drujas* fasten upon thee in a way thou knowest not of.

Call not upon the Evil Spirits of the dead to come to thee; but call thou on thy *Creator* for *wisdom and light and truth and purity;* and, if it will be well for thee such spirits as are best adapted to thee for thy resurrection will be sent.

Whoso consulteth evil spirits as to earthly things or profit, or great undertakings, marriage, or war, or riches, is already in the hands of the *drujas. Woe be unto him in the hour of death.*

When thou sittest in communion with good spirits, do so reverently to thy Creator; and the members of thy circle shall pray unto Him, or sing songs of praise and glory unto Him and His works. Nor shalt thou habit thyself to sit with such as do not this reverence to thy Creator.

And, when the good spirits appear and converse with thee, remember thou that even the least of them hath passed the bars of death.

Be not long-faced or melancholy with doleful songs; but rather cheerful, like the birds that sing unto the Creator. And let thy speech be respectful, and relating to spiritual things. Learn thou from them of the places they inhabit in spirit life, and the manner of their occupations.

And if thou inquire of them as to earthly things, let it be as to how thou mayest help the poor and distressed.

For, if the spirit that talketh with thee be a *druj* only, thy discourse shall in this way, awake him to see his own shortness.

And if they be high-raised spirits, they shall understand the working of thy soul, and they will provide unto thee for thy everlasting exaltation.

Be upright before thy Creator who knows thy weakness. Emulate them in all thy doings, for this is the way of resurrection, worlds without end.

O man, weigh the words of thy brother, of years' experience.

Wherein thy soul perceiveth a ray of light, follow it in truth, and not in words merely.

It hath been said of old. Thou canst not serve both, thy *Creator* and thyself. And many go about preaching this, but they themselves labor for self every day.

To serve thy *Creator,* is to work for others, especially the sick and helpless, and not for thyself. Thy prayers and confessions are but the waste of thy breath.

There be such as preach for money, and withal are graduated from the colleges and called learned priests; but they have not yet learned not to serve mammon, save in words.

I say unto thee, that a poor man who cannot read a line, that goeth into the house of the afflicted, giving what little he hath, and, with a willing heart, cleaneth the floor and garments of the bed-ridden, is more learned than are these graduated preachers.

The word, labor, or work, is easily understood.

Suffer not thyself to be deceived by them whose trade is preaching and praying. They profess to be laboring for the spiritual man; and, according to the number of their converts, who are also taught words and prayers and confessions, instead of works, so are they called great workers unto the Lord.

But I say unto thee, all these are but subterfuges of evil souls, to palm off words for works.

All such preachers and priests and converts are still tarrying in the depths—grade one.

Hear thou my instruction, and weigh my words in the balance, and be not blinded by the tricks of evil spirits.

A preacher, receiving a good salary, giveth half his money to the poor, and the other half to the church; and his people say: O, what a good man.

And straightway they raise his salary, and they present him a good house, where he feasteth sumptuously every day, thanking God for his own prosperity.

Now, I say unto thee, that that preacher contributed nothing to the poor. The money, he gave away, was not his, but the fruit of false doctrines.

Because he practiced not labor; but as a beggar and a vampire obtains his money, not for work but for words, he was false before his own soul (God).

To serve wisdom and truth, or to preach and practice the words of truth, require not great oratory or education. Wisdom here requires not colleges to brace it up; nor preachers, that serve not the Truth.

One crieth out. Come to God! or: Make thy peace with the Lord. But he himself would not share his house with the poor of his own church.

I say unto thee. All such are either hypocrites, or deceivers of their own souls.

Except thou usest thy hands, and bendest thy back in practice, and in producing something in the world, and contributing it unto others, thou art not one with truth.

It hath been said of old. Do unto others as thou desirest should be done unto thee; also, to return good for evil, and to sell all thou hast, and give to the poor, and love thy neighbor as thyself.

And these words are well known; but who is there that practiceth them? Wherein the words are important and of non-effect.

In place of which, many practice serving themselves by their labor; but in church service, their practice is by prayers and confessions: words, words, words.

Saying. It is not possible, in the present condition of society, to do these things.

Did thy *Creator* limit thee, saying: *Do you this,* in the present condition of society? The way was open for another condition. But thou soughtest not to find it. Thou wouldst not give up thyself, and live in a *brotherhood* of *Divine Wisdom.* Under the name of liberty, thou heldest fast to evil and its haunts, saying: I am willing to serve the Creator, but I will not sacrifice my liberty.

And thou sellest thyself to self, which shall follow thee into the next world.

Know then O man, that whoso would arise into organic kingdoms in spirit life, shall teach himself the first lesson in liberty, which is to free himself from self.

He shall not say: I want this; or I must have that; or, I cannot have self abridged; or, I will suffer no dictation.

I say unto thee, all such men are already in the bonds of drujas and the throes of the hell in their own soul.

But thou shalt say: Here I am, O, Wisdom, Thy servant. Appropriate Thou me whichever way I can do the most good unto others. My self is no longer any consideration.

This is it, to be a Faithist in Divine Wisdom.

If an exalted man marry a woman beneath him, he can lift her up. But if an exalted woman marry a man beneath her, he will pull her down.

Even so is it with the righteous man, that weddeth to the world and liveth therein: soon or late, it will pull him down.

But, if the righteous man go with his fellows into a separate place, and wed himself to Truth and its way, then shall that righteous man be lifted up. And, moreover, he shall be a power to lift up the world.

Shall a bride not live with her husband? And they that choose Divine Wisdom, live with it.

I say unto thee: If thou do not live in a brotherhood, on earth, thou shalt not soon find one in spirit life.

But thou shalt unite thyself with such as are compatible with thee; with whom thou shalt live equal in all things, wherein thou canst do unto them as thou wouldst be done by, loving them as thyself, returning them good constantly.

Being willing to make any sacrifice of thine own self's desires for the sake of Truth.

Remembering, thou wert born in darkness (the world).

It is for the resurrection of others as well as thyself that thou should seek Divine Wisdom.

For herein lieth the key of all resurrections; which is to labor for others; to induce them to assimilate in Truth, and with one another.

The words of Wisdom are not for the glory of any man under the sun, or for any spirit, but for Truth.

Thou hast had revelation sufficient since thousands of years; and sacred books with most holy doctrines: And, yet, many that know these well, come into spirit life as low as *drujas,* and as wandering spirits.

Thou shalt judge thyself; thy spirit is as a manuscript in thine own handwriting; thou art daily writing thy grade and the place of thy abode in spirit life.

Remember my words O Disciple, and be reasonable in thy understanding.

Whithersoever thou buildest a city, and it increase in inhabitants, it equally increaseth in pauperism and crime. Neither hast thou any doctrine under the sun to provide against this.

THE BOOK OF KNOWLEDGE.

But I have now opened the book of knowledge before thee and certain mysteries I have made plain.

Thou mayest travel a thousand other roads, but none other shall be blessed with the light of my Divine Wisdom.

As thou sayest at the door of the college: Young man neither prayers nor confessions shall graduate thee in my house, to be companion of such as have passed on before thee.

So say I at the gates of Divine Wisdom, unto thee my Disciple: Only by knowledge and righteous works done unto one another, shall ye be able to endure the light of truth and wisdom.

Now, it shall come to pass, early in the *Kosmon* era, that many of my *Disciples* shall be gifted to heal by laying on of hands. And they shall say: *Behold, the lost gift is returned. Have I not done a good thing in the world?*

But I say unto thee, O Disciple, that these also mistake the power of knowledge and Divine Wisdom.

The healing of the sick may be compared unto giving alms to the poor, and saying: *Have I not done a good work?*

I say unto thee, these things were of the past cycles. Thee, shall now consider what shall be done to prevent sickness. This is better than to heal. Thee, shall now consider what shall be done to prevent poverty. This is better than giving to the poor.

I have not come to heal and treat the diseased in flesh or spirit; nor to re-establish any of the ancient doctrines or revelations.

I am not a patcher-up of old garments.

I am not an apologizer for ancient revelations, nor have I anything in common with what is past.

Neither their doctrines, nor sacred books, nor their Gods, nor Lords, nor Saviors, are anything before me.

I am not come to captivate the ignorant and unlearned. Nor am I come to call sinners to repentance. Nor to convert the profane man, nor to convert the harlot.

Sufficient have been other revelations unto all these.

Nor have I come to say: Behold, this is my book. And there shall be none other.

But, behold, I come to found certain *Sacred Mysteries* for the *True Disciple. I come to the wise and learned.*

That which I am uttering in these words, in this place, I am also uttering in the souls of thousands, and I will bring them together.

I do not command saying. Thou shalt believe, because, I, thy brother, hath said it, or revealed it in this book.

O YE PRIESTS AND MINISTERS.

Hear the words of Truth, O ye priests and preachers and rab'bahs, and all ye that set yourselves before men, professing to hold the key to salvation and the places of resurrections in the unseen life.

Hearken to the words of your elder brother; behold, I will set you in judgment over yourselves; and the powers of God within you shall cry out for truth and justice.

Make manifest whereof ye believe, and prove that you have a good and sufficient doctrine for the salvation of souls.

Persuade not yourselves, O man of darkness, that ye are not graded by the spirits above; or, say to yourselves: Wisdom seeth not, nor heareth.

Nor say: When we are dead, our souls shall turn suddenly good, and ascend to the right hand of God.

Nor flatter yourselves saying. We did the best we could under the circumstances.

Verily, I say unto you: Ye have not fulfilled the first law, which is to make clean your corporeal bodies. Because ye have stuffed yourselves with carnal foods, the high grade spirits cannot approach you; neither can your understanding approach the place of my brothers unless you heed the teachings contained herein.

I say unto the minister: Ye shall be found in the first resurrection, in *hada,* to all these who ye have professed to lead; neither shall ye rise in spirit life until the lowest of your congregations of spirits have put away uncleanness and selfishness; which is the first labor. And, after this, they shall learn to practice fellowship in union, for the resurrection of others.

Flatter not yourselves, that, because ye wear fine cloth, and preach, that ye are not responsible also. Nor hope that when ye become spirits, ye shall ascend suddenly into places of delight. Ye are marked because of your ignorance.

Your souls are being written upon with your deeds and works and words; and ye shall see yourselves as in a mirror, and of your own accord, shun the kingdoms of light and wisdom.

Because ye have learned words, and practiced only in words, behold, I come this day to command practice in truth. Not for a pittance, but for all ye have.

Behold, O ye destroyers of religion, ye perverters of the spirit of the God within thy soul.

I come to give thee a religion wherein all men can be as brethren.

Even the infidel shall accept the Creator and good works. For he, being the fruit of your behavior, is even in the foreground in the march of truth.

A NEW RELIGION.

I say: Hear the words of truth, O ye preachers, priests and rab'bahs; seek not to gainsay my words.

In times past, I had such representatives, and I said unto them. Go ye, preach my doctrines unto the inhabitants of the earth; make them understand the way of wisdom.

And ye shall take neither money, nor scrip for your labor, but be an example of faith in the promises of Truth.

My *Disciples* have went forth fulfilling my commandments.

But alas, how different are the ministers of this day. Ye patronize the man of wealth; ye boast of the riches of your congregation.

Ye receive salaries, and ye dwell in fine houses; your doctrines ye sell as merchandise! Ye have fine temples and fashionable audiences, and ye curry favor with those who are in affluence.

Ye go not to the drunkard's den, nor to the unfortunate woman; these ye take not in your arms, saying: My brother, my sister, come with me, I will show you the kingdom of God within thy own soul.

Behold, I have come to you in spirit and in truth, but ye put me off, saying: Is not the first duty to one's own household? Is not self-preservation the first law?

Now, I answer you. These questions spring from the beast, and not from the spirit. Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day, nor to say: God help the poor; or: Blessed art thou, my God!

When ye cannot purchase one another by flattery, how hope ye for the favor of the almighty, by praise and prayers and flattery?

Behold, the selfishness of man hath made the world a place of wretchedness. The people are in misery and want.

Go, then, quickly, to them, and provide a remedy. This is the new religion I give unto you: Demanding sacrifice of you, and your congregations, of all ye have, that is not in use and actual need.

And ye shall judge the limit thereof, remembering that whosoever is bound on earth, is bound in spirit life.

I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living, stand face to face.

And the spirits of the so-called dead are testimony unto you, that your doctrines, as ye practice them, are a blasphemy against the wisdom within the soul of man.

Ye persuade yourselves and your congregations, that, after death, the soul shall go far away, and to an exalted heaven.

But, behold, they that are dead are with you. *They testify unto you by the thousands, and by tens of thousands, that ye led them astray with false doctrines.*

The evidence of the work of evil is at your door. Ye stand accused before *Truth*, that ye practice not what ye preach; that ye fare sumptuously, and connive at sin; that ye preach what ye cannot prove; *by the spirits of your own blood and sin, are ye accused.*

Ye have no personal knowledge of spirit life, and, in stubbornness of heart, ye dispute with my *Chelas* and *Disciples*, who can prove before you, they have power to see unseen things, and to hear that which ye cannot hear.

Ye study spiritual things with your corporeal senses; neither have ye capacity to see and hear the spirits of the dead. How much less, then, shall ye presume to interpret the words of True Wisdom?

Now, behold, I come in this era, not only to declare to you, that the time of preaching is at an end, save wherein it is practiced in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling, and preach no more.

And your temples and churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery.

And the congregations shall be enrolled, and, at the meetings, they shall be inquired after, to see if they are in need. And they shall have volunteers, who shall go about seeking out the helpless and distressed, and providing for them.

So, that, instead of the congregations sitting to hear your sermons, they shall come as co-workers seeking Divine Wisdom and the True God within their own soul.

This is the new religion, which I give unto you; and, moreover, let it be a prophecy to you of the words of the God within your own soul. For there is no such congregation this day in all the world; and yet, *ere this generation pass away, this shall be proven before you.*

A DECREE AGAINST INFIDELITY.

I say. Hear these my words, O man. In the ancient times, Divine Wisdom came as a father to a child, dictating unto man.

Now, that thou hast attained to comprehensive judgment, truth hath inspired thee to liberty, and to think for thyself, and to consider what is best for thee.

And Wisdom cometh not now as a dictator, but as thy elder brother, with ample experience.

And I say unto thee, after the manner of thy professors in the college to their graduated classes. Behold, thou art free; go thy way, and no longer hope to hold the God within thee accountable for thy behavior.

For, with thy freedom, thou also attainest to responsibility.

Think not, because I emancipate thee from the God and Lords and Saviors of the ancients:

And from the bibles and sacred books of the ancients; and from the ancient commandments and injunctions, that, as a consequence, thou art not bound in fidelity to the God within thine own soul.

More art thou bound now than before; for thou shalt not, henceforth, throw the responsibility of thy conduct on to this man, nor that man, nor this God, nor Lord, nor Savior, nor holy book, nor bible, nor priest, nor church decree.

So, that thy fidelity to thy Creator and to thy fellow-man, in righteousness, love and good works, shall be the most sacred study of thy life.

And thy example from day to day shall be a perpetual register of thy accountability; verily shalt thou be a living sermon before men and before the living God within thee.

And, wherein thy behavior detracteth from the grades of thy fellowmen, thou shalt be bound in the behavior of those that copy after thee, and, for the shortness thou bringest them into, thou shalt suffer for them in time to come.

Beware, O man, for this rule applieth unto all the generations of men: That, by sudden emancipation from an old condition, man runneth into another extreme, from which spring libertinism and licentiousness.

For which reason, rather shalt thou proclaim before the multitude the responsibilities of the new condition, than try to win their applause by proclaiming their emancipation from the old.

Because I have opened the book of *Truth,* the spirits of the dead return to thee, and commune in thy household; flatter not thyself that the whole of life's mysteries are revealed to thee, and that the spirits who converse with thee, can make plain the dominions of higher zones in spirit life.

Many of these shall return to thee, saying: There is no hell, no Satan, no God, or Lord, nor anything in this world to make thee afraid. For, of a truth, the hell they looked for, they found not; nor found they a God, nor Lord, nor Savior, such as they had hoped to find. And, for this reason, such spirits are jubilant for the time being.

Nevertheless, a time shall come to them also, when they shall tire of existing as earth bound spirits, and they shall seek resurrection into more exalted places, where wisdom and purity dwell. Then, indeed, shall they begin to comprehend the ways of the kingdoms of Truth and Divine Wisdom.

And they will cry out in pain; pleading for pity, compassion and help. And after that, when they come to thee, they will also proclaim, even as Truth now doth: That the commandments of Divine Wisdom must be fulfilled.

THE COMMANDMENTS OF DIVINE WISDOM.

To love Divine Wisdom above all else. And thy neighbor as thyself. Give to the poor. Return good for evil. Do good unto others, with all thy wisdom and strength. Abnegate self in all respects. Make thyself a servant to thy Creator. Look into thy soul, to judge thyself constantly, to discover where and how thou shalt do the most good. Complain not against another for anything that happeneth. Make thy neighbor rejoice in thee. Make thyself affiliative. Be without self-righteousness above any one. Be a producer of something good.

Learn to rejoice in thine own life; paying due respect to rites and ceremonies.

Remember the words of thy Master and *Teacher, O Disciple,* when evil spirits or men advise thee against these commandments, they have little to offer thee that will promote the harmony of thy soul.

Consider, therefore, that whatsoever promoteth the greatest harmony and wisdom within thy soul, hath also been discovered and is in practice in the higher mandates of *Divine Wisdom.*

And, wherein it hath been proven to thee, that a state divided against itself cannot stand, even so are spirit and truth not divided, in the soul of man, but as a unit.

Judge, then, O man, when one evil spirit cometh to thee preaching one thing, and another evil earth bound spirit cometh to thee preaching another thing, their words are proof that they have not yet entered the harmonious zones of spiritual wisdom.

And it is because of the inharmony of thine own soul, that thou art open to these conflicting messengers. This is infidelity against Truth, and such conflicting spirits deny the Person and the Unity of the Almighty God within thy own soul.

Let not thy emancipation from the bondage of the doctrines of the church lead thee into infidelity against Divine Wisdom and Spiritual Truths.

JUDGMENT AGAINST THE ASCETIC.

I say: There are such as shut themselves up in colleges (convents and nunneries), and such as retire to the forests, devoting their lives to prayers, confessions and rites and ceremonies, being most systematic in routine, and in being shut away from the world.

And they allot certain ones as leaders and overseers, making themselves inquisitors over one another, in hope of purifying their thoughts and aspirations, constantly trapping one another for shortness, and, then, submitting to petty punishment and inflictions, hoping thereby to check evil thoughts, words and actions.

Judgment is rendered against all such people, be they mortals or spirits.

For these are the methods of the imprisonment of mind. All such mortals are preparing themselves for the bondage of *drujas** on their entrance into the spirit world.

Yea, even in that same college (convent and nunnery), shall they be imured after death, by thousands of *drujas** who inhabit the place, who profess to have some scheme of projected salvation.

All such people are the manifestation of darkness instead of light. The Creator created man with capacity for developing talent to do good unto others.

Now, behold, these *ascetics* labor for themselves in these foolish proceedings; they do not these things in order to meliorate the condition of their neighbors. Neither have they shown, in a single instance, where a benefit resulted to the state in consequence of their practices.

They call their initiations sacred, but I declare unto thee, they are a blasphemy against the God within man. They are as a snare for the imprisonment of the mind and the soul.

And, after death, these people are prevented by their *drujan* masters (evil spirits) from entering spiritual places of resurrection, becoming, instead, slaves in the lower zones of spirit life, to pursue such calling and practice as may be put upon them.

For the same rule holdeth on earth and in spirit life, as regardeth the bondage of the mind. If, by imposing rites and ceremonies, and by the stratagems and cunning of mortal priests and ministers, they can be captured on earth, even so can they be retained in bondage in spirit life.

And it happeneth with them, that even as they honestly believe they are right on earth, so will they persist they are right in spirit life, submitting to cruelty and to torture, in order to prove their fidelity.

Be considerate, O man, of the words of wisdom. Thy Creator, who created thee, gave to thee one star of light and faith whereby thou mayest determine truth and wisdom.

Whatever doctrine showeth self as the chief consideration, even if it be for obtaining wisdom or supposed purity for self's sake, it is not of the God within thyself.

The aborigine, that roveth foolishly in the forest, standeth higher, therefore, before *Truth* and *Wisdom* than doth the nun or the ascetic. For though the former liveth for self only, yet he is not bound in spirit.

In all things, thou shalt weigh the object and end aimed at, and the final result; and, wherein self standeth as a part, or whole consideration, know thou such matter is not of good, but of evil.

It is not sufficient for the apologist of evil to say. O we dwell in

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* Wandering spirits of darkness and evil.

the colleges (nunneries and convents), in order to pray for the world.

But thou shalt weigh their prayers also, and thou shalt estimate the value thereof by what is accomplished. And thou shalt prove whether their prayers provided harvest of wheat and corn, and food and clothing for the poor, and education for the unlearned, or any other thing that was good.

Be thou not put off by the cunning of the words of the evil spirits put in the mouths of priests or popes; but look matters in the face, and be thou a God thyself in discerning things that meliorate the condition of man.

JUDGMENT AGAINST CHARITIES.

I say: A certain man built a dam across a river using only stones but no cement. And the water ran through the crevices, rendering the dam worthless.

Then came certain neighbors to him, saying: Thou shalt apply cement to the crevices.

So, the man went to the lower side, and applied cement; but, lo and behold, the result was only temporary, for the water washed the cement away.

Again his neighbors said unto him: Apply thou the cement at the upper side, and the water will carry it into the crevices, where it will remain with good effect.

And the man did so, and, behold, the dam was a complete structure.

After such manner, O man, consider all charities. Thou mayest apply thy riches, and thy estates for charity's sake, but of no profit under the sun.

When the man applied the cement, where it was not self-sustaining, the waters washed it away.

Wherein thou appliest charity, and it be not self-sustaining, judgment is rendered against thee.

When the man applied the cement toward the fountain, it became self-sustaining.

Wherein thou appliest charity, and it be self-sustaining, judgment is rendered in thy favor.

When thou meetest thy neighbor on the road, and he hath fallen down, and broken his legs, and cannot stand, consider how foolish it would be, to lift him up, and, then, let him fall again. Flatter not thyself, that such would be charity.

And yet, how much of the so-called charity of the world is of that kind.

Thou mayest feed three drunkards' families, and flatter thyself thou hast done charity worthily; but, if thou hast not done that which will make them no longer in need of charity, thou hast done little.

Another man may not feed them, but he may reform them, and put them in the way to be self-sustaining. Such a man will have done a hundred-fold greater charity.

To open the way for employment and industry, this is the greatest of all charity. For, by these avenues, charity will not be needed, even for the aged, nor for orphans.

Consider, then, how little any people have to boast of for charity's sake. Even their asylums and poor-houses and homes for the aged and helpless are so many witnesses of condemnation against the people who built them; because some great wrongs and evils existing within the state were also built by the people in the first place.

They are as paint and plaster, hiding and redeeming them, in some measure, for the sins of a wicked people.

And, when such a city saith: Behold us! what a charitable people we are! I say unto thee, that that city understandeth not the Divine Wisdom.

Yet, thou shalt avoid going to the other extremes, doing nothing, which is worst of all. But thou shalt go to the root of the matter; thy charity shall be directed to prevent the causes of such ill-fortunes.

HOW TO DO CHARITY.

I say: O man, consider the folly of individual effort. One will say. I help my family and my neighbors; let others do so, and all will be well.

This is his philosophy and doctrine. *Now, I say unto thee,* this is just what hath been tried for thousands of years, and it hath resulted in impotency all the while.

It hath been said. Sell all thou hast, and give to the poor; but I say unto thee, *thou shalt not do this.*

Though that opened the way to salvation in the ancient days, it is not sufficient in this day. Neither shalt thou hope, that, by giving to the poor, thou shalt escape condemnation.

But thou shalt go to the foundation of things, and go systematically.

Thy efforts shall not be single-handed, but thou shalt unite with others; and, together, ye shall provide a remedy against poverty.

Remembering, it is wiser to accomplish with the young than with the aged. For the mature will be dead in a few years; and, in that day, *those that are children will be mature.*

Better is it, that ye provide a way unto ten fatherless children, than for forty people that are grown.

But, even in this, ye may err toward the children. For, to provide them an asylum in infancy, saying: Behold, what a good work we have done! showeth that ye measure as you should measure.

For it is not sufficient that ye feed and clothe little ones; but ye

shall teach them a trade, and occupations, and give them learning, so that, when they are grown, they can sustain themselves.

But, even yet, your work is not the highest; but ye shall so provide them, that they will not only be self-supporting, but, that they shall be willing and capable of rescuing others, as they were rescued.

After this, ye shall see to it, that all things are so provided, that, after your death, your institution be not liable to fall into disuse or perversion.

This is founding wisdom on earth; and, whoso laboreth thus, shall be ministered unto by my good spirits for the glory of Truth.

Therefore, let your charity be not for a year, nor for a hundred years; but, be ye the corner-stones, founding places on earth where shall rest perpetually a system that will provide a new race, where poverty and crime and helplessness cannot enter.

Ye thus become, even in mortality, members of a second resurrection in the spirit life.

JUDGMENT AGAINST THE GOVERNMENTS OF MAN.

I say: When a man hath young children, he maketh just laws in order to teach them discretion, justice, harmony and consideration.

But, when his children attain to be men and women, man no longer holdeth a law over them, for they are become his equals, as brothers and sisters.

Even so, in the ancient times, wisdom provided thee, man, with governments and laws for different nations and peoples.

Nevertheless, I say unto thee, O man: Let thy government be as a father over the people, and not as a separate matter against them.

But thou hast disobeyed the commandments of wisdom; thy government is as one thing, and thy people as another thing. *That which should be one entity, thou hast made into two.*

Thy government hath become a separate self from the people; and the people are as servants, supporting the law-makers, who trade in projects and schemes for their own profit and glory.

Since the earliest days, all the governments of man have drifted into this.

When a government no longer filleth the grade, according to the advancement of the people, behold, Wisdom withdraweth its Divine protection from that government. And, straightway, the people run into anarchy.

Lay not the blame of anarchy and revolution and assassinations on the people; Wisdom's judgment is against the government in all cases. These conditions of vengeance are but the fruit resulting for the govern-

ment's divergence from the will of Divine Wisdom and Truth, and the march of its light and judgment.

As, for example, the offspring of inharmonious parents, or of parents wrapt up in selfishness, are lower in grade than their predecessors, even so do the subjects of a cruel government decline in grade in proportion to the prevention of liberty and the neglect of general instruction.

Judgment is rendered against government wherein it provideth not liberty to the people, and neglecteth providing means for the development of the talents created with all.

In these respects, O man, governments are measured and graded by Truth and Justice. And, whenever a government setteth up itself to enforce and strengthen itself by violence against justice unto the multitude, behold, wisdom turneth away from that government; and the good spirits set their face against it.

And, thereupon, *drujas* come upon that people, and the people fall upon their government, and destroy it.

If a government be a president or king only, and he have no holy council then the responsibility for shortness lieth partly with the president or king and partly with the council.

CHAPTER IV.

Natural Magic.

A Comprehensive Knowledge Of The Universal Spirit (God) Within The Soul Of Man—And, In All Things, Visible And Invisible.

NATURAL MAGIC is, as I have said, a comprehensive knowledge of the *Universal Spirit-God,* by which we search out *Nature's Secret, Hidden* and *Occult* operations throughout her vast spacious laboratory; whereby we come to a knowledge of the component parts, qualities, virtues and secrets of men, of women, of animals, of metals, of stones, plants and all things, visible and invisible in nature.

Further, I shall give knowledge, of the wonderful properties, and hidden *magical forces* within the soul of man. By which the *Disciple* may find the exact resemblance or copy of the *Universal Spirit (God)* in all things.

Of Natural Magic. Before I proceed to particulars, it will not be amiss to speak of generals; therefore, as an elucidation, I shall briefly shew what sciences I comprehend under the title of Natural Magic; and to hasten to the point, I shall regularly proceed from theory to practice; therefore, *Natural Magic* undoubtedly comprehends a knowledge of all *Nature,* which I by no means can arrive at but by searching deeply into her treasury, which is inexhaustible; I therefore by long study, labor, and practice, have found out many valuable *Occult secrets* and experiments, which are surely unknown, outside the *Lamasaries of India* as they have in this country been buried in the ignorant knowledge of the present age. The *Adepts* and *Yoghees of India* know that in *Nature* the greatest secrets lay hid, and wonderful active powers are dormant, unless excited by the vigorous faculty of the mind of man; but as, in these latter days, men give themselves almost wholly up to vice and luxury, so their understandings have become more and more depraved; 'till being swallowed up in the gross senses, they become totally unfit for divine contemplations and deep speculations in Magic; their intellectual faculty being drowned in obscurity and dullness, by reason of their sloth, intemperance, or sensual appetites. The followers of *Pythagoras* enjoined silence, and forbade the eating of the flesh of animals; the first, because they were cautions, and aware of the vanity of vain babbling and fruitless cavillations: they studied the power of numbers to the

highest extent; they forbade the eating of flesh not so much on the score of transmigration, as to keep the body in a healthful and temperate state, free from gross humours; by these means they qualified themselves for spiritual matters, and attained unto great and excellent mysteries, and continued in the exercise of charitable arts, and the practice of all moral virtues: yet, seeing they were heathens, they attained not unto the high and inspired lights of wisdom and knowledge that were bestowed on the *High-Grade Adepts and Master Lama* in the *Temples of Mystic India;* but they mortified their lusts, lived temperately, chaste, honest and virtuous; which government is so contrary to the practice of modern Christians, *that they live as if the blessed word had come upon the earth to grant them privilege to sin.* However, I will leave *Pythagoras* and his followers, to hasten to my own work; whereof I will first explain the foundation of *Natural* and *Hindu Magic,* in as clear and intelligible a manner as the same can be done.

THE OCCULT SYMPATHY OF ALL THINGS.

The Wonders of *Magical Attractions* I mean fully to display under the title of *Mummial* And *Magical Attraction.* But here I hasten to investigate by what means, instruments, and effects, you must apply *actives* to *passives,* to the producing of rare and uncommon effects; whether by actions, amulets, allegations and suspensions—or *rings, papers, unctions, suffumigations, allurements, sorceries, enchantments, images, lights, sounds,* or the like.

Therefore, to begin with things more simple:

If any one shall, with an entire new knife, cut asunder a lemon, using words expressive of hatred, contumely, or dislike, against any individual, the absent party, though at an unlimited distance, feels a certain inexpressible and cutting anguish of the heart, together with a cold chilliness and failure throughout the body:—likewise of living animals, if a live pigeon be cut through the heart, it causes the heart of the party intended to affect with a sudden failure; likewise fear is induced by suspending the magical image of a man by a single thread;—also, death and destruction by means similar to these; and all these from a fatal and magical sympathy.

Likewise of the virtues of simple animals, as well as manual operations, of which we shall speak more anon:—The application of hare's fat pulls out a thorn;—likewise any one may cure the tooth-ache with the stone that is in the head of the toad; also, if any one shall catch a living frog before sunrise, and he or she spits in the mouth of the frog, will be cured of an asthmatic consumption;—likewise the right or left eye of the same animal cures blindness; and the fat of a viper cures a bite of

the same. *Black hellebore* easeth the head-ache, being applied to the head, or the powder snuffed up the nose in a moderate quantity.

Coral is a well-known preservative against witchcraft and poisons, which if worn now, in this time, as much round children's necks as usual, would enable them to combat many diseases which their tender years are subjected to, and to which, with fascinations, they often fall a victim.

I know how to compose coral amulets, or talismans, which, if suspended even by a thread, shall (the wearer's faith assisting) prevent all harms and accidents of violence from fire, or water, or witchcraft, and help him or her to withstand all their diseases.

The Hindu Adepts and Master Lamas both agree, that in the toad, although so irreverent to the sight of man, and so *noxious to the touch*, and of such strong violent antipathy to the blood of man, I say, *out of this hatred Divine Providence hath prepared us a remedy against manifold diseases most inimical to man's nature.*

The toad hath a natural aversion to man; and this *sealed image*, or idea of hatred, he carries in his head, eyes, and most powerfully throughout his whole body: now that the toad may be highly prepared for a sympathetic remedy against the plague or other disorders, such as the ague, falling sicknesses, and various others; and that the terror of us, and natural inbred hatred may the more strongly be imprinted and higher ascend in the toad, we must hang him up aloft in a chimney, by the legs, and set under him a dish of yellow wax, to receive whatsoever may come down, or fall from his mouth; let him hang in this position, in our sight, for three or four days, at least till he is dead; now we must not omit frequently to be present in sight of the animal, so that his fears and inbred terror of us, with the ideas of strong hatred, may increase even unto death. So you have a most powerful remedy in this one toad, for the curing of forty thousand persons infected with the pest or plague.

PRESERVATIVE AMULETS.

A splendid process for making a preservative amulet against the plague is as follows:

In the month of July, in the decrease of the moon, I took old toads, whose eyes abounded with white worms hanging forth into black heads, so that both his eyes were totally formed with worms, perhaps fifty in number, thickly compacted together, their heads hanging out; and as oft as any one of them attempted to get out, the toad, by applying his fore-foot, forbade its utterance. These toads being hung up, and made to vomit in the manner before mentioned, I reduced the insects and other matters ejected from the toad, with the waxen dish being added thereto; and the dried carcass of the toad being reduced into powder and mixed with a teaspoonful of Temple Incense, I formed the whole into small cakes about two inches across, which, being bound above the left breast,

drove speedily away all contagion; and being fast bound to the place affected, thoroughly drew out the poison: and these cakes were more potent after they had returned into use divers times than when new. I found them to be a most powerful amulet against rheumatism; for if the serpent eateth dust all the days of his life, because he was the instrument of sinning; so the toad eats earth, (which he vomits up) all the days of his life; and, according to the Adeptical philosophy, the toad bears an hatred to man, so that he infects some herbs that are useful to man with his poison, in order for his death. But this difference note between the toad and the serpent: the toad, at the sight of man, from a natural quality sealed in him, called antipathy, conceives a great terror or astonishment; which terror from man imprints on this animal a natural efficacy against the images of the affrighted archeus in man. For, truly the terror of the toad kills and annihilates the ideas of the affrighted archeus in man, because the terror in the toad is natural, therefore radical.

For the poison of the rheumatism and fever is subdued by the poison of the toad, not by an action primarily destructive, but by a secondary action; as the pestilent idea of hatred or terror extinguishes the ferment, by whose mediation the poison of the fever subsists, and proceeds to infect: for seeing the poison of the fever is the product of the image of the terrified archeus established in a fermental, putrified odor, and mumial air, this coupling ferments the appropriate mean, and immediately the subject of the poison is taken away.

Therefore the opposition of the amulet formed from the body, &c., of the toad, takes away and prevents the baneful and most horrible effects of the pestilential poison and ferment of the rheumatism.

Hence it is conjectured that he is an animal ordained by nature, that the idea of his terror being poisonous indeed to himself, should be to us, and to our disease a poison in terror. Since, therefore, the toad is most fearful at the beholding of man, which in himself, notwithstanding, forms the terror conceived from man, and also the hatred against man, into an image and active real being, and not consisting only in a confused apprehension; hence it happens that a poison ariseth in the toad, which kills the pestilent poison of terror in man; to wit, from whence the archeus waxeth strong, he not only perceiving the pestilent idea to be extinguished in himself; but, moreover, because he knoweth that something inferior to himself is terrified, dismayed, and doth fly. Again, so great is the fear of the toad, that if he is placed directly before thee, and thou dost behold with an intentive furious look, so that he cannot avoid thee, for a quarter of an hour, he dies,* being fascinated with terror and astonishment.

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* The student may perform this experiment upon the toad, and other reptiles of his nature, and become satisfied of the truth of this affirmation.

THE SERPENT.

The Serpent. It is said an adept by the use of some parts of this animal, attained to himself divine honors; for therewith he cured pestilence and contagion, consumptions, and very many other diseases; for he cleansed the flesh of a viper. The utmost part of the tail and head being cut off, he stripped off the skin, casting away the bowels and gall; he reserved of the intestines only the heart and liver; he drew out all the blood, with the vein running down the back-bone; he bruised the flesh and the aforesaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he sprinkled on honey; being clarified and boiled, until he knew that the fleshes in boiling had cast aside their virtue, as well in the broth as in the vapors; he then added unto this electuary the spices of his country to cloak the secret. But this cure of diseases by the serpent contains a great mystery, viz., that as death crept in by the serpent of old, itself ought to be mitigated by the death of the serpent; for Adam being skillful in the properties of all beasts, was not ignorant also that the serpent was more crafty than other living creatures, and that the aforesaid balsam, the remedy of death, lay hid in the serpent; wherefore the spirit of darkness could not more falsely deceive our first parents than under the guileful serpent's form; for they foolishly imagined they should escape the death, so sorely threatened by God, by the serpent's aid.

Amber is an amulet:—a piece of red amber worn about is a preservative against poisons and the pestilence.

Likewise, a sapphire stone is as effectual. Oil of amber, or amber dissolved in pure spirit of wine, comforts the womb being disordered; if a suffumigation of it be made with the warts of the shank of a horse, it will cure many disorders of that region.

The liver and gall of an eel, likewise, being gradually dried and reduced to powder, and taken in the quantity of a filbert-nut in a glass of warm wine, causes a speedy and safe delivery to women in labor. The liver of a serpent likewise effects the same.

Rhubarb, on account of its violent antipathy to choler, wonderfully purges the same. Music is a well-known specific for curing the bite of a tarantula, or any venemous spider; likewise, water cures the hydrophobia. Warts are cured by paring off the same; or by burying as many pebbles, secretly, as the party has warts. The king's evil may be cured by the heart of a toad worn about the neck, first being dried.—Hippomanes excites lust by the bare touch, or being suspended on the party. If any one shall spit in the hand with which he struck, or hurt, another, so shall the wound be cured;—likewise, if any one shall draw the halter wherewith a malefactor was slain across the throat of one who hath the quinsey,

it certainly cures him in three days; also, the herb cinque-foil being gathered before sun-rise, one leaf thereof cures the ague of one day; three leaves, cures the tertian; and four, the quartan ague. Rape seeds, sown with cursings and imprecations, grows the fairer, and thrives; but if with praises, the reverse. The juice of deadly nightshade, distilled, and given in a proportionate quantity, makes the party imagine almost whatever you choose. The herb cat-nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they shall never quit you, so long as you retain that herb. The herbs arsemart, comfrey, flaxweed, dragon-wart, adder's-tongue, being steeped in cold water, and it for some time being applied on a wound, or ulcer, they grow warm, and are buried in a muddy place, cureth the wound, or sore, to which they were applied. Again, if any one pluck the leaves of asara-bacca, drawing them upwards, they will purge another, who is ignorant of the drawing, by vomit only; but if they are wrested downward to the earth, they purge by stool. A sapphire, or a stone that is of a deep blue color, if it be rubbed on a tumor, wherein the plague discovers itself, (before the party is too far gone) and by and by it be removed from the sick, the absent jewel attracts all the poison or contagion therefrom. And thus much is sufficient to be said concerning natural Occult virtues, whereof I speak in a mixed and miscellaneous manner coming to more distinct heads anon.

CHARMS AND ENCHANTMENTS.

Charms. The instrument of enchanters is a pure, living, breathing spirit of the blood, whereby we bind, or attract, those things which we desire or delight in; so that, by an earnest intention of the mind, we take possession of the faculties in a no less potent manner than strong wines beguile the reason and senses of those who drink them; therefore, to charm, is either to bind with words, in which there is great virtue, as the poet sings—

> "Words thrice the *Adept* spake, which caus'd, at will, sweet sleep;
> "Appeas'd the troubled waves, and roaring deep."

Indeed, the virtue of man's words are so great, that, when pronounced with a fervent constance of the mind, they are able to subvert Nature, to cause earthquakes, storms, and tempests. I have, in the country, by only speaking a few words, and used some other things, caused terrible rains and claps of thunder. Almost all charms are impotent without words, because words are the speech of the speaker, and the image of the thing signified or spoken of; therefore, whatever wonderful effect is intended, let the same be performed with the addition of words significative of the *will or desire* of the operator; for words are a kind of occult vehicle of

the image conceived or begotten, and sent out of the body by the soul; therefore, all the forcible power of the spirit ought to be breathed out with vehemency, and an arduous and intent desire; and I know how to speak, and convey words together, so as they may be carried onward to the hearer at a vast distance, no other body intervening, which thing I have done often. Words are also oftentimes delivered to us, seemingly by others, in our sleep, whereby we seem to talk and converse; but then no vocal conversations are of any effect, except they proceed from spiritual and occult causes: such spirits have often manifested singular things to me, while in sleep, the which, in waking, I have thought nought of, until conviction of the truth taught me credulity in such like matters. In the late change of Administration, I knew, at least five days before it actually terminated, that it would be as I described to a few of my friends. These things are not alike manifested to every one; only, I believe, to those who have long seriously attended to contemplations of this abstruse nature; but there are those who will say it is not so, merely because they themselves cannot comprehend such things.

However, not to lose time, I proceed. There are various enchantments, which I have proved, relative to common occurrences of life, viz., a kind of binding to that effect which we desire; as to love, or hatred; or to those things we love, or against those things we hate, in all which there is a Magical sympathy above the power of reasoning; therefore those abstruse matters we feel, are convinced of, and reflect upon, and draw them into our use. I will here set down, while speaking of these things, a very powerful amulet for the stopping, immediately, a bloody-flux; for the which (with a faith) I dare lay down my life for the success, and entire cure.

AN AMULET FOR FLUX OF BLOOD.

*In the blood of Adam arose death—in the blood of Christ death is extinguished—in the same blood of Christ I command thee, O, blood, that thou stop fluxing!**

In this one godly superstitution there will be found a *ready,* cheap, easy remedy for that dreadful disorder the bloody-flux, whereby a poor miserable wretch will reap more real benefit than in a whole shop of an apothecary's drugs. These four letters ⊔⊔⊔ are a powerful charm, or amulet, against the common ague; likewise, let them be written upon a piece of new *parchment paper,* at any time of the day or night, and they will be found a speedy and certain cure. But much more efficacious is the word

ABRACADABRA
BRACADABRA
RACADABRA
ACADABRA
CADABRA
ADABRA
DABRA
ABRA
BRA
RA
A

* Let the party who pronounces these words hold the other's hand.

Abracadabra, shown here. However, as that ancient charm is still (amongst the Hindu Adepts to cure agues, &c.) in fine repute, I will here set down the form and manner of its being written;† likewise it must be pronounced, or spoken, in the same order as it is written, with the intent or will of the operator declared at the same time of making it.

UNCTIONS AND PHILTERS.

Of Unctions. Unguents, or unctions, collyries, philters, &c., conveying the virtues of things natural to our spirits, do multiply, transform, transfigure, and transmute it accordingly: they also transpose *those* virtues, which are in *them,* into *it,* so that it not only acts upon its *own body,* but also upon *that* which is *near it,* and affects that (by visible rays, charms, and by touching it) with some agreeable quality like to itself. For, because our spirit is the *pure, subtil, lucid, airy,* and unctuous vapor of the Astral, nothing, therefore, is better adapted for collyriums than the like *vapor,* which are more suitable to our spirit in substance; for then, by reason of their likeness, they do more stir up, attract, and transform the spirit. The same virtue have other ointments, and confections. Hence, by the touch, often plague, sickness, faintings, poisoning, and love, is induced, either by the hands or clothing being anointed; and often by kissing, things being held in the mouth, love is likewise excited.

Now the sight, as it perceives more purely and clearer than the other senses, seals in *us* the marks of things more acutely, and does, most of all, and before all others, agree with our fantastic spirit; as is apparent in dreams, when things seen do more often present themselves to us than things heard, or anything coming under the other senses. Therefore, when collyriums transform the visual spirits, that spirit easily affects the imagination, which, being affected with divers species and forms, transmits the same, by the same spirit, unto the outward sense of sight, by which there is formed in it a perception of such species and forms, in that manner, as if it were moved by external objects, that there appear to be seen terrible images, spirits, and the like. There are some *collyriums* which make us see the *images of spirits in the air,* or elsewhere; which can be made as follows: Take one teaspoonful of genuine Temple Incense and mix with one-fourth teaspoonful of powdered cinamon. Burn same between the hours of eleven and twelve at night. The same

† It is here to be particularly noticed, that, in forming of a charm, or amulet, it will be of no effect except the very soul of the operator is strongly and intensely exerted and impressed, as it were, and the image of the idea sealed on the charm, or amulet; for, without this, in vain will be all the observation of times, hours and constellations; therefore, this I have thought fit to mention, once for all, that it may be almost always uppermost in the mind of the operator, for, without this one thing being observed and noticed, many who form seals, &c., do fall short of the wished-for effect.

is made, likewise, of the blood of a lapwing, bat, and a goat; and if a smooth shining piece of steel be smeared over with the juice of mugwort, and be made to fume, it causes invocated spirits to appear. There are perfumes, or suffumigations and unctions made by burning Temple Incense, which make men speak in their sleep, walk, and do those things that are done by men that are awake, and often what, when awake, they cannot, or dare not do; others again, make men hear horrid or delightful sounds, noises, and the like.

And, in some measure, this is the cause why *mad* and melancholy men believe they hear and see things equally false and improbable, falling into most gross and pitiful delusions, fearing where no fear is near, and angry where there is none to contend. Such passions as these can I induce by *magical vapors, confections, perfumes, Temple Incense, collyries, unguents, potions, poisons, lamps, lights,* &c.; likewise by *mirrors, images, enchantments, charms, sounds,* and *music;* also by *divers rites, observations, ceremonies, religion,* &c.

MAGICAL SUSPENSIONS.

Magical Suspensions. When the soul of the world, by its virtue, doth make all things (that are naturally generated, or artificially made) fruitful, by sealing and impressing on them celestial virtues for the working of some wonderful effect, then things themselves not only applied by collyry, or suffume, or ointment, or any other such like way; but when they are conveniently bound to, or wrapped up, or suspended about the neck, or any other way applied, although by ever so easy a contact, they do impress their virtue upon us; by these allegations, &c., therefore, the accidents of the body and mind are changed into sickness or health, valor, fear, sadness or joy, and the like; they render those that carry them, gracious, terrible, acceptable, rejected, honored, beloved, or hateful and abominable.

Now these kind of passions are conceived to be infused no otherwise than is manifest in the grafting of trees, where the vital life and virtue is communicated from the trunk to the twig, engrafted into it, by way of contact and allegation; so in the female palm-tree, when she comes near to the male, her boughs bend to the male, which the gardener seeing, he binds them together by ropes across, but soon becomes straight, as if by continuation of the rope she had received a propagating virtue from the male. And it is true, if a maiden take a needle, and bewray it with dung, and put it up in earth in which the carcass of a man has been buried, and carry it about her in a piece of cloth used at a funeral, no man can defile her as long as she carries that.

Now, by these examples you see how, by certain allegations of certain things, also suspensions, or by the most simple contact or continuation of

any thread, you may be able to receive some virtues thereby; but it is necessary to know the certain rule of Magical Allegation and suspension; and the manner that the Art requires is this, viz., that they must be done under a *certain and suitable constellation;* and they must be done with wire, or silken threads, or sinews of certain animals; and those things that are to be wrapped up, are to be done in the leaves of herbs, or skins of animals, or membraneous parchments, &c. For, if you would procure the *solary* virtue of anything, this is to be wrapped up in bay leaves, or genuine *parchment* paper, hung around the neck with gold, silk, or purple or yellow thread; while the sun reigns in the heavens, so shalt thou be endured with the virtues of that thing. So if a saturnine quality or thing be desired, thou shalt in like manner take that thing, while Saturn reigns, and wrap it up in parchment paper and a cloth used at a funeral, especially if melancholy or sadness is to be induced, and with a sad, or ash, or leaden, or black silk or thread, hang it about thy neck; and so in the same manner you must proceed with the rest.

THE ANTIPATHIES OF NATURAL THINGS.

Of Antipathies. It is necessary, in this place, to speak of the *antipathies of natural things,* seeing it is requisite, as I go on, to have a thorough knowledge of that obstinate contrariety of Nature, where anything shuns its contrary, and drives it, as it were, out of its presence. Such antipathy as this has the root rhubarb against choler; treacle against poison; the *sapphire stone against hot biles,* feverish heats, and diseases of the eyes; the *amethyst* against drunkenness; the *jasper* against the bloody-flux and offensive imaginations; the *emerald,* and *agnus castus* against lust; *achates or ayates* against poison; piony against the falling sickness; *coral* against evil spirits and deranged mental states; the *topaz* against spiritual heats, such as are covetousness, lust, and all manner of love excesses. Also, the cat-nip is contrary to a certain poisonous fly which cannot resist the sun, and resists salamanders, and loaths cabbage with such a deadly hatred that they cannot endure each other. So do green cucumbers hate oil. And the gall of a crow makes even men fearful, and drives them from the place wherein it is placed. A *diamond* disagrees with a *loadstone;* that being present, it suffers no iron to be drawn to it. Sheep avoid frog-parsley as a deadly thing; and, what is more wonderful, Nature hath depictured the sign of this antipathy upon the livers of sheep, in which the very figure of frog-parsley doth naturally appear. Again, goats hate garden-basil, as if there was nothing more pernicious. And, amongst animals, mice and weasels disagree; so a lizard is of a contrary nature to a scorpion, and induces great terror

to the scorpion with its very sight, and they are therefore killed with the oil of them; which oil will likewise cure the wounds made by scorpions. There is a great enmity between scorpions and mice; therefore if a mouse be applied to the bite of a scorpion, he cures it. Nothing is so much an enemy to snakes as crabs; and if swine be hurt by them, they are cured by crabs; the sun, also, being in Cancer, serpents are tormented. Also, the scorpion and crocodile kill one another; and if the bird ibis does but touch a crocodile with one of his feathers, he makes him unmovable. The bird called a bustard flies away at the sight of a horse; and a hart at the sight of a ram, or a viper. An elephant trembles at the hearing of the grunting of a hog; so doth a lion at the crowing of a cock; and a panther will not touch them that are anointed with the fat of a hen, especially if garlick has been put into it. There is also an enmity between foxes and swans; bulls and jackdaws. And some birds are at a perpetual variance, as daws and owls; kites and crows; turtle and ring-tail; egepis and eagles; also, harts and dragons. Amongst water animals, there is a great antipathy between dolphins and whirlpools; the mullet and pike; lamprey and conger; pourcontrel and lobster, which latter, but seeing the former, is nearly struck dead with fear; but the lobster tears the conger. The civet-cat cannot resist the panther; and if the skins of both be hung up against each other, the skin or hairs of the panther will fall off. I also say, in the hieroglyphies, if any one be girt about with the skin of a civet-cat, he may pass safe through his enemies. The lamb flies from the wolf; and if the tail, skin, or head of lupus be hung up in the sheep's cot, they cannot eat their food for very fear. I will here mention the bird called the marlin, that breaks the eggs of the crow, whose young are annoyed by the fox; that she also will pinch the whelps of the fox, and the fox likewise, which, when the crow sees, they help the fox against her as against a common enemy. The linnet lives in, and eats thistles; yet she hates the ass, because he eats the thistles and flowers of them. There is so great an enmity between the little bird called esalon and the ass, that their blood will not mix; and that, at the simple braying of the ass, both the esalon's eggs and young perish together. There is, also, a total antipathy of the olive-tree to the harlot; that, if she plant it, it will neither thrive nor prosper, but wither. A lion fears lighted torches, and is tamed by nothing sooner. The wolf fears not sword or spear, but a stone; by the throwing of which a wound being made, worms breed in the wolf. A horse fears a camel so much that he cannot endure the picture of that beast. An elephant, when he rages, is quieted by seeking a cock. A snake is afraid of a naked man, but pursues one clothed. A mad bull is tamed by being tied to a fig-tree. Amber attracts all things to it but garden-basil, and things smeared with oil, between which there is a natural antipathy.

THE OCCULT VIRTUES OF THINGS.

Occult Virtues of Things. It is expedient for us to know that there are some things which retain virtue only while they are living, others even after death. So in the cholic, if a live duck be applied to the belly, it takes away the pain, and the duck dies. If you take the heart out of any animal, and, while it is warm, bind it to one that has a quartan fever, it drives it away. So if any one shall swallow the heart of a lapwing, swallow, weasel, or a mole, while it is yet living and warm with natural heat, it improves his intellect, and helps him to remember, understand, and foretell things to come. Hence this general rule,—that whatever things are taken for magical uses from animals, whether they are stones, members, hair, excrements, nails, or any thing else, they must be taken from those animals while they are yet alive, and, if it is possible, that they may live afterwards. If you take the tongue of a frog, you put the frog into water again;—Lama Knjbziun truly teaches that if ye shall take out the tongue of a water-frog, no other part of the animal sticking to it, and lay it upon the place where the heart beats of a woman, she is compelled, against her will, to answer whatsoever you shall ask of her. Also, take the eyes of a frog, which must be extracted before sun-rise, and bound to the sick party, and the frog to be let go again blind into the water, the party shall be cured of a tertian ague; also, the same will, being bound with the flesh of a nightingale, in the skin of a hart, keep a person always wakeful without sleeping. Also, the roe of the fork fish being bound to the navel, is said to cause women an easy childbirth, if it be taken from it alive, and the fish put into the sea again. So the right eye of a serpent being applied to the soreness of the eyes, cures the same, if the serpent be let go alive. So, likewise, the tooth of a mole, being taken out alive, and afterwards let go, cures the tooth-ache; and dogs will never bark at those who have the tail of a weasel that has escaped. Again, if the tongue of the cameleon be taken alive, it conduces to good success in trials, and likewise to women in labor; but it must be hung up on some part of the outside of the house; otherwise, if brought into the house, it might be most dangerous.

There are very many properties that remain after death; and these are things in which the idea of the matter is less swallowed up, *according to Hindu Magic,* in them: even after death, that which is immortal in them will work some wonderful things:—as in the skins I have mentioned of several wild beasts, which will corrode and eat one another after death; also, a drum made of the rocket-fish drives away all creeping things at what distance soever the sound of it is heard; and the strings of an instrument made of the guts of a wolf, and being strained upon a harp or lute, with strings made of sheep-guts, will make no harmony.

PRECIOUS STONES AND CELESTIAL INFLUENCES.

Precious Stones. It is common knowledge of magicians, that stones inherit great virtues, which they receive through the spheres and activity of the celestial influences, by the medium of the soul or spirit of the world. Authors very much disagree in respect of the probability of their actually having such virtues in potentia, some debating warmly against any occult or secret virtue lying hid in them; others, as warmly, shewing the causes and effects of these sympathetic properties. However, to leave these trifling arguments to those who love cavil and contentions better than I do, and, as I have neither leisure nor inclination to enter the lists with sophists, and tongue-philosophers; *I say, that these occult virtues are disposed throughout the animal, vegetable, and mineral kingdoms, by seeds, or ideas originally emanating from the Divine mind, and through supercelestial spirits and intelligence always operating, according to their proper offices and governments alotted them; which virtues are infused, as I before said, through the medium of the Universal Spirit, as by a general and manifest sympathy and antipathy established in the law of Nature.* Amongst a variety of examples, the loadstone is one most remarkable proof of the sympathy and antipathy I speak of. However to hasten to the point. Amongst stones, those which resemble the rays of the sun by their golden sparklings, (as does the glittering stone ætites) prevent the falling-sickness and poisons, if worn on the finger; so the stone which is called *oculis solis*, or eye of the sun, being in figure like to the apple of the eye, from which shines forth a ray, comforts the brain, and strengthens sight; the carbuncle, which shines by night, hath a virtue against all airy and vaporous poisons; the chrysolite stone, of a light green color, when held against the sun, there shines in it a ray like a star of gold; this is singularly good for the lungs, and cures asthmatical complaints; and if it be bored through, and the hollow filled with the mane of an ass, and bound to the left arm, it chases away all foolish and idle imaginations and melancholy fears, and drives away folly. The stone called iris, which is like crystal in color, being found with six corners, when held in the shade, and the sun suffered to shine through it, represents a natural rainbow in the air. The stone heliotropium, green like a jasper or emerald, beset with red specks, makes the wearer constant, renowned, and famous, and conduces to long life; there is, likewise, another wonderful property in this stone, and that is, that it so dazzles the eyes of men, that it causes the bearer to be invisible; but then there must be applied to it the herb bearing the same name, viz. heliotropium, or the sun-flower. The jacinth also possesses virtue from the sun against poisons, pestilences, and pestiferous vapours; likewise it renders the bearer pleasant and acceptable; conduces, also,

to gain money; being simply held in the mouth, it wonderfully cheers the heart, and strengthens the mind. Then there is the Kyrophilxj, of a red mixture, never found outside of the Lamasaries of India. "There is a certain poison, so intensely cold, which preserves the heart of man, being taken out, from burning; so that if it be put into the fire for any time, it is turned into a stone, which stone is called *Kyrophilxj:*" it possesses a wonderful virtue against poison; and it infallibly renders the wearer thereof renowned and dreadful to his enemies. The author has in his possession a stone called zantaura (which will attract other stones, as the loadstone does iron), most powerful against all poisons: it is spotted like the panther.

Producing Monstrous Animals. The Hindu Adepts who are the keenest observers of the operations of Nature, know how, by the application of active forms to a matter fitly disposed, and made, as it were, a proper recipient, to effect many wonderful and uncommon things that seem strange, and above Nature, by gathering this and that thing beneficial and conducive to that effect which we desire; however, it is evident that all the powers and virtues of the inferior bodies are not found comprehended in any one single thing, but are dispersed amongst many of the compounds here amongst us; wherefore it is necessary, if there be a hundred virtues of the sun dispersed through so many animals, plants, metals, or stones, we should gather all these together, and bring them all into one form, in which we shall see all the said virtues, being united, contained. Now there is a double virtue in commixing: one, viz. which was once planted in its parts, and is *celestial;* the other is obtained by a certain artificial mixture of things, mixed among themselves, according to a due proportion, such as agree with the heavens under a certain constellation; and this virtue descends by a certain similitude or likeness that is in things amongst themselves, by which they are drawn or attracted towards their superiors, and as much as the following do by degrees correspond with them that go before, where the patient is fitly applied to its agent. So from a certain composition of *herbs, vapours,* and such like, made according to the rules of Natural and Celestial Magic, there results a certain common form; of which I shall deliver the true and infallible rules and experiments in Chapter Five, where I have written expressly on the same.

Ye ought, likewise, to understand that by how much more noble and excellent the form of any thing is, by so much the more it is prone, and apt to receive, and powerful to act. Then the virtue of things do indeed become wonderful; viz. when they are applied to matters, mixed and prepared in fit seasons to give them life, by procuring life for them from the stars, our own spirit powerfully co-operating therewith; for there is so a great power in prepared matters, which we see do then receive life, when a perfect mixture of qualities do break the former contrariety;

for so much the more perfect life things receive, by as much the temper and composition is free from contrariety. Now the heavens, as a prevailing cause, do, from the beginning of every thing, (to be generated by the concoction and perfect digestion of the matter) together with life, bestow celestial influences and wonderful gifts, according to the capacity that is in that life and sensible soul to receive more noble and sublime virtues. For the celestial virtue otherwise lies asleep, as sulphur kept from flame; but in living bodies it doth always burn, as kindled sulphur, which, by its vapour, fills all the places that are near.

There is a book called, "A Book of the Laws of Adepts," which speaks of monstrous generations, which are not produced according to the laws of Nature. Of these things which follow I know to be true; viz. of worms are generated knats; of a horse, wasps; of a calf and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a scorpion is produced. If a duck be dried into powder, and put into water, frogs are soon generated; but if he be baked in a pie, and cut into pieces, and be put in a moist place under ground, toads are generated. Of the herb garden-basil, bruised, and put between two stones, are generated scorpions. Of the hairs of a menstruous woman, put under dung, are bred serpents; and the hair of a horse's tail, put into water, receives life, and is turned into a most pernicious worm. And there is an art wherewith a hen, sitting upon eggs, may be generated the form of a man, which I myself know how to do, and which masters call the mandrake, and it hath in it wonderful virtues.

You must, therefore, know which and what kind of matters are either of art or nature, begun or perfected, or compounded of more things, and what celestial influences they are able to receive. For a congruity of natural things is sufficient for the receiving of influence from celestial; because, nothing hindering, the celestials send forth their light upon inferiors; they suffer no matter to be destitute of their virtue. Wherefore as much matter as is *perfect* and *pure* is, as I before said, fitted to receive celestial influences; for that is the binding and continuing of the matter of the soul to the world, which doth daily flow in upon things natural, and all things which *Nature hath prepared,* that it is impossible that a prepared matter should not receive life, or a more noble form.

MAGICAL AND OCCULT BINDING.

Of Binding. I have so far spoken concerning the great virtues, and wonderful efficacy, of natural things; it remains now that I speak of the wonderful power and faculty of fascination; or, more properly, a Magical and Occult binding of men into love or hatred, sickness or health;—also the binding of thieves, that they cannot steal in any place; or to bind them that they cannot remove, from whence they may be

detected;—the binding of merchants that they cannot buy nor sell; the binding of an army, that they cannot pass over any bounds; the binding of ships, so that no wind, though ever so strong, shall be able to carry them out of that harbour;—the binding of a mill, that it cannot, by any means whatsoever, be turned to work;—the binding of a cistern, or fountain, that the water cannot be drawn up out of them;—the binding of the ground, so that nothing will bring forth fruit, or flourish in it; also, that nothing can be built upon it;—the binding of fire, that, though it be ever so strong, it shall burn no combustible thing that is put to it;—also, the binding of lightnings and tempests, that they shall do no hurt;—the binding of dogs that they cannot bark;—also, the binding of birds and wild beasts, that they shall not be able to run or fly away; and things familiar to these, which are hardly creditable, yet known by experience. Now how it is that these kind of bindings are made and brought to pass, we must know.

They are thus done: by sorceries, collyries, unguents, potions, binding to and hanging up of talismans, by charms, incantations, strong imaginations, affections, passion, images, characters, enchantments, imprecations, lights, and by sounds, numbers, words, names, invocations, swearings, conjurations, consecrations, and the like.

THE POWER OF SORCERIES.

Sorceries. The force of sorceries are so very, very powerful; indeed, they are able to confound, subvert, consume, and change all inferior things; likewise there are sorceries by which we can suspend the faculties of men and beasts. Now, as I have promised, I will shew what some of these kind of sorceries are, that, by the example of these, there may be a way opened for the whole subject of them. Of these, the first is menstruous blood, which, how much power it has in sorcery, I will now consider:—First, if it comes over new wine, it will turn it sour; and if it does but touch a vine, it will spoil it for ever; and, by its very touch, it renders all plants and trees barren, and those newly set, die; it burns up all the herbs in the garden, and makes fruit fall from trees; it makes dim the brightness of a looking-glass, dulls the edges of knives and razors, dims the beauty of polished ivory, and makes iron rusty; it likewise makes brass rusty, and to smell very strong; by the taste, it makes dogs run mad, and, being thus mad, if they once bite any one, that wound is incurable; it destroys whole hives of bees, and drives them away, if it does but touch them; it makes linen black that is boiled with it; it makes mares cast their foals by touching them with it, and women miscarry; it makes asses barren if they eat of the corn touched by it. The ashes of menstruous clothes cast upon purple garments, that are to be washed, change their color, and likewise take away the colour of

flowers. It also drives away tertain and quartan agues, if it be put into the wool of a black ram, and tied up in a silver bracelet; as also if the soles of the patients' feet be anointed therewith, and especially if it be done by the woman herself, the patient not knowing what she uses. It likewise cures the falling sickness; but most especially it cures them that are afraid of water or drink after they are bitten by a mad dog, if only a menstruous cloth be put under the cup. Likewise, if a menstruous woman shall walk naked, before sunrise, in a field of standing corn, all hurtful things perish; but if after sunrise, the corn withers; also, they are able to expel hail, rain, thunders and lightnings. Know this, that if they happen at the decrease of the moon, they are a much greater poison than in the increase, and yet much greater if they happen between the decrease and change; but if they happen in the eclipse of the sun or moon, they are a most incurable and violent poison. But they are of the greatest force, when they happen in the first years of the virginity, for then if they but touch the door-posts of a house, no mischief can take effect in it. And I do say that the threads of any garment touched therewith cannot be burnt, and if they are cast into a fire, it will spread no farther. Also it is noted, that the root of piony being given with castor, and smeared over with a menstruous cloth, it certainly cureth the falling sickness.

Again, let the stomach of a hart be roasted, and to it be put a perfume made with a menstruous cloth; it will make cross-bows useless for the killing of any game. The hairs of a menstruous woman, put under dung, breeds serpents; and if they are burnt, will drive away serpents with the fume. So great and powerful a poison is in them that they are a poison to poisonous creatures.

I next come to speak of *zixumiizzu*, which, amongst Sorceries, are not accounted the least: and this is a little venemous piece of flesh, the size of a fig, and black, which is in the forehead of a colt newly foaled, which, unless the mare herself doth presently eat, she will hardly ever love her foles, or let them suck; and this is a most powerful philter to cause love, if it be powdered, and drank in a cup with the blood of him that is in love: such a potion was given to Medea by Jason.

There is another sorcery which is called *zixumiizzu*, viz. a venomous liquor issuing out of the share of a mare at the time she lusts after the horse. The civet-cat, also, abounds with sorceries; for the posts of a door being touched with her blood, the arts of jugglers and sorceries are so invalid that evil spirits can by no means be called up, or compelled to talk with them:—this is very certain. Also, those that are anointed with the oil of her left foot, being boiled with the ashes of the ancle bone of the same and the blood of a weasel, shall become odious to all. The same, also, is to be done with the eye being decocted. If any one hath a little of the strait-gut of this animal about him, and it is bound to the left arm, it is a charm; that if he does but look upon a woman, it

will cause her to follow him at all opportunities; and the skin of this animal's forehead withstands witchcraft.

I next come to speak of the blood of a basilisk, which the Hindus call the blood of Saturn.—This procures (by its virtue) for him that carries it about him, good success of petitions from great men; likewise makes him amazingly successful in the cure of diseases, and the grant of any privilege. I say that a tike, if it be taken out of the left ear of a dog, and it be altogether black, if the sick person shall answer him that brought it in, and who, standing at his feet, shall ask him concerning his disease, there is certain hope of life; and that he shall die if he make him no answer. It is sure that a stone bitten by a mad dog causes discord, if it be put into drinks; and if any one shall put the tongue of a dog, dried, into his shoe, or some of the powder, no dog is able to bark at him who hath it; and more powerful this, if the herb hound's-tongue be put with it. And the membrance of the secundine of a bitch does the same; likewise, dogs will not bark at him who hath the heart of a dog in his pocket.

The red toad, living in briers and brambles, is full of sorceries, and is capable of wonderful things: there is a little bone in his left side, which being cast into cold water, makes it presently hot; by which, also, the rage of dogs are restrained, and their love procured, if it be put in their drink, making them faithful and serviceable; if it be bound to a woman, it stirs up lust. On the contrary, the bone which is on the right side makes hot water cold, and it binds it so that no heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the sick in a snake's skin; and like-wise cures all fevers, the St. Anthony's fire, and restrains love and lust. And the spleen and heart are effectual antidotes against the poisons of the said toad.

Also, it is true, that a sword with which a man is slain hath wonderful power; for if the snaffle of a bridle, or bit, or spurs, be made of it, with these a horse ever so wild is tamed, and made gentle and obedient. Again, if you dip a sword, with which any one was beheaded, in wine, it will cure the quartan, the sick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imaging themselves in every respect to be changed into one; and this is done by dissolving or boiling the brains and heart of that animal in new wine, and giving any one to drink out of a skull, and, while the force of the draught operates, he will fancy every living creature to be a bear like to himself; neither can any thing divert or cure him till the fumes and virtue of the liquor are entirely expended, no other distemper being perceivable in him.

The most certain cure of a violent head-ache, is to take any herb growing upon the top of the head of an image; the same being bound, or hung about one with a red thread, it will soon allay the violent pain thereof.

MAGICAL LIGHTS AND LAMPS.

Magical Lights. There are made, by the *Adept,* some kinds of lamps, torches, candles, and the like, of some certain and appropriate materials and liquors opportunely gathered and collected for this purpose, which, when they are lighted and shine alone, produce some wonderful effects. There is a *poison* from mares, after copulation, which, being lighted in torches composed of their fat and marrow, doth represent on the walls a monstrous deformity of horses' heads, which thing is both easy and pleasant to do: the like may be done of asses and flies. And the skin of a serpent or snake, lighted in a green lamp, makes the images of the same to appear; and grapes produce the same effect, if, when they are in their flowers, you shall take a phial, and bind it to them, filled with oil, and shall let them remain so till they are ripe, and then the oil be lighted in a lamp, you shall see a prodigious quantity of grapes; and the same in other fruits. If centaury be mixed with honey and the blood of a lapwing, and be put in a lamp, they that stand about will be of a gigantic stature; and if it be lighted in a clear evening, the stars will seem scattered about thee.

The ink of the cuttle-fish being put into a lamp, makes Blackamores appear. So, also, a candle made of some saturnine things, such as man's fat and marrow, the fat of a black cat, with the brains of a crow or raven, which being extinguished in the mouth of a man lately dead, will afterwards, as often as it shines alone, bring great horror and fear upon the spectators about it.

Of such like *torches, candles, lamps,* &c., (of which I shall speak further in the chapter on *Mummial and Magical Attraction*).

FASCINATION AND BINDING.

The Art of Fascination. I call fascination a binding, because it is effected by a look, glance, or observation, in which we take possession of the spirit, and overpower the same, of those we mean to fascinate or suspend; for it comes through the eyes, and the instrument by which we fascinate or bind is a certain, pure, lucid, subtil, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the soul which directs it to the object previously disposed to be fascinated. This doth always send forth by the eyes, rays or beams, carrying with them a pure subtile spirit or vapour into the eye or blood of him or her that is opposite. So the eye, being opened and intent upon any one with a strong imagination, doth dart its beams, which are the vehicle of the spirit, into whatever we will affect or bind, which spirit striking the eye of them who are fascinated, being

stirred up in the heart and soul of him that sends them forth, and possessing the breast of them who are struck, wounds their hearts, infects their spirits, and overpowers them.

Know, likewise, that in witches, those are most bewitched, who, with often looking, direct the edge of their sight to the edge of the sight of those who bewitch or fascinate them; whence arose the saying of "Evil eyes, &c." For when their eyes are reciprocally bent one upon the other, and are joined beams to beams, and lights to lights, then the spirit of the one is joined to the spirit of the other, and then are strong ligations made; and most violent love is stirred up, only with a sudden looking on, as it were, with the darting a look, or piercing into the very inmost of the heart, whence the spirit and amorous blood, being thus wounded, are carried forth upon the lover, and enchanter; no otherwise than the spirit and the blood of him that is murdered is upon the murderer, who, *if standing near the body killed, the blood flows afresh, which thing has been tried by repeated experiments.*

So great a power is there in fascination that many uncommon and wonderful things are thereby effected, especially when the vapors of the eyes are subservient to the affection; therefore collyries, ointments, allegations, &c., are used to affect and corroborate the spirit in this or that manner: to induce love, they use venereal collyriums, as *zixumiizzi,* blood of doves, &c. To induce fear, they use martial collyriums, or the eyes of wolves, bear's fat, and civet-cat. To procure misery, or sickness, they use saturnine, and so on.

Thus much I have thought proper to speak concerning Natural Magic, in which I have, as it may be said, only opened the first chamber of Nature's storehouse; *indeed I should have inserted many more things here,* but as they fall more properly under the heads of *Magnetism, Mummy,* &c., to which I refer the reader, I shall take my leave of the reader for the present, that I may give him time to breathe, likewise to digest what he has here feasted upon; and, while he is preparing to enter the unlocked chambers of Magic and Nature, I will procure him a rich service of most delicious meats, fit for the hungry and thirsty traveller through the vast labyrinths of wisdom, Hindu Magic, Indian Occultism and true science.

NOTE. It seems unnecessary to add that all these things are not to be taken in their external and literal sense, as I have made no attempt to clothe my writings with metaphore and allegory in which some authors indulge to the fullest extent. But the disciple of Art Magic should always bear in mind that he is dealing with finer essences, *spiritual and occult* forces, not with such gross and vile materials.

END OF NATURAL MAGIC.

CHAPTER V.

Alchymical Magic.

GOLD FROM THE SEVEN METALS.

IT is not necessary here to enter into a long detail of the merits of *Alchymical* Authors and *Philosophers;* suffice it to say, that *Alchymy,* the grand touch-stone of natural wisdom, is of Spiritual origin. *Rajpore,* the first philosopher by fire, made pure gold from all the seven metals; he brought the sun ten times brighter from the bed of Saturn, and fixed it with the moon, who thereby copulating, begot a numerous offspring of an immortal nature, a pure living spiritual sun, burning in the refulgency of its own divine light, a seed of a sublime and fiery nature, a vigorous progenitor.. This *Rajpore* was the father of alchymy, illuminated divinely from above; he knew every thing, yet seemed to know nothing; his precepts of art were left in hieroglyphics, yet in such sort that none but the favourites of Adepts ever reaped benefit thereby. He was the first who engraved the pure *Cabala* in most pure gold, and, when he died, resigned it to his Father, who liveth eternally, yet begot him not: that Father gives it to his sons, who follow the precepts of Wisdom with vigilance, ingenuity, and industry, and with a pure, chaste, and free mind.

Hermes, Trismegistus, Geber, Artephius, Bacon, Helmont, Lully, and *Basil Valentine,* have written most profoundly, yet abstrusely, and all declare not the thing sought for. Some say they were forbid; others that they declared it obviously and intelligibly, yet some few little points they kept to themselves. However far off the main point they lead us, of this be sure,—that something valuable is to be drained, as it were, out of each.

Geber is good—*Artephius* is better—but *Flemmel* is best of all;—and better still than those is the instructions I give; for with them a man (following my directions) shall never want gold; therefore to be an Adept is possible, but first "seek the kingdom of God, within thy own soul, and all these things shall be added unto you." This is truth incontrovertible, and herein lies a vast secret—*"seek and ye shall find;"—but remember, whatsoever ye ask, that shall ye receive.*

The Cabala, in its utmost purity, is contained in the many precepts given in this volume. The cabala enables you to understand—to bring

your understandings to act, and, by that means, to attain knowledge;—knowledge makes the Disciple of Wisdom—Wisdom makes whom it pleases Adepts in Magic. To be an Adept, according to Divine Wisdom, is no contemptible calling.

The noble and virtuous Brethren of the High Adepts hold this truth sacred—that "Virtue flies from no man;" therefore how desirable a thing is Virtue. They teach you, first, wisdom, then charity, love, mercy, faith, and constancy; all these appertain to Virtue; therefore it is physically possible for any well-inclined man to become an Adept in Hindu Magic, provided he lays aside his pride of reasoning, all obstinacy, blindness, hypocrisy, incredulity, superstition, deceit, &c.

An Adept, therefore, is one who not only studies to do good upon earth, in respect to his moral duties; but who studies, and ardently believes his benevolent Creator to bestow on him wisdom and knowledge from the fulness of his treasury; and he meditates, day and night, how he may attain the true *aqua vita*—how he may be filled with Spiritual power; which, when he is made so happy, his spiritual and internal eye is open to a glorious prospect of mortal and immortal riches;—he wants not *food, raiment,* joy, or any other thing—he is filled with the celestial spiritual manna—he enjoys the marrow and rich things of the earth.

Therefore, to be an Adept, as I have before hinted, is to know thyself, be truthful, and love thy neighbor as thyself; and by this thou shalt come to the fulfilment of thy desires, O, man; but by no other means under the scope of Divine Wisdom.

When thy soul shall be made full by the divine ambrosial nectar, then shall thy understanding be more clear than the noontide sun;—then, by thy strong and spiritualized intellectual eye, shalt thou see into the great treasury of Nature, and thou shalt praise God with thy whole heart;—then wilt thou see the folly of the world; and thou shalt unerringly accomplish thy desire, and shalt possess the true Philosophers' stone, to the profit of thy neighbour. I say, thou shalt, visibly and sensibly, according to thy corporal faculties; not imaginary, not delusively, but real.

The author avouches that he has actually seen the stone which converts base metals into gold; that he has seen it with his eyes, and handled it with his fingers: taken from his own relation of the fact; notwithstanding the Materialist's declamation against the possibility of obtaining it. "I have divers times handled that stone with my hands, and have seen a real transmutation of saleable quicksilver with mine eyes, which, in proportion, did exceed the powder which made the gold in some thousand degrees.

"It was of the colour that is in saffron, being weighty in its powder, and shining like bruised glass, when it should be the less exactly beaten. But there was once given unto me the fourth part of one grain, (I call,

also, a grain the sixth hundredth part of an ounce). This powder I involved in wax, scraped off a certain letter, lest, in casting it into the crucible, it should be dispersed, through the smoak of the coals; which pellet of wax I afterwards cast into the three-cornered vessel of a crucible upon a pound of quicksilver, hot and newly bought; and presently the whole quicksilver, with some little noise, stood still from flowing, and resided like a lump; but the heat of that *argent vive* was as much as might forbid melted lead from recoagulating. The fire being straightway after increased under the bellows, the metal was melted; the which, the vessel of fusion being broken, I found to weigh eight ounces of the most pure gold.

"Therefore, a computation being made, a grain of that powder doth convert nineteen thousand two hundred grains of impure and volatile metal, which is obliterable by the fire, into true gold.

"For that powder, by uniting the aforesaid quicksilver unto itself, preserved the same, at one instant, from an eternal rust, putrefaction, death, and torture, of the fire, howsoever most violent it was, and made it as an immortal thing, against any vigour or industry of art and fire, and transchanged it into the virgin purity of gold; at leastwise one only fire of coals is required herein."

By which ye see that so learned and profound a philosopher as The Author could not so easily have been made to believe that there existed a possibility of transmutation of base metals into pure gold, without he had actually proved the same by experiment.

Again, let the standing monuments, Temples and Lasamaries of the Adepts and Lamas, to be seen in India every day, stand as a testimony to the truth of the existing possibility of transmutation. Likewise, I mention a stone that I saw, and had in my possession, which cured all disorders, the plague not excepted. I shall relate the circumstances, which are as follow:—

"There was a certain Master Lama, whose name was *Katub*, being some time at a *Mosque* in the *Northwest Province of India* with *Ka Lama Moomntaj*, he being in the Temple of the *Syunbia-Zurija*, and taking pity on one *Maillius*, a certain *Franciscan Monk*, a most famous preached of *Gallo-Britain*, having an erisipelas in his arm; on a certain evening, when the *Monk* did almost despair, he swiftly tinged a certain little stone in a spoonful of almond-milk, and presently withdrew it thence. So he says to the keeper—'Take this supping to that *Monk;* and how much soever he shall take thereupon, he shall be whole, at least within a short hour's space.'—Which thing even so came to pass, to the great admiration of the keeper and the sick man, not knowing from whence so sudden health shone upon him, seeing that he was ignorant that he had taken any thing: for his left arm, being before hugely swollen, fell down as that it could scarcely be discerned from the other. On

the morning following, I, being entreated by some officers of the English Army, came to *Benares,* as a witness of his deeds; therefore they desired to contract a friendship which was refused with all speed.

"Soon afterwards, I saw a poor old woman who, from the age of sixteen years, had laboured with an intolerable megrim, cured in my presence. Indeed he, by the way, lightly dipped the same little stone in a spoonful of oil of olives, and presently cleansed the same stone by licking it with his tongue, and laid it up into his snuff-box; but that spoonful of oil he poured into a small bottle of oil, whereof one only drop he commanded to be anointed on the head of the aforesaid old woman, who was thereby straightway cured; and remained whole, at which thee may be amazed.

But, most dear disciple, unless thou come hitherto, so as to be able, by one only remedy, to cure *every disease,* thou shalt remain in thy *young beginnings,* however *old* thou shalt become. Thee should assent to this, because I had learned that from the secrets of *Rajapore;* and being now more confirmed by sight and hope. Thee may say that this new mode of curing was unaccustomed and unknown to thee; I therefore say to thee, that a young Prince of our Court, *Viscount of Gaunt,* brother to the Prince of Episuoy, of a very great House, was so wholly prostrated by the gout, that he henceforth lay only on one side, being wretched, and deformed with many knots: he, therefore, taking hold of my right hand, said—'Wilt thou that I cure the young man? I will cure him for thy sake.'—'But,' I replied, 'he is of that obstinacy, that he had rather die, than drink one only medicinal potion.'

'Be it so," said *Ka Lama Moomtaj;* 'for neither do I require any other thing, than that he do, every morning, touch this little stone, thou seest, with the top of his tongue; for after three weeks from thence, let him wash the painful and unpainful knots with his own urine, and thou shalt soon afterwards see him cured, and soundly walking. Go thy ways, and tell him with joy, what I have said.'

"I therefore, being glad, went to *Brussels,* and told him what *Ka Lama* had said.

But the Potentate answered—'Go, tell him that if he shall restore me as thou hast said, I will give him as much as he shall require;—demand the price, and I will willingly sequester that which is deposited for his security.—And when I declared the thing to Ka Lama, on my return, he was very wrath, and said—'That Prince is mad, or witless and miserable, and therefore will I never help him: for neither do I stand in need of his money—neither do I yield—nor am I inferior to him.'—Nor could I ever induce him, afterwards, to perform what before he had promised.

"It happened, in the meantime, that a friend, overseer and master of a large field in India, being exceedingly fat, most earnestly requested

of *Ka Lama* that he might be freed from his fatness; unto whom *Ka Lama* offered a small piece of that little stone, that he might once every morning lick, or speedily touch it with the top of his tongue: and, within three weeks, I saw his breast made more straight, or narrow, by one span, and him to have lived no less whole afterwards. Wherefore the aforesaid gouty Prince might have been cured, according to the manner *Ka Lama* promised had he spoken not of his money.

"In the mean time, I sent to *Ka Lama Moomtaj* for a remedy, in the case of poison given to a native by a secret enemy; for he miserably languished—all his joints were pained; and his pulse, vehement, being at length become an intermitting one, did accompany the faintings of his mind, and extinguishment of strength.

"*Ka Lama,* being still detained in the *Temple,* commanded my servant, whom I had sent, that forthwith he should bring unto him a small bottle of oil of olives; and his little stone, aforesaid, being tinged therein, as at other times, he sent that oil unto me; and told the servant, that with one only small drop of the oil, I should anoint only one place of the pain, or all the places, if I would; the which I did, and the native felt help thereby. In the meantime, the enemy, according to his lot, being about to die, bade that pardon should be craved of me for his sin; so I knew that he had given poison, the which I suspected; and therefore, also, I procured with all care to extinguish the slow venom, which, through the grace of Magic favoring the native escaped.

"Seeing, that, afterwards, many other cures were performed upon certain natives.

"This same *Lama,* also, cured an *Abbess,* who, for eighteen years, had had her right arm swelled, with an entire deprivation of motion, and the fingers thereof stiff and unmovable, only by the touching of her tongue with this admirable stone.

"But very many being present witnesses of these same wonders, did suspect some hidden sorcery, or diabolical craft; for the common people have it for an ancient custom, that whatsoever honest thing their ignorance has determined not to comprehend, they do, for a privy shift of their ignorance, refer the same to be the juggling of an evil spirit. But I could never decline so far, because the remedy was *Magical* and natural; for neither words, ceremonies, nor any other suspected thing, was required. For neither is it lawful, according to man's power of understanding, to refer the glory of God, shewn forth in Nature, unto the devil. For none of those people had required aid of the *Lama,* as from necromancy any way suspected; yea, the thing was at first made trial of with smiling, and without faith and confidence; yet this easy method of curing shall long remain suspected by many; for the wit of the vulgar being inconstant and idle, they do more readily consecrate so great a bounty of restitution unto diabolical contrivance, than to

Divine goodness, the framer, lover, saviour, refresher of human nature, and the father of the poor. And these vile prejudices are not only inherent in the common people, but also in those that are learned, who rashly search into the beginning of healing, being not yet instructed, or observing the common and blockish rules; because they are always wise as children, who have never gone over their mother's threshold, being afraid of every fable. For they who have not hitherto known the whole circuit of diseases to be included within the spirit of life, which maketh the assault; or if they hereafter, reading my instruction by the way, shall imprint on themselves this moment of concernment of healing; nevertheless, because they have been already before accustomed from the very beginnings of their studies, to the precepts of the humorists, they will easily, at length, depart from me, and leap back to the favourite bigotry and ancient opinion of the schools of *Materia Medica.*"

But now I will hasten to the manner of preparation necessary to qualify a man for the attainment of these sublime gifts.

Of the Preparation of a man to qualify him for the Search of this Treasure and of the first Matter (prima materia) of the Stone.

LESSON I. The preparation for this work is simply this:—Learn to cast away from thee all vile affections—all levity and inconstancy of mind; let all thy dealings be free from deceit and hypocrisy; avoid the company of vain young men; hate all profligacy, and profane speaking.

LESSON II. Keep thy own, and thy neighbors' secrets; court not the favours of the rich; despise not the poor, for he who does will be poorer than the poorest.

LESSON III. Give to the needy and unfortunate what little thou canst spare; for he that has but little, whatever he spares to the miserable, Wisdom shall amply reward him.

LESSON IV. Be merciful to those who offend thee, or who have injured thee; for what must that man's heart be, who would take heavy vengeance on a slight offence? Thou shalt forgive thy brother until seventy times seven.

LESSON V. Be not hasty to condemn the actions of others, lest thou shouldest, the next hour, fall into the very same error; despise scandal and tattling; let thy words be few.

LESSON VI. Study day and night, and supplicate thy Creator that he would be pleased to grant thee knowledge and understanding; and that the pure spirits may have communication with, and influence, in thee.

LESSON VII. *Be not overcome with drunkenness; for, be assured, that half the evils that befall mankind originate in drunkenness: for too great a quantity of strong liquors, deprive men of their reason; then,*

having lost the use of the faculty of their judgment, they immediately become the recipient of all evil influences, and are justly compared to weathercocks, that are driven hither and thither by every gust of wind; so those who drown the reasonable power, are easily persuaded to the lightest and most frivolous pursuits, and, from these, to vices more gross and reprobate; for the ministers of darkness (Evil Spirits) have never so favorable an opportunity of insinuating themselves into the minds and hearts of men, as when they are lost in intoxication. I pray you to avoid this dreadful vice.

LESSON VIII. Avoid gluttony, and all excess—it is very pernicious, and from the Evil Spirits; these are the things that constantly tempt man, and by which he falls a prey to his spiritual adversary; for he is rendered incapable of receiving any good or divine gift. Besides, the divine and angelic powers or essences delight not to be conversant about a man who is defiled, and stinking with debauchery and excess.

LESSON IX. Covet not much gold, but learn to be satisfied with enough; for to desire more than enough will keep thee from obtaining Occult Powers.

LESSON X. Read often these ten preparatory Lessons to fit thee for the great work, and for the receiving of higher things; for the more pure thou art in heart and mind, by so much quicker shall you perceive those high secrets I teach, and which are entirely hid from the discernment of the vicious and depraved, because it never can happen that such a source of treasure can be attained merely to satisfy our more gross, earthly, and vain desires and inclinations, because here nothing must be thought to be grasped, or wrested out of this book, but to the fulfilling of a good end and purpose. When thou shalt have so far purified thy heart, as I have spoken is indispensably necessary for the receiving of every good thing, thou shalt then see with other eyes than thou dost at present—thy spiritual eye will be opened, and thou shalt read man as plain as thou wilt our books; but, for all this, depend not on the strength of thy own wisdom, for even then, when we think our hearts secure, if we do not watch them that they sleep not, evil spirits or their ministers, immediately take us at this unguarded moment, and tempts us into the actual commission of some sin or other: either they excite our appetite for lust and concupiscence, or any other deadly sin.

LESSON XI. Muhanji, that ancient Hindu Adept, wrote touching the attainment of this stone, which he pronounced to be of all benefit to man, and one of the greatest blessings he could possess; and although his writings contain much of the excellency of truth, being wrapped up in such symbolical figures, it renders them exceedingly difficult to be understood by the Western student of Hindu Magic, yet, if comprehended, they contain some very great secrets by which mortal man may profit.

Now it belongs to our purpose to know what it is from which we must extract the first matter of this stone, to go on with our process, because ye must have materials to work upon; for all philosophers agree that, the first matter being found, we may proceed without much difficulty. For the first matter, (I shall speak as plainly as possible) first, the grand question in debate is—Where is it to be found?—I say it is to be found in ourselves. We all possess this first matter, from the beggar to the king; every mothers' son carries it about him; and, could our ingenious chemists but find a process for the extracting, how well would all their labours be repaid. The next question naturally comes to us—How are ye to draw, or attract the secret matter of the stone out of thyself?—Not by any common means; and yet it is to be drawn into every action, and that by the most simple means, and in a manner that the attaining of the philosophers' stone would very soon follow it. I pray you, my friend, look into thyself, and endeavor to find out in what part of thy composition is the prima materia of the lapis philosophorum, or out of what part of thy substance can the first matter of our stone be drawn out. Thou sayest, it must either be in the hair, sweat, or excrement. I say in none of these thou shalt ever be able to find it, and yet thou shalt find it in thyself.

Many great philosophers and chemists, whom I have the pleasure to know, affirm that, admitting of the possibility of transmutation, it (*i. e.* the *first matter*) must be taken from the purest gold. To this I say it must not; neither has it anything at all to do with extrinsical gold. They will say then that the pure ens of gold may be drawn from gold itself. True, it may be so, but then I would ask if they could ever produce more gold than that out of which the soul or essence was extracted; if they have, they have indeed found out a secret beyond the powers of my comprehension; because it is against reason to suppose that if a pound of gold yields a drachm of the soul or essence, that that only will tinge any more than a pound of purified lead, or ☿; because I have tried various experiments, and I have, in some of my first essays, turned both lead and mercury into good gold; but no more than that out of which the soul was extracted. But, however, not to lose our time in vain and ridiculous disputation, know that whatever prodigious things or experiments have been tried with respect to the first matter, by external subjects, either in the mineral, animal, or vegetable kingdoms, as they are called, I say in us is the power of all wonderful things, which the supreme Creator has, of his infinite mercy, implanted in our souls; out of her is to be extracted the first matter, the true *argent vive;* the ☿ of the philosophers, the true ens of ☉, viz. a spiritual living gold, or waterish mercury, or first matter, which, by being matured, is capable of transmuting a thousand pts. of impure metal into good and perfect gold, which endure fire, test, or cupel.

Of the manner of extracting the first matter of the philosophers' stone, and the use it is put to in purifying the imperfect metals and transmuting them into good gold.

LESSON XII. Take the foregoing instructions as thy principal instrument, and know that our soul has the power, when the body is free, as I before said, of any pollution, the heart void of malice and offence; I say the soul is then a free agent, and has the power, spiritually and Magically, to act upon any matter whatsoever; therefore I said the first matter is in the soul; and the extracting of it, is to bring the dormant power of the pure, living, breathing spirit and eternal soul into act. Note well that every agent has its power of acting upon its patient. Every essence that is distilled forth is received into a recipient, but that recipient must first be made clean. Even so much the soul and heart of man: the vile affections must be thrown away, and trampled under foot; then shalt thou be able to proceed in thy work, which do in the manner following.

LESSON XIII. The expence thou must be at will be but a trifle: all the instruments necessary are but three, viz. a crucible, an egg philosophical, and a retort with its receiver. Put your fine gold, in weight about 5 dwts., file it up, put it into your philosophic egg, pour upon it the twice of its weight of the best Hungarian ☿, close up the egg with an Hermetic seal, put it for three months in horse-dung, take it out at the end of that time, and see what kind of form thy gold and ☿ has assumed; take it out, pour on it half its weight of good spirit of sal ammon., set them in a pot full of sand over the fire in the retort, let them distill into a pure essence, add to one pt. of this ☿ two pts. of thy water of life, or *prima materia,* put them into thy philosophical egg, and set them into horse-dung for another three months; then take them out, and see what thou hast—a pure etherial essence, which is the living gold; pour this pure spiritual liquor upon a drachm of molten fine gold, and you will find that which will satisfy thy hunger and thirsting after this secret; for the increase of thy gold will seem to thee miraculous, as indeed it is. Take it to a jeweler's or goldsmith's; let him try it in thy presence.

LESSON XIV. When thy spiritual eye is opened, and thou shalt begin to see what end thou wert created, thou shalt want no necessary thing either for thy comfort or support; only keep in the rules I have prescribed in the beginning and end of this Big treatise. Love thy neighbor as thyself; be not hasty to reveal any secrets thou mayest learn, for the good spirits, both day and night, will be thy instructors, and will continually reveal thee many secrets. Think not that thou canst either profit or benefit so much by the instruction of those who profess great advantages in classical education and high schooling; be assured they are, in spiritual knowledge, much in the dark: for he who desires not spiritual knowledge cannot attain it by any means, but by the attainment of true Wisdom.

CHAPTER VI.

Talismanic Magic.

THE COMPOSITION OF TALISMANS.

TALISMANIC OPERATIONS.

Man should study the Metaphysical *causes,*
Which underlie all physical *effects;*
He should pierce not only the causes,
But master the Occult and Spiritual forces,
Which are the controlling influences of
His physical, mental, and moral *existence.*

IT is necessary that the student should know and understand the nature and quality of the *Four Elements,* in order to be perfect in the principles and ground-work of his studies in *Talismanic Magic.*

Therefore, there are four elements, the original grounds of all corporeal things, viz. fire, earth, water, and air, of which elements all inferior bodies are compounded; not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements. But there are none of the sensible elements that are pure; but they are, more or less, mixed, and apt to be changed the one into the other; even as earth, being moistened and dissolved, becomes *water,* but the same being made thick and hard becomes earth again; and being evaporated through heat it passes into air, and that being kindled into fire, and this being extinguished, into air again, but being cooled after burning, becomes earth again, or else stone or sulphur; and this is clearly demonstrated by lightning. Now every one of these elements have two specific properties: the former whereof it retains as proper to itself; in the other, as a mean, it agrees with that which comes directly after it. For fire is hot and dry—earth, cold and dry;—water, cold and moist—and air, hot and moist. And so in this manner the elements, according to two contrary qualities, are opposite one to the other: as fire to water, and earth to air. Likewise, the elements are contrary one to the other on another account: two are heavy, as earth and water—and the others are light, as fire and air; therefore the Stoics called the former, passives—but the latter, actives. The Lamas distinguish them after another manner, and assigns to each of them three qualities, viz. to the fire, brightness, thinness, and motion—to the earth,

darkness, thickness, and quietness; and, according to these qualities, the elements of fire and earth are contrary. Now the other elements borrow their qualities from these, so that the air receives two qualities from the fire,—thinness and motion; and the earth one, viz. darkness. In like manner water receives two qualities of the earth,—darkness and thickness; and the fire one, viz. motion. But fire is twice as thin as air, thrice more moveable, and four times brighter; the air is twice more bright, thrice more thin, and four times more movable. Therefore, as fire is to air, so is air to water, and water to the earth; and again, as the earth is to the water, so is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works; and he who can know, and thoroughly understand these qualities of the elements, and their mixtures, shall bring to pass wonderful and astonishing things in Magic.

Now each of these elements have a threefold consideration, so that the number of four may make up the number of twelve; and, by passing by the number of seven into ten, there may be a progress to the supreme unity upon which all virtue and wonderful things do depend. Of the first order are the pure elements, which are neither compounded, changed, or mixed, but are incorruptible; and not OF which, but *through* which, the virtues of all natural things are brought forth to act. No man is able fully to declare their virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

Of the second order are elements that are compounded, changeable, and impure; yet such as may, by Art, be reduced to their pure simplicity; whose virtue, when they are thus reduced, doth, above all things, perfect all occult and common operations of Nature; and these are the foundation of the whole of *Natural Magic*.

Of the third order, are those elements which originally and of themselves are not elements, but are twice compounded, various and changeable into another. These are the infallible *medium*, and are called the *middle nature*, or soul of the middle nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether *natural, celestial,* or supercelestial: they are full of wonders and mysteries, and are operative as in Magic natural, so divine. For from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come—also, the expelling of evil, and the gaining of good spirits. Let no one, therefore, without these three sorts of elements, and the true knowledge thereof, be confident that he can work any thing in Nature and Natural Magic.

But whosoever shall know how to reduce those of one order into

another, impure into pure, compounded into single, and shall understand distinctly the *nature, virtue,* and power of them, in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the *Cabala,* which teaches all these before mentioned; and, by a perfect knowledge thereof, I perform many rare and wonderful experiments.

PROPERTIES AND NATURE OF FIRE AND EARTH.

Of the Elements. There are two things, viz. fire and earth, which are sufficient for the operation of all wonderful things: the former is active and the latter passive. Fire, in all things, and through all things, comes and goes away bright; it is in all things bright, and at the same time Occult and unseen. When it is by itself (no other matter coming to it, in which it should manifest its proper action) it is boundless and invisible; of itself sufficient for every action that is proper to it;—itself is one, and penetrates through all things; also spread abroad in the heavens, and shining. But in the infernal place, straitened, dark, and tormenting; and in the midway it partakes of both. It is in stones, and is drawn out by the stroke of the steel; it is in earth, and causes it, after digging up, to smoke; it is in water, and heats springs and wells; it is in the depths of the sea, and causes it, being tossed with the winds, to be hot; it is in the air, and makes it (as we often see) to burn. And all animals, and all living things whatsoever, as also vegetables are preserved by heat;—and everything that lives, lives by reason of the inclosed heat. The properties of the fire that is above, are heat, making all things fruitful; and a celestial light, giving life to all things. The properties of the infernal fire are a parching heat, consuming all things; and darkness; making all things barren. The celestial and bright fire drives away spirits of darkness;—also, this our fire, made with wood, drives away the same, in as much as it hath an analogy with, and is the *vehiculum* of that superior light; as also of him who saith, "I am the light of the world," which is true fire—the Father of lights, from whom every good thing that is given comes;—sending forth the light of his fire, and communicating it first to the sun and the rest of the celestial bodies, and by these, as by mediating instruments, conveying that light into our fire. As, therefore, the spirits of darkness are stronger in the dark—so good spirits, which are angels of lights, are augmented not only by that light (which is divine, of the sun, and celestial), but also by the light of our common fire. Hence it was that the first and most wise institutors of religions and ceremonies, ordained that prayers, singings, and all manner of divine worships whatsoever, should not be performed without lighted candles or torches; hence, also, was that sig-

nificant saying of the Lamas—"Do not speak of God without a light!" —And they commanded that, for the driving away of wicked spirits, lights and fires should be kindled by the carcasses of the dead, and that they should not be removed until the expiations were, after a holy manner, performed, and then buried. And the great Jehovah himself, in the old law, commanded that all his sacrifices should be offered with fire and that fire should always be burning upon the altar, which custom the Priests of the Altar did always observe and keep amongst the Romans. Now the basis and foundation of all the elements is the earth; for that is the object, subject and receptacle of all celestial rays and influences: in it are contained the seeds, and seminal virtues of all things: and therefore, it is said to be animal, vegetable, and mineral. It, being made fruitful by the other elements and the heavens, brings forth all things of itself. It receives the abundance of all things, and is, as it were, the first fountain from whence all things spring;—it is the centre, foundation, and mother of all things. Take as much of it as you please, separated, washed, depurated, and subtilized, and if you let it lie in the open air a little while, it will, being full and abounding with heavenly virtues, of itself bring forth plant, worms, and other living things; also stones, and bright sparks of *metals*. In it are great secrets: if, at any time it shall be purified, by the help of fire,* and reduced into its simple nature by a convenient washing, it is the first matter of our creation, and the truest medicine that can restore and preserve us.

The other two elements, viz. water and air, are not less efficacious than the former; neither is Nature wanting to work wonderful things in them. There is so great a necessity of water, that without it nothing can live—no herb, no plant whatsoever without the moistening of water, can bring forth; in it is the seminary virtue of all things, especially of animals, whose seed is manifestly waterish. The seeds, also, of trees and plants, although they are earthy, must, notwithstanding, of necessity be rotted in water before they can be fruitful; whether they be imbibed with the moisture of the earth, or with dew, or rain, or any other water that is on purpose put to them.—For Moses writes, that only earth and water can bring forth a living soul; but he ascribes a two-fold production of things to water, viz. of things swimming in the water, and of things flying in the air above the earth; and that those productions that are made in and upon the earth are partly attributed to the very water the same scripture testifies, where it saith, that the plants and the herbs did not grow, because God had not caused it to rain upon the earth. Such is the efficacy of this element of water, that

*The author here, speaking of the element of earth being reduced to its utmost simplicity, by being purified by fire and a convenient washing, means, that it is the first and principal ingredient necessary to the production of the Philosopher's stone, either of animals or metals.

spiritual regeneration cannot be done without it, as Christ himself testified to Nicodemus. Very great, also, is the virtue of it in religious worship, in expiations and purifications; indeed, the necessity of it is no less than that of fire. Infinite are the benefits, indeed the necessity of it is no less than that of fire. Infinite are the benefits, and divers are the uses, thereof as being that, by virtue of which all things subsist, are generated, nourished, and increased. Hence it was that Thales of Miletus, and Hesiod, concluded that water was the beginning of all things; and said it was the first of all the elements, and the most potent; and that, because it hath the mastery over all the rest. For, as the Adept saith,—"Waters swallow up the earth—extinguish flames—ascend on high—and, by the stretching forth of the clouds, challenge the heavens for their own; the same, falling down, becomes the cause of all things that grow in the earth." Very many are the wonders that are done by waters, according to the teachings of the Hindu Adepts.

Josephus also makes relation of the wonderful nature of a certain river betwixt *Arcea* and *Raphanea*, cities of *Syria*, which runs with a full channel all the Sabbath-day, and then on a sudden stops, as if the springs were stopped, and all the six days you may pass over it dry-shod; but again, on the seventh day, no man knowing the reason of it, the waters return again, in abundance as before! wherefore the inhabitants thereabout called it the Sabbath-day River, because of the seventh day, which was holy to the Jews.—The Gospel, also, testifies of a sheep-pool, into which whosoever stepped first after the water was troubled by the Angel, was made whole of whatsoever disease he had. This same virtue and efficacy, we read, was in a spring of the *Ionian Nymphs*, which was in the territories belonging to the town of *Elis*, at a village called *Heradea*, near the river *Citheron*, which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. *Pausanias* also reports, that in Lyceus, a mountain of Arcadia, there was a spring called *Agria*, to which, as often as the dryness of the region threatened the destruction of fruits, *Jupiter, Priest* of *Lyceus*, went; and, after the offering of sacrifices, devoutly praying to the waters of the spring, holding a bough of an oak in his hand, put it down to the bottom of the hallowed spring; then, the waters being troubled, a vapor ascending from thence into the air, was blown into clouds, which being joined together, the whole heaven was overspread: which being, a little after, dissolved into rain, watered all the country most wholesomely.—Moreover, *Ruffus, a* physician of *Ephesus*, besides many other authors, wrote strange things concerning the wonders of waters, which, for aught I know, are found in no other author.

It remains, that I speak of the air.—This is a vital spirit passing through all beings—giving life and subsistence to all things—moving

and filling all things. Hence it is that the Hindus Yoghees reckon it not amongst the elements; but count it as a medium, or glue, joining things together, and as the resounding spirit of the world's instrument. It immediately receives into itself the influence of all celestial bodies, and then communicates them to the other elements, as also to all mixed bodies. Also, it receives into itself, as if it were a divine looking-glass, the species of all things, as well natural as artificial; as also of all manner of speeches, and retains them; and carrying them with it, and entering into the bodies of men, and other animals, through their pores, makes an impression upon them, as well when they are asleep as when they are awake, and affords matter for divers strange dreams and divinations.—Hence it is that a man, passing by a place where a man was slain, or the carcass newly hid, is moved with fear and dread; because the air, in that place, being full of the dreadful species of manslaughter, doth, being breathed in, move and trouble the spirit of the man with the like species; whence it is that he becomes afraid. For everything that makes a sudden impression affects the soul. Whence it is that many philosophers were of opinion, that air is the cause of dreams, and of many other impressions of the mind, through the prolonging of images, or similitudes, or species (which proceed from things and speeches, multiplied in the very air), until they come to the senses, and then to the phantasy and soul of him that receives them; which, being freed from cares, and no way hindered, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carried to the senses of men, and other animals in general, may, notwithstanding, get some impression from the heavens whilst they are in the air; by reason of which, together with the aptness and disposition of him that receives them, they may be carried to the sense of one, rather than of another. And hence it is possible, naturally, and far from all manner of superstitution (no other spirit coming between), that a man should be able, in a very small time, to signify his mind unto another telepathy man, abiding at a very long and unknown distance from him—although he cannot precisely give an estimate of the time, when it is, yet of necessity, it must be within twenty-four hours;—and I, myself, know how to do it, and have often done it. The same also, in time past, did the Adepts and both know and do.—Also, when certain appearances (not only spiritual, but also natural) do flow forth from things, that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the air, they shew themselves to us as well through light as motion—as well to the sight as to other senses—and sometimes work wonderful things upon us, as the Hindu Yoghees proves and teacheth. And ye see how, by the south-wind, the air is condensed into thin clouds, in which, as in a looking-glass, are reflected representations at a great distance, of

castles, mountains, horses, men, and other things, which when the clouds are gone, presently vanish.—And Kunz-Pnjua, in his Meteors, shews that a rainbow is conceived in a cloud of the air, as in a looking-glass.—And the effigies of bodies may, by the strength of Nature, in a moist air, be easily represented; in the same manner as the representations of things are in things.—The author knows of a man, to whom it happened, by reason of the weakness of his sight, that the air that was near him became, as it were, a looking-glass to him, and the optic-beam did reflect back upon himself, and could not penetrate the air, so that, whithersoever he went, he thought he saw his own image, with his face towards him, go before him.—In like manner, by the artificialness of some certain looking-glass, may be produced at a distance, in the air, besides the looking-glasses, what images we please, which, when ignorant men see, they think they see the appearances of spirits or souls—when, indeed, they are nothing else but semblances akin to themselves, and without life. And it is well known, if in a dark place, where there is no light but by the coming in of a beam of the sun somewhere through a little hole, a white paper or plain looking-glass be set up against the light, that there may be seen upon them whatsoever things are done without, being shined upon by the sun. And there is another Magic yet more wonderful:—if any one shall take images, artificially painted, or written letters, and, in a clear night, set them against the beams of the full moon, those resemblances being multiplied in the air, and caught upward, and reflected back together with the beams of the moon, another man, that is privy to the thing, at a long distance, sees, reads, and knows them in the very compass and circle of the moon; which art of declaring secrets is, indeed, very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did, and which is not unknown to some in these days; I will not except myself. And all these things and many more, and much greater than these, are grounded in the very nature of the air, and have their reasons and causes declared in mathematics and optics. And as these resemblances are reflected back to the sight, so also are they, sometimes, to the hearing, as is manifest in echo. But there are many more secret arts than these, and such whereby any one may, at a remarkable distance, hear, and understand distinctly, what another speaks or whispers.

The next in order, after the four simple elements, are the four kinds of perfect bodies compounded in them, viz., metals, stones, plants, and animals; and although in the generation of each of these, all the elements combine together in the composition, yet every one of them follows and resembles one of the elements which is most predominant; for all stones, being earthy, are naturally heavy, and are so hardened with dryness that they cannot be melted;—but metals are watery, and may be melted, which naturalists and chemists find to be true, viz., that they are com-

posed or generated of a viscous water, or watery *argent vive*. Plants have such an affinity with the air, that unless they are out in it, and receive its benefit, they neither flourish nor increase. So also animals, as the Poet finally expresses it—

> "Have, in their natures, a most fiery force,
> "And also spring from a celestial source:"

and fire is so natural to them that, being extinguished, they soon die.

Now, amongst stones, those that are dark and heavy, are called *earthy*—those which are transparent, of the *watery element*, as crystal, beryl, and pearls—those which swim upon the water and are spongious, as the pumice-stone, sponge, and sophus, are called airy—and those are attributed to the element of fire, out of which fire is extracted, or which are resolved into fire; as thunder-stones, fire-stones, asbestos. Also, amongst metals; lead and silver are earthy; quicksilver is watery; copper and tin, airy; gold and iron, fiery. In plants, also, the roots resemble earth—the leaves, water—flowers, the air—and seed, the fire, by reason of their multiplying spirit. Besides, some are hot, some cold, some moist, others dry, borrowing their names from the qualities of the elements. Amongst animals, also, some are, in comparison of others, earthy, because they live in the very bowels of the earth, as worms, moles, and many other reptiles; others watery, as fish; others which always abide in the air, therefore airy; others, again, fiery, as salamanders, crickets; and such as are of a fiery heat, as pigeons, ostriches, eagles, lions, panthers, &c., &c.

Now, in animals, the bones resemble earth—vital spirit, the fire—flesh, the air—and humors, the water; and these humors also resemble the elements, viz., yellow choler, the fire—the blood, the air—phlegm, the water—and black choler, or melancholy, the earth. And, lastly, in the soul itself, the understanding resembles the fire—reason, the air—imagination, the water—and the senses the earth. And these senses again are divided amongst themselves, according to the elements; for the sight is fiery, because it cannot perceive without the help of fire and light—the hearing is airy, for a sound is made by the striking of the air—the smell and taste resemble water, without the moisture of which there is neither smell nor taste—and, lastly, the feeling is wholly earthly, because it takes gross bodies for its object. The actions, also, and operations of man are governed by the elements: for the earth signifies a slow and firm motion; the water, fearfulness, sluggishness, and remissness in working; air signifies cheerfulness, and an amiable disposition; but fire, a fierce, working, quick, susceptible disposition. The elements are, therefore, the first and original matter of all things; and all things are of and according to them; and they in and through all things diffuse their virtues.

In the original and exemplary world, all things are all in all; so also in this corporeal world. And the elements are not only in these inferior things, but in all things.

Now it must be understood that in these inferior bodies the elements are gross and corruptible; but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things; for the firmness of the celestial earth is there without the grossness of water; and the agility of air without exceeding its bounds; the heat of fire without burning, only shining, giving light and life to all things by its celestial heat.—Now amongst the stars, or planets, some are fiery, as Mars, and the Sun—airy, as Jupiter, and Venus—watery, as Saturn, and Mercury—and earthy, such as inhabit the eighth orb, and the Moon (which by many is accounted watery), seeing that, as if it were earth, it attracts to itself the celestial waters, with which being imbibed, it does, on account of its proximity to us, pour forth and communicate to our globe.

There are, likewise, among the signs, some fiery, some airy, some watery, and some earthy. The elements rule *them*, also, in the heavens, distributing to them these four threefold considerations of every element, according to their triplicities, viz., the beginning, middle, and end.

Likewise, devils are distinguished according to the elements; for some are called earthy devils, others fiery, some airy, and others watery. Hence, also, those four infernal rivers: fiery Phlegethon, airy Cocytus, watery Styx, earthy Acheron. Also, in the Gospel, we read of comparisons of the elements: as hell fire, and eternal fire, into which the cursed shall be commanded to go;—and in Revelations, of a lake of fire:—and Isaiah, speaking of the damned, says that the Lord will smite them with corrupt air;—and in Job, they shall skip from the waters of the snow to the extremity of heat; and, in the same, we read, that the earth is dark, and covered with the darkness of death, and *miserable* darkness.

And these elements are placed in the high spirits, and the blessed intelligences: there is in them a stability of their essence, which is an earthy virtue. By the Psalmist they are called waters, where he says—"Who rulest the waters that are higher than the heavens;"—also, in them their subtle breath is air, and their love is shining fire; hence they are called in Scripture, the wings of the wind; and, in another place, the Psalmist speaks of them thus—"Who makest angels thy spirits, and thy ministers, a flaming fire!"—Also, according to the different orders of spirits or angels, some are fiery, as seraphims, authorities, and powers—earthy, as cherubim—watery, as thrones and archangels—airy, as dominions and principalities.

And do we not read of the original Maker of all things, that the earth shall be opened and bring forth a Saviour?—Likewise it is spoken of the

same, that he shall be a fountain of living water, cleansing and regenerating; and the same spirit breathing the breath of life; and the same, according to Moses' and Paul's testimony—*a consuming fire.*

That the elements are, therefore, to be found everywhere, and in all things, after their manner, no man will dare to deny: first, in these inferior bodies, feculent and gross; and in celestials, more pure and clear; but in supercelestials, living and in all respects blessed. Elements, therefore, in the exemplary world, are ideas of things to be produced; in intelligences they are distributed powers; in the heavens, they are virtuous; and in inferior bodies, are gross forms.

It is to be noted, that the Universal Spirit (God), in the first place, is the end and beginning of all virtue; he gives the *seal* of the *ideas* to his servants, *the intelligences,* who, as faithful officers, *sign* all things entrusted to them with an *ideal virtue;* the heavens and stars, as instruments, disposing the matter, in the meanwhile, for the receiving of those forms which reside in Divine Majesty, and to be conveyed by stars. And the Giver of forms distributes them by the ministry of his intelligences, which he has ordained as rulers and controllers over his works; to whom such a power is entrusted, in things committed to them, that so all virtue in stones, herbs, metals, and all other things, may come from the intelligences, the governors. Therefore the form and virtue of things come first from the *ideas*—then from the ruling and governing intelligences—then from the aspects of the stars disposing—and, lastly, from the tempers of the elements disposed, answering the influences of the heavens, by which the elements themselves are ordered or disposed. These kinds of operations, therefore, are performed in these inferior things by express forms; and in the heavens, by disposing virtues; in intelligences, by mediating rules; in the original cause, by *ideas* and exemplary forms; all of which must of necessity agree in the execution of the effect and virtue of everything.

There is, therefore, a wonderful virtue and operation in every herb and stone, but greater in a star; beyond which, even from the governing intelligences, everything receives and obtains many things for itself, especially from the Supreme Cause, with whom all things mutually and exactly correspond, agreeing in a harmonious consent.

Therefore there is *no other cause* of the necessity of effects, than the connection of all things with the First Cause, and their correspondency with those divine patterns and eternal ideas, whence everything hath its determinate and particular place in the exemplary world, from whence it lives and receives its original being; and every virtue of herbs, stones, metals, animals, words, speeches, and all things that are of God, are placed there.

Now the First Cause, The GREAT UNIVERSAL SPIRIT (which is God), although he doth, by intelligences and the heavens, work upon

these inferior things, does sometimes (these mediums being laid aside, or their officiating being suspended) work those things immediately by himself—which works are then called miracles. But whereas secondary causes do, by the command and appointment of the First Cause, necessarily act, and are necessitated to produce their effects if God (the First Cause) shall, notwithstanding, according to his pleasure, so discharge and suspend them that they shall wholly desist from the necessity of that command, then they are called the greatest miracles of Divine Wisdom (God). For instance: the fire of the *Chaldean* furnace did not burn the children; the sun stood still at the command of *Joshua* and became retrograde one whole day; also, at the prayer of *Hezekiah*, it went back ten degrees; and when our *Saviour Christ* was crucified, it became darkened, though at full moon.

And the reason of these operations can by no rational discourse, no Magic or science, Occult or profound soever, be found out or understood; but are to be learned by Divine oracles only.*

Now seeing that the soul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved of itself; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the soul, it appears that there is need of a more excellent medium: now such a medium is conceived to be the spirit of the world, or that which some call a quintessence; because it is not from the four elements, but a certain *first thing*, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial souls may be joined to gross bodies, and bestow upon them wonderful gifts. This spirit is, in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a spark of the virtue thereof. Now this spirit is received into things, more or less, by the rays of the stars, so far as things are disposed, or made fit recipients of it. By this spirit, therefore, every occult property is conveyed into herbs, stones, metals, and animals, through the sun, moon, planets, and through stars higher than the planets. Now this spirit may be more advantageous to us if we knew how to separate it from the elements; or, at least, to use those things chiefly which are most abounding with this spirit. For those things in which the spirit is less drowned in a body, and less checked by matter, do much more powerfully and perfectly act, and also more readily generate their like; for in it are all

* The foregoing Chapter, if well considered, will open the intellect to a more easy comprehension of the Magical Science of Nature, etc.; and will facilitate, in a wonderful degree, thy studies in these sublime mysteries.

generative and *seminal virtues*. For which cause the alchymist endeavors to separate this spirit from gold and silver, which, being rightly separated and extracted, if it shall be afterwards projected upon any metal, turns it into gold or silver; which is in no way impossible or improbable, when we consider that by art that may be done in a short time, what Nature, in the bowels of the earth (as in a matrix), perfects in a very long space of time.

All stars have their peculiar natures, properties, and conditions, the seals and characters whereof they produce through their rays even in these inferior things, viz., in elements, in stones, in plants, in animals, and their members; whence every thing receives from an harmonious disposition, and from its star shining upon it, some particular seal or character stamped upon it, which is the significator of that star or harmony, containing in it a peculiar virtue; different from other virtues of the same matter, both generically, specifically, and numerically. Every thing, therefore, hath its *character* impressed upon it by its *star* for some peculiar effect, especially by that star which doth principally govern it; and these characters contain in them the particular natures, virtues, and roots of their stars, and produce the like operations upon other things on which they are reflected; and stir up and help the influence of their stars, whether they be planets, or fixed stars and figures, or celestial constellations, viz., as often as they shall be made in a fit matter, and in their due and accustomed times; which the ancient wise men (considering such as labored much in finding out occult properties of things) did set down, in writing, the images of the stars, their figures, seals, marks, characters, such as Nature herself did describe by the rays of the stars in these inferior bodies: some in stones, some in plants, some in joints and knots of trees and their boughs, and some in various members of animals. For the bay-tree, lote-tree, and marigold, are solary herbs, and their roots and knots being cut, they show the characters of the sun; and in stones the character and images of celestial things are often found. But there being so great a diversity of things, there is only a traditional knowledge of a few things which human understanding is able to reach; therefore very few of those things are known to us, which the ancient philosophers and chiromancers attained to, partly by reason and partly by experience; and there yet lie hid many things in the treasury of Nature, which the diligent student and wise searcher shall contemplate and discover.

THE EFFICACY AND VIRTUE OF PERFUMES.

Efficacy of Perfumes. It is necessary, before I come to the operative or practical part of Talismanic Magic, to show the compositions of fumes or vapors, that are proper to the stars, and are of great force for

the opportunely receiving of celestial gifts, under the rays of the stars—inasmuch as they strongly work upon the air and breath; for our breath is very much changed by such kind of vapors, if both vapors be of the other like. The air being also, through the said vapors, easily moved, or infected with the qualities of inferiors, or celestial (daily quickly penetrating our breast and vitals), does wonderfully reduce us to the like qualities. Let no man wonder how great things suffumigations can do in the air; especially when they shall, know that the Master Lamas, by certain vapors exhaled from proper suffumigations, æerial spirits are raised; also thunder and lightnings, and the like: as the liver of a cameleon being burnt on the house top, will raise showers and lightnings; the same effect has the head and throat, if they are burnt with oaken wood. There are some suffumigations under the influences of the stars, that cause images of spirits to appear in the air, or elsewhere; for if Temple Incense be made to fume, by invocations spirits should soon come together, being attracted by the vapors which are most congruous to their own natures; hence, Temple Incense is called the herbs of the spirits. Also I saith, that if a fume be made of the root of the reedy herb sagapen, with the juice of hemlock and henbane, and the herb tapsus barbatus, red sanders, and black poppy, it will likewise make strange shapes appear; but if a suffume be made of smallage, it chases them away, and destroys their visions. Again, if a perfume is made of calamint, piony, mint, and palma christi, it drives away all evil spirits and vain imaginations. Likewise, by certain fumes, animals are gathered together, and put to flight. Concerning the stone liparis, that, with the fume, thereof, all beasts are attracted together. The bones in the upper part of the throat of a hart, being burnt, bring serpents together; but the horn of the hart, being burnt, chases away the same; likewise, a fume of peacock's feathers does the same. Also, the lungs of an ass, being burnt, puts all poisonous things to flight; and the fume of the burnt hoof of a horse drives away mice; the same does the hoof of a mule; and with the hoof of the left-foot flies are driven away. And if a house, or any place, be smoked with the *gall* of a *cuttle-fish* made into a confection with red storax, roses, and lignum aloes, and then there be some sea-water or blood cast into that place, the whole house will seem to be full of water or blood.

Now such kind of vapors as these, we must conceive, do infect a body, and infuse a virtue into it which continues long, even as the poisonous vapor of the pestilence, being kept for two years in the walls of a house, infects the inhabitants; and as the contagion of pest or leprosy lying hid in a garment, will, long after, infect him that wears it.

Now there are certain suffumigations made from Temple Incense and used by almost all The High-Grade Adepts. For if any one shall hide gold, or silver, or any other such like precious thing (the moon being

in conjunction with the sun), and shall perfume the place with Temple Incense, that thing which is so hid shall never be taken away therefrom, but that spirits shall continually keep it; and if any one shall endeavor to take it away by force, they shall be hurt, or struck with a frenzy. And there is nothing like fume of spermaceti for the raising up of spirits; therefore if a fume be made of that, lignum aloes, pepperwort, musk, saffron, and red storax, tempered together with the blood of a lapwing or bat, it will quickly gather airy spirits to the place where it is used; and if it be used above the graves of the dead, it will attract spirits and ghosts thither.

Now the use of suffumigation is this: that whenever you set about making any talisman, image, or the like, under the rule of dominion of any star or planet, you should by no means omit the making of a suffumigation appropriate to that planet or constellation under which you desire to work any effect or wonderful operation; as for instance:—when I direct any work to the sun, I must suffume with solary things; if to the moon, with lunary things; and so of the rest. And I must be careful to observe that as there is a contrariety, or antipathy, in the natures of the stars and planets and their spirits, so there is also in suffumigations: for there is an antipathy between lignum, aloes and sulphur, frankincense and quicksilver; and spirits that are raised by the fume of lignum aloes, are laid by the burning of sulphur. For the learned Hindus gives an example of a spirit that appeared in the form of a lion, furious and raging: by setting a white cock before the apparition it soon vanished away; because there is so great a contrariety between a cock and a lion;—and let this suffice for a general observation in these kind of things. I shall proceed with showing distinctly the composition of the several fumes appropriated to the seven planets.

COMPOSITION OF PERFUMES APPROPRIATED TO THE SEVEN PLANETS.

THE SUN. ☉

I make a suffumigation for the sun in this manner:—

Take of saffron, ambergeris, musk, lignum aloes, lignum balsam, the fruit of the laurel, cloves, myrrh, and frankincense; of each a like quantity; all of which being bruised and mixed together, so as to make a sweet odor, must be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or troches.

THE MOON. ☽

For the moon, I make a suffume of the head of a frog dried, and the eyes of a bull, the seed of white poppies, frankincense, and camphire,

which must be incorporated with menstruous blood, or the blood of a goose.

SATURN. ♄

For saturn take the seed of black poppies, henbane, mandrake root, load-stone, and myrrh, and mix them up with the brain of a cat and the blood of a bat.

JUPITER. ♃

Take the seed of ash, lignum aloes, storax, the gum Benjamin, the lapis lazuli, the tops of peacocks' feathers, and incorporate with the blood of a stork, or swallow, or the brain of a hart.

MARS. ♂

Take uphorbium, bdellium, gum armoniac, the roots of both hellebores, the loadstone, and a little sulphur, and incorporate them altogether with the brain of a hart, the blood of a man, and the blood of a black cat.

VENUS. ♀

Take musk, ambergris, lignum aloes, red roses, and red coral, and make them up with sparrow's brains and pigeon's blood.

MERCURY. ☿

Take mastich, frankincense, cloves, and the herb cinquefoil, and the agate stone, and incorporate them all with the brain of a fox, or weasel, and the blood of a magpie.

GENERAL FUMES OF THE PLANETS.

To Saturn are appropriated for fumes, odoriferous roots: as pepperwort root, &c., and the frankincense tree. To *Jupiter*, all odoriferous fruits: as nutmegs, cloves, &c. To *Mars*, all odoriferous woods: as sanders, cyprus, lignum balsam, and lignum aloes. To the *Sun*, all gums: as frankincense, mastich benjamin, storax, laudanum, ambergris, and musk. To *Venus*, flowers: as roses, violets, saffron, and the like. To Mercury, all the parings of wood or fruit: as cinnamon, lignum cassia, mace, citron peel, and bayberries, and whatever seeds are odoriferous. To the Moon, the leaves of all vegetables: as the leaf indum, the leaf of the myrtle, and bay tree. Know, also, that according to the opinion of all magicians, in every good matter (as love, good-will, &c.), there must be a good perfume, odoriferous and precious;—and in evil matters (as hatred, anger, misery, and the like), there must be a stinking fume that is of no worth.

The twelve Signs of the Zodiac also have their proper suffumigations,

viz., Aries, *myrrh;* Taurus, *pepper-wort;* Gemini, *mastich;* Cancer, *camphire;* Leo, *frankincense;* Virgo, *sanders;* Libra, *galbanum;* Scorpio, *oppoponax;* Sagittarius, *ignum aloes;* Capricorn, *benjamin;* Aquarius, *euphorbium;* Pisces, *red storax.* But I describe the most powerful fume to be, that which is compounded of the seven aromatics, according to the powers of the seven planets; for it receives from *Saturn,* pepper-wort; from *Jupiter,* nutmeg; from *Mars,* lignum aloes; from the *Sun,* mastich; from *Venus,* saffron; from *Mercury,* cinnamon; and from the *Moon,* myrtle.

By a close observation of the above order of suffumigations, conjoined with other things of which I shall speak hereafter (necessary to the full accomplishment of Talismanic Magic), many wonderful effects may be caused especially if I keep in eye what was delivered in the first part of my Magic, viz., that the soul of the operator must go along with this: otherwise, in vain is *suffumigation, seal, ring, image, picture, glass,* or any other instrument of magic: seeing that it is not merely the disposition, but the act of the disposition, and firm and powerful intent or imagination that gives the effect.—I shall now hasten to speak, generally, of the construction of rings magical, and their wonderful and potent virtues and operations.

Magic Rings. Rings, when they are opportunely made, impress their virtues upon us insomuch that they affect the spirit of him that carries them with gladness or sadness; and render him bold or fearful, courteous or terrible, amiable or hateful; inasmuch, also as they fortify us against sickness, poisons, enemies, evil spirits, and all manner of hurtful things; and often, where the law has no effect, these little trifles greatly assist and corroborate the troubled spirit of the wearer, and help him, in a wonderful manner, to overcome his adversaries, while they do wonder how it is that they cannot effect any hurtful undertaking against him. These things, I say, are great helps against wrathful, vicious, worldly-minded men, inasmuch as they do terrify, hurt, and render invalid the machinations of those who would otherwise work our misery or destruction. All of which we are neither afraid nor ashamed to declare, well knowing that these things will be hid from the wicked and profane, so as that they cannot draw the same into any abuse, or privy mischief toward their neighbor; we having reserved some few things in this art to ourselves—not wishing to throw pearls before swine. And however simple and plain we may describe some certain experiments and operations (so as that the great-mouthed school philosophers may mutter or scoff thereat), yet there is nothing delivered in this book but what may be, by an understanding thereof, brought into effect, and, likewise, out of which some good may be derived. But to proceed.

The manner of making of these rings is thus:—when any star ascends in the horoscope (fortunately), with a fortunate aspect or conjunction

of the moon, we proceed to take a *stone* and herb, that is under that star, and likewise make a ring of the metal that is corresponding to the star; and in the ring, under the stone, put the herb or root, not forgetting to inscribe the *effect, image, name* and *character,* as also the proper suffume. But I shall speak more of these in another place, where I speak of images and characters. Therefore, in making of rings magical, these things are unerringly to be observed as we have ordered;—if any one is willing to work any effect or experiment in Magic, he must by no means neglect the necessary circumstances which we have so uniformly delivered. A Prince of the Indians bestowed seven rings, marked with the virtues and names of the seven planets, to *Appollonius,* of which he wore one every day, distinguishing according to the names of the days; by the benefit of which he lived above one hundred and thirty years, as also always retained the beauty of his youth. In like manner, Moses, the Lawgiver and Ruler of the Hebrews, being skilled in the Egyptian Magic, is said, by Josephus, to have made rings of love and oblivion. There was also, teacheth the Hindu Adepts, a ring of Battas, which could procure love and honor. We read, also, that Eudamus, a certain philosopher, made rings against the bites of serpents, bewitchings and evil spirits. The same doth Josephus relate of Solomon. Also we read, in Plato, that *Gygus, King of Lydia,* had a ring of wonderful and strange virtues; the seal of which, when he turned it toward the palm of his hand, no body could see him, but he could see all things; by the opportunity of which ring he ravished the Queen and slew the King his master, and killed whomsoever he thought stood in his way; and in these villanies nobody could see him; and at length, by the benefit of this ring, he became *King of Lydia.**

THE CELESTIAL POWERS OF THE SOUL.

Soul. The Powers of the Soul are much helped, and are helpful, and become most powerful, by virtue of Astral Spirits, as they agree with the spirits—either by any natural agreement, or voluntary election; for, as the Adepts teach, he who chuseth that which is the better, seems to differ nothing from him who hath this of Nature. It conduceth, therefore, very much for the receiving the benefit of the spirits, in any work, if we shall, by the spirits, make ourselves suitable to them in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions vehemently stir up our spirit to their likeness, and suddenly expose us, and our's, to the superior significators of

*I have above shewn the power and virtue of Magical rings; but the particular characters, inscriptions, and images to be made in, or upon them, I refer the student to that chapter treating of "The Composition of various Talismans"; in which I have described exactly the express methods of perfecting them.

such like passions; and also, by reason of their dignity and nearness to the superiors, do partake more of the celestials than any material things; for our mind can, through imaginations or reason by a kind of imitation, be so conformed to any spirits, as suddenly to be filled with the virtues of that spirit, as if we were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws itself from all *sense, imagination, nature,* and *deliberation,* and calls itself back to things separated, effects divers things by faith, which is a firm adhesion, a fixed intention, and vehement application of the worker or receiver to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made, as it were, in us the image of the virtue to be received, and the thing to be done in us, or by us. We must, therefore, in every work and application of things, *affect vehemently,* imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst physicians, that a strong belief, and an undoubted hope, and love towards the physician, conduce much to health, yea more sometimes than the medicine itself; for the same that the efficacy and virtue of the medicine works, the same doth the strong imagination of the physician work, being able to change the qualities of the body of the sick, especially when the patient places much confidence in the physician, by that means disposing himself for the receiving the virtue of the physician, and physic. *Therefore, he that works in Art Magic must be of a constant belief, be credulous, and not at all doubt of the obtaining of the effect, for as a firm and strong belief doth work wonderful things, although it be in false works—so distrust and doubting doth dissipate and break the virtue of the Soul of the worker, which is the medium betwixt both extremes; whence it happens that he is frustrated of the desired influence of the superiors, which could not be enjoined and united to our labours without a firm and solid virtue of our mind.*

The *Hindu philosophers,* especially the *Lamas,* say, that man's mind, when it is most intent upon any work, through its passion and effects, is joined with the mind of the stars and intelligences, and, being so joined, is the cause that some wonderful virtue be infused into our works and things; and this, as because there is in it an apprehension and power of all things, so because all things have a natural obedience to it, and of necessity an efficacy, and more to that which desired them with a strong desire. And according to this is verified the art of characters, images, enchantments, and some speeches, and many other wonderful experiments, to every thing which the mind affects. By this means, whatsoever the mind of him that is in vehement love effects, hath an efficacy to cause love; and whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt and destroy. The like is in other things which the mind affects with a strong desire; for all those things which the mind

acts, and dictates by *characters, figures, words, speeches, gestures, and the like,* help the appetite of the soul, and acquire certain wonderful virtues, from the soul of the operator, in that hour when such a like appetite doth invade it; so from the opportunity and celestial influence, moving the mind in this or that manner: for our mind, when it is carried upon the great excess of any passion or virtue, oftentimes takes to itself a strong, better, and more convenient hour or opportunity; which Thomas Aquinas, in his third book against the Gentiles, allows. So, many wonderful virtues both cause and follow certain admirable operations by great affections, in those things which the soul doth dictate in that hour to them. But know, that such kind of things confer nothing, or very little, but to the author of them, and to him who is inclined to them, as if he were the author of them; and this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind, that is more excellent in its desire and affection, makes such like things more fit for itself, as also efficacious to that which it desires. Every one, therefore, that is willing to work in Magic, must know the *virtue, measure, order,* and degree of his own soul in the power of the universe.

THE EFFICACY OF NUMBERS IN THE CONSTRUCTION OF TALISMANS.

Efficacy of Numbers. The doctrines of mathematics are so necessary to and have such an affinity with Magic, that they who profess it without them are quite out of the way, and labor in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior natural virtues, are all done and governed by *number, weight, measure, harmony, motion* and *light:* and all things which we see in these inferiors have root and foundation in them; yet, nevertheless, without natural virtues of mathematical doctrines, only works like to naturals can be produced: as Adepts teach—a thing not partaking of truth or divinity, but certain images akin to them (as bodies going, or speaking, which yet want the animal faculty), such as were those which, amongst the ancients, were called *Dedalus'* images, and αυτοματα, of which *Rajupa-Kin* makes mention, viz., the three-footed images of Vulcan and Dedalus moving themselves; which, *Bunki* saith, came out of their own accord to the exercise; and which, we read, moved themselves at the feast of *Hiarba,* the philosophical exerciser. So there are made glasses (some concave, others of the form of a column) making the representation of things in the air seem like shadows at a distance; of which sort Vivikuzui and Muzebjoia in their books, "Zu-Szekunbuza" and *"Zpeculis,"* taught the making and the use. And we read that *Zunkin Knijuzzi* brought a certain glass, amongst the spoils from the

North of India, in which were seen armies of armed men. And there are made certain transparent glasses, which (being dipped in some certain juices of herbs, and irradiated with an artificial light), fill the whole air round about with visions. And I know how to make reciprocal glasses, in which the sun shining, all things which were illustrated by the rays thereof are apparently seen many miles off. Hence an Adept (expert in natural philosophy and mathematics, and knowing the middle sciences, consisting of both these, viz., arithmetic., music, geometry, optics, astronomy, and such sciences that are of weights, measures, proportions, articles and joints; knowing, also, mechanical arts resulting from these) may, without any wonder, if he excel other men in the art and wit, do many wonderful things, which men may much admire. There are some relics now extant of the ancients, viz., Hercules and Alexander's pillars; the gate of Caspia, made of brass, and shut with iron beams, that it could by no art be broken; and the pyramids of *Julius Cæsar,* erected at *Rome,* near the hill *Vaticanus;* and mountains built by art in the middle of the sea; and towers, and heaps of stones, such as I have seen in England, put together by incredible art. But the vulgar seeing any wonderful sight, impute it to the Devil as his work; or think it a miracle which, indeed, is a work of natural or mathematical philosophy. But here it is convenient that you know, that, as by natural virtues I collect natural virtues; so by abstracted, mathematical, and celestial, I receive Celestial virtues; as Motion, Sense, Life, Speech, *Soothsaying,* and *Divination* even in matter less disposed, as that which is not made by nature, but only by art. And so images that speak, and foretell things to come, are made: as William of Paris relates of a brazen-head, made under the rising of *Saturn,* which, they say, spake with a man's voice. But he that will chuse a disposed matter, and most fit to receive, and a most powerful agent, shall undoubtedly produce more powerful effects. For it is a general opinion of the *Hindu Adepts,* that, as mathematical are more formal than natural, so also they are more efficacious; as they have less dependence in their being, so also in their operation. But amongst all mathematical things, *numbers,* as they have more of form in them, so also are more efficacious, as well to affect what is good as what is bad. All things, which were first made by the nature of things in its first age, are formed by the proportion of numbers; for this was the principle pattern in the mind of the Creator. Hence is borrowed the number of the elements—hence the courses of times—hence the motion of the stars, and the revolution of the heavens, and the state of all things subsist by the uniting together of numbers. Numbers, therefore, are endowed with great and sublime virtues. For it is no wonder, seeing there are so many Occult virtues in natural things, although of manifest operations, that there should be in numbers much greater and more Occult, and also more wonderful and efficacious; for as much as they

are more formal, more perfect, and naturally in the celestials, not mixed with separate substances; and, lastly, having the greatest and most simple commixion with the laws of nature, from which they receive their proper and most efficacious virtues; wherefore they also are of most force, and conduce most to the obtaining of spiritual and divine gifts—as, in natural things, elementary qualities are powerful in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by and receive their virtue from numbers:—for time consists of numbers—and all motion and action, and all things which are subject to time and motion. Harmony, also, and voices have their power by and consist of numbers and their proportions; and the proportion arising from numbers do, by lines and points, make characters and figures; and these are proper to *Magical* operations—the middle, which is betwixt both, being appropriated by declining to the extremes, as in the use of letters. And lastly, all species of natural things, and of those which are above Nature, are joined together by certain numbers; hence the Hindus teach that number is that by which all things subsist, and distributes each virtue to each number. And they teach, number hath always a being: yet there is one in voice—another in proportion of them—another in the soul and reason—and another in divine things. And they do so extol numbers, that they think no man can be a true philosopher without them. By them there is a way made for the searching out and understanding of all things knowable;—by them the next access to natural prophecying is had—and the Master Lama proceeds no other way in his prophecies, but by formal numbers.

That there lies wonderful efficacy and virtue in numbers, as well to good as to bad, the most eminent Hindu Adepts and Master Lamas unanimously teach; this especially *Mohnamkhau, Rajputna, Pooramil, Mabahli, Byra,* and many more conform. Hence *Pooramil,* in his commentaries upon the Ankees, testifies that the seventy elders, according to the efficacy of numbers, brought the *Magi-s* into order. The *natural number* is not here considered; but the *formal* consideration that is in the number;—and let that which I spoke of before always be kept in mind, viz., that these powers are not in vocal numbers of merchants buying and selling; but in rational, formal and natural;—these are the distinct mysteries of the *Hindu Adepts.* But he who knows how to join together the vocal numbers and natural with divine, and order them into the same harmony, shall be able to work and know wonderful things by numbers; in which, unless there was a great mystery, John had not said, in the Revelation—"He that hath understanding, let him compute the number of the name of the beast, which is the number of a man;"—and this is the most famous manner of computing amongst the *Hindus* and *Cabalists,* as I shall shew afterwards. But this you must know, that simple numbers signify divine things, numbers of ten; celestial

numbers of an hundred; terrestial numbers of a thousand—those things that shall be in a future age. Besides, seeing the parts of the mind are according to an arithmetical mediocrity, by reason of the identity, or equality of excess, coupled together; but the body, whose parts differ in their greatness, is, according to a geometrical mediocrity, compounded; but an animal consists of both, viz., soul and body, according to that mediocrity which is suitable to harmony. Hence it is that *numbers* work very much upon the *soul, figures* upon the *body,* and *harmony* upon the *whole animal.*

SCALE OF UNITY.

Now let me treat particularly of numbers themselves; and, because number is nothing else but a repetition of unity, let me first consider unity itself; for unity doth most simply go through every number, and

THE SCALE OF UNITY.

In the Exemplary World,	Jod.	One Divine Essence, the fountain of all virtues and power, whose name is expressed with one most simple letter.
In the Intellectual World,	The Soul of the World.	One Supreme Intelligence, the first creature, the fountain of life.
In the Celestial World,	The Sun.	One King of Stars, the fountain of life.
In the Elemental World,	The Philosophers' Stone.	One subject, and instrument of all virtues, natural and supernatural.
In the Lesser World,	The Heart.	One first living and last dying.
In the Infernal World,	Lucifer.	One Prince of Rebellion, of Angels, and Darkness.

is the common measure, fountain, and original of all numbers; contains every number joined together in itself entirely; the beginner of every multitude, always the same, and unchangeable; whence, also, being multiplied into itself, produceth nothing but itself: it is indivisible, void of all parts. Nothing is before one, nothing is after one, and beyond it is nothing; and all things which are, desire that one, because all things proceed from one: and that all things may be the same, it is necessary that they partake of that one: and as all things proceed of one into many things, so all things endeavor to return to that one, from which they proceeded; it is necessary that they should put off multitude. One, therefore, is referred to the Universal Spirit, God, who, seeing he is one

and innumerable, yet creates innumerable things of himself, and contains them within himself. There is, therefore, one God—one world of the one God—one sun of the one world—also one phœnix in the world—one king amongst bees—one leader amongst flocks of cattle—one ruler amongst herds of beasts—and cranes follow one, and many other animals honor unity. Amongst the members of the body there is one principal, by which all the rest are guided; whether it be the head, or (as some will) the heart. There is one element, overcoming and penetrating all things, viz., fire. There is one thing created of God, the subject of *all wondering* which is in earth or in heaven—it is actually animal, vegetable, and mineral; every where found, known by few, called by none by its proper name, but covered with figures and riddles, without which neither Alchymy, nor Natural Magic can attain to their complete end or perfection. From the Universal Spirit (God) all men proceeded. The Great Universal Spirit (God) is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him; one Lord Jesus, by whom all, and we by him; one God Holy Ghost, into whom all, and we unto him.

NUMBER TWO AND SCALE.

The first number is two, because it is the first multitude; it can be measured by no number besides unity alone, the common measure of all

THE SCALE OF THE NUMBER TWO.

In the Exemplary World,	יה Jah אל El		The names of God, expressed with two Letters.
In the Intellectual World,	An Angel,	The Soul;	Two Intelligible Substances.
In the Celestial World,	The Sun,	The Moon;	Two great Lights.
In the Elementary World,	The Earth,	The Water;	Two Elements producing a living Soul
In the Lesser World,	The Heart,	The Brain;	Two principal Seats of the Soul.
In the Infernal World,	Beemoth, weeping,	Leviathan, gnashing of teeth;	Two Chiefs of the Devils. Two things Christ threatens to the damned.

numbers; it is not compounded of numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded. The number three, is called the first number uncompounded.

But the number two is the first branch of unity, and the first procreation; and it is called the number of sicence, and memory, and of light, and the number of man, who is called another, and the lesser world; it is also called the number of charity, and of mutual love; of marriage, and society: as it is said by the Lord—"Two shall be one flesh."—And Solomon saith, "It is better that two be together than one, for they have a benefit by their mutual society: if one shall fall, he shall be supported by the other. Woe to him that is alone; because, when he falls, he hath not another to help him. And if two sleep together, they shall warm one another; how shall one be hot alone?—And if any prevail against him, two resist him." And it is called the number of wedlock, and sex; for there are two sexes—masculine and feminine. And two doves bring forth two eggs; out of the first of which is hatched the male, out of the second, the female. It is also called the middle, that is capable, that is good and bad, partaking; and the beginning of division, of multitude, and distinction; and signifies matter. This is also, sometimes, the number of discord, of confusion, of misfortune and uncleanness; whence St. Hierom, against Jovianus, saith—"that therefore it was not spoken in the second day of the creation of the world.—"And God (spirit) said, that it was good;"—because the number of two is evil. Hence also, it was, that God commanded that all unclean animals should go into the ark by couples; because, as I said, the number of two is a number of uncleanness. *Ytahzmji*, a great *Master Lama*, said, that unity was God. and a good intellect; but that duality was a devil, *and an evil intellect*, in which is a material multitude: wherefore Hindu Adepts say, that two is not a number, but a certain confusion of unities. And Kunjuxz teaches, that the Ytahzmji called unity, Omijun; and two, strife and boldness; and three, justice, which is the highest perfection, and is not without many mysteries. Hence there were two tables of the law in Sinai—two cherubims looking to the propitiatory in *Moses*—two olives dropping oil, in *Zacharia*—two natures in Christ, divine and human: hence Moses saw two appearances of God Spirit,—also two Testaments —two commands of love—two first dignities—two first people—two kinds of spirits, good and bad—two intellectual creatures, an angel and soul—two great lights—two solstitia—two equinoctials—two poles—two elements, producing a living soul, viz., earth and water.

NUMBER THREE AND SCALE.

The number Three, is an uncompounded number, a holy number, a number of perfection, a most powerful number:—for there are three persons in God; there are three theological virtues in religion. Hence it is that this number conduceth to the ceremonies of God and religion, that by the solemnity of which, prayers and sacrifices are thrice re-

peated; for corporeal and spiritual things consist of three things, viz., beginning, middle, and end. By three, as Ytahzinjiumi saith, the world is perfected—harmony, necessity, and order, *i. e.*, concurrence of causes (which many call fate), and the execution of them to the fruit, or increase, or a due distribution of the increase. The whole measure of time is concluded in three, viz., past, present, and to come; all magnitude is contained in three—line, superfices, and body;—every body consists of three intervals,—length, breadth, and thickness. Harmony contains three consents in time—diapason, hemiolion, diatesseron. There are also three

THE SCALE OF THE NUMBER THREE.

In the Original World,	The Father,	Adai, The Son,	The Holy Ghost;	The name of God with three Letters.
In the Intellectual World,	Supreme Innocents,	Middle Martyrs,	Lowest of all Confessors,	Three hierarchies of Angels. Three degrees of the Blessed.
In the Celestial World,	Moveable Corners, Of the Day,	Fixed, Succeeding, Nocturnal,	Common, Falling; Partaking;	Three quaternions of Signs. Three quaternions of houses. Three Lords of triplicities.
In the Elementary World,	Simple,	Compounded,	Thrice compounded;	Three degrees of elements.
In the Lesser World,	The head, in which the intellect grows, answering to the intellectual world,	The breast, where is the heart, the seat of life, answering to the celestial world,	The belly, where the faculty of generation is, and the genital members, answering the elemental world;	Three parts, answering to the threefold world.
In the Infernal World,	Alecto, Minos, Wicked,	Megera, Acacus, Apostates,	Ctesiphone, Rhadamantus; Infidels;	Three infernal Furies. Three infernal Judges. Three degrees of the damned

kinds of souls—vegetative, sensitive, and intellectual. And as such, saith the Prophet, God (Divine Wisdom), orders the world by number, weight and measure; and the number three is deputed to the ideal forms thereof, as the number two is the procreating matter, and unity to God the maker of it.—Magicians do constitute three Princes of the world.—*Oromasis, Mithris, Araminis; i. e.*, God, the mind, and the spirit. By the three-square or solid, the three numbers of nine, of things produced, are distributed, viz., of the supercelestial into nine orders of intelligences; of celestial, into nine orbs; of inferiors, into nine kinds of generable and corruptible things. Lastly, into this eternal orb, viz., twenty-seven, all

musical proportions are included, as *Nukba* and *Tyxuna* do at large discourse; and the number three hath, in a harmony of five, the grace of the first voice. Also, in intelligences, there are three hierarchies of angelical spirits. There are three powers of intellectual creatures—memory, mind, and will. There are three orders of the blessed, viz., martyrs, confessors, and innocents. There are three quaternions of celestial signs, viz., of fixed, movable and common; as also of houses, viz., centres, succeeding and falling. There are, also three faces and heads in every sign, and three Lords of each triplicity. There are three fortunes amongst the planets. In the infernal crew, three judges, three furies, three-headed *Cerberus:* we read, also, of a thrice-double Hecate. Three months of the *Virgin Diana.* Three persons in the supersubstantial Divinity. Three times—of nature, law, and grace. Three theological virtues—faith, hope, and charity. Jonah was three days in the whale's belly; and so many was Christ in the grave.

NUMBER FOUR AND SCALE.

The Adepts call the number Four, Chaitya, and prefer it before all the virtues of numbers, because it is the foundation and root of all other numbers; whence, also, all foundations, as well in artificial things, as natural and divine, are four square, as I shall shew afterwards; and it signifies solidity, which also is demonstrated by a four-square figure; for the number four, is the first four-square plane, which consists of two proportions, whereof the first is of one to two, the latter of two to four; and it proceeds by a double procession and proportion, viz., of one to one, and of two to two—beginning at a unity, and ending at a quaternity: which proportions differ in this, that, according to Arithmetic, they are unequal to one another, but according to Geometry, are equal. Therefore, a four-square is ascribed to God the Father; and also contains the mystery of the whole Trinity: for by its single proportion, viz., by the first of one to one, the unity of the paternal substance is signified, from which proceeds one Son, equal to him; by the next procession, also simple, viz., of two to two, is signified (by the second procession) the Holy Ghost; from both—that the Son be equal to the Father, by the first procession; and the Holy Ghost be equal to both, by the second procession. Hence, that super-excellent and great name of the Divine Trinity in God is written with four letters, viz., *Jod, He,* and *Vau.* He, where it is not the aspiration He, signifies the proceeding of the Spirit from both; for He, being duplicated, terminates both syllables, and the whole name, but is pronounced Jova, as some will whence that Jove of the heathen, which the ancients did picture with four ears; whence the number four, is the fountain and head of the whole, Divinity. And the Hindu Adepts call it the perpetual fountain of Na-

ture: for there are four degrees in the scale of Nature, viz., *to be, to live, to be sensible, to understand.* There are four motions in Nature, viz., ascendant, descendant, going forward, circular. There are four corners in Heaven, viz., rising, falling, the middle of the Heaven, the

THE SCALE OF THE NUMBER FOUR.

The name of God with four letters,	יהוה				In the original world, whence the law of Providence.
Four triplicities, or intelligible hierarchies,	Seraphim, Cherubim, Thrones,	Dominations, Powers, Virtues,	Principalities, Archangels, Angels,	Innocents, Martyrs, Confessors,	In the intellectual world, whence the fatal law.
Four angels ruling over the four corners of the world,	מיכאל Michael,	רפאל Raphael,	גבריאל Gabriel,	אוריאל Uriel,	
Four rulers of the elements,	שרף Seraph,	כרוב Cherub,	תרשיש Tharsis,	אריאל Ariel,	
Four consecrated animals,	The Lion,	The Eagle,	Man,	A Calf,	
Four triplicities of the tribes of Israel,	Dan, Asser, Naphthalin,	Jehuda, Isachar, Zebulun,	Manasse, Benjamin, Ephraim,	Reuben, Simeon, Gad,	
Four triplicities of the Apostles,	Matthias, Peter, Jacob the elder	Simon, Bartholomew, Matthew,	John, Philip, James the Younger,	Thaddeus, Andrew, Thomas,	
Four Evangelists,	Mark,	John,	Matthew,	Luke,	
Four triplicities of signs,	Aries, Leo, Sagittarius,	Gemini, Libra, Aquarius,	Cancer, Scorpion, Pisces,	Taurus, Virgo, Capricornus.	In the celestial world, where is the law of Nature.
The stars and planets related to the elements,	Mars, and the Sun,	Jupiter, and Venus,	Saturn, and Mercury,	The fixed Stars, and the Moon.	
Four qualities of the celestial elements,	Light,	Diaphanousness.	Agility,	Solidity.	
Four elements,	אש Fire,	ריח Air,	כוים Water,	עפר Earth.	In the elementary, where the law of generation and corruption is.
Four qualities,	Heat,	Moisture,	Cold,	Dryness.	
Four seasons,	Summer,	Spring,	Winter,	Autumn.	
Four corners of the world,	East,	West,	North,	South.	
Four perfect kinds of mixed bodies,	Animals,	Plants,	Metals,	Stones.	
Four kinds of animals,	Walking,	Flying,	Swimming,	Creeping.	

bottom of it. There are four elements under Heaven, viz., fire, air, water, and earth; according to these there are four triplicities in Heaven. There are four first qualities under Heaven, viz., cold, heat, dryness and moisture; from these are the four humours—blood, phlegm, choler, melancholy. Also, the year is divided into four parts, which are the

spring, summer, autumn, and winter:—also the wind is divided into eastern, western, northern, and southern. There are, also, four rivers in Paradise; and so many infernal. Also, the number four makes up all knowledge: first, it fills up every simple progress of numbers with

THE SCALE OF THE NUMBER FOUR.

What answers the elements in plants,	Seeds,	Flowers,	Leaves,	Roots,	
What in metals,	Gold and iron,	Copper and tin,	Quicksilver,	Lead and silver.	
What in stones,	Bright and burning,	Light and transparent,	Clear and congealed,	Heavy and dark.	
Four elements of man,	The Mind,	Spirit,	Soul,	Body,	In the lesser world, viz. man, from whom is the law of prudence.
Four powers of the soul,	The Intellect,	Reason,	Phantasy,	Sense.	
Four judiciary powers,	Faith,	Science,	Opinion,	Experience.	
Four moral virtues	Justice,	Temperance,	Prudence,	Fortitude.	
The senses answering to the elements,	Sight,	Hearing,	Taste and smell,	Touch.	
Four elements of man's body,	Spirit,	Flesh,	Humours,	Bones.	
A fourfold spirit,	Animal,	Vital,	Generative,	Natural.	
Four humours,	Choler,	Blood,	Phlegm,	Melancholy.	
Four manners of complexion,	Violence,	Nimbleness,	Dulness,	Slowness.	
Four princes of devils, offensive in the elements,	סמאל Samael,	עזאזל Azazel,	עזאל Azael,	מחואל Mahazael.	In the infernal world, where is the law of wrath and punishment.
Four infernal rivers,	Phlegethon,	Cocytus,	Styx,	Acheron.	
Four princes of spirits, upon the four angels of the world,	Oriens,	Paymon,	Egyn,	Amaymon.	

four terms, viz., with one, two, three, and four, constituting the number ten. It fills up every difference of numbers: the first even, and containing the first odd in it. It hath in music, diatesseron—the grace of the fourth voice; also it contains the instrument of four strings; and a Pythagorian diagram, whereby are found out first of all musical tunes,

and all harmony of music: for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five, of four, and all consonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematics in four terms, viz., *point, line, superfices,* and *profundity.* It comprehends all Nature in four terms, viz., substance, quality, quantity, and motion; also all natural philosophy, in which are the seminary virtues of Nature, the natural springing the growing form, and the *compositum.* Also metaphysics is comprehended in four bounds, viz., *being, essence, virtue,* and *action.* Moral philosophy is comprehended with four virtues, viz., *prudence, justice, fortitude,* and *temperance.* It hath also the power of justice: hence, a four-fold law—of *providence,* from God; *fatal,* from the soul of the world; of *Nature,* from Heaven; of *prudence,* from man. There are also four judiciary powers in all things being, viz., the intellect, discipline, opinion and sense. Also, there are four rivers of Paradise. Four Gospels, received from four Evangelists, throughout the whole Church. The Hebrews received the chiefest name of God (Spirit), written with four letters. Also the Egyptians, Arabians, Persians, Magicians, Mohametans, Grecians, Tuscans, and Latins, write the name of God with four letters, viz., thus—Thet, Alla, Sire, Orsi, Abdi, θεὸς, Esar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence, also, in Orpheus' Divinity, it is said that Neptune's chariots are drawn with four horses. There are also four kinds of divine furies proceeding from several deities, viz., from the Muses, Dionysius, Apollo, and Venus. Also, the Prophet Ezekiel saw four beasts by the river Chobar, and four cherubims in four wheels. Also, in Daniel, four great beasts did ascend from the sea; and four winds did fight. And in the Revelations, four beasts were full of eyes, before and behind, standing round about the throne of God; and four angels, to whom was given the power to hurt the earth and the sea, did stand upon the four corners of the earth, holding the four winds, that they should not blow upon the earth, nor upon the sea, nor upon any tree.

NUMBER FIVE AND SCALE.

The number Five is of no small force; for it consists of the first even and the first odd: as of a female and male: for an odd number is the male, and the even the female; whence arithmeticians call that the father, and this the mother. Therefore the number five is of no small perfection or virtue, which proceeds from the mixtion of these numbers; it is, also, the just middle of the universal number, viz., ten: for if you divide the number ten, there will be nine and one, or eight and two, and seven and three, or six and four, and every collection makes the number ten, and the exact middle is always the number five, and its equa-distant;

and therefore it is called, by the Hindu Adepts, the number of wedlock, as also of justice, because it divides the number ten in an even scale. There are five senses in man—sight, hearing, smelling, tasting, and feeling; five powers in the soul—vegetative, sensitive, concupiscible, irascible, and rational; five fingers on the hand; five wandering planets in the heavens, according to which there are fivefold terms in every sign. In elements there are five kinds of mixed bodies, viz., stones, metals, plants, plant-animals, animals; and so many kinds of animals—as men, four-footed beasts, creeping, swimming, and flying. And there are five kinds by which all things are made of God, viz., essence, the same, another,

THE SCALE OF THE NUMBER FIVE.

The Names of God with five letters. The Name of Christ with five letters,		אלין אלהים יהשוה	Eloim, Elohi, Jhesu,			In the exemplary world.
Five intelligible substances,	Spirits of the first hierarchy, called Gods, or the sons of God,	Spirits of the second hierarchy, called Intelligences,	Spirits of the the third hierarchy, called Angels which are sent,	Souls of celestial bodies,	Heroes and blessed souls.	In the intellectual world.
Five wandering stars, lords of the terms,	turn,	Jupiter,	Mars,	Venus,	Mercury.	In the celestial world.
Five kinds of corruptible things,	Water,	Air,	Fire,	Earth,	A mixed body.	In the elementary world.
Five kinds of mixed bodies,	nimal,	Plant,	Metal,	Stone,	Plant-animal	
Five senses,	Taste,	Hearing,	Seeing,	Touching,	Smelling.	In the lesser world.
Five corporeal torments,	Deadly bitterness,	Horrible howling,	Terrible darkness,	Unquenchable heat,	A piercing stink.	In the infernal world.

sense, and motion. The swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest according to their age. For in this number the father Noah found favor with God, and was preserved in the flood of waters. In the virtue of this number, Abraham, being an hundred years old, begat a son of Sarah (Sarah being ninety years old, and a barren woman, and past child-bearing), and grew up to be a great people. Hence in time of grace, the name of Divine Omnipotency is called upon in five letters; in time of nature, the name of God was called upon with three letters שדי

Sadai; in time of the law, the ineffable name of God was expressed with four letters יהוה instead of which the Hebrews express אדני Adonai; in time of grace, the ineffable name of God was written with five letters יהשוה Jeshu which is called upon with no less mystery than that of three letters ישך.

NUMBER SIX AND SCALE.

Six is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten; and it alone is so perfect that in the collection of its parts, it results the same, neither wanting nor abounding; for if the parts thereof, viz., the middle, third, and sixth part, which are three, two, one, be gathered tobether, they

THE SCALE OF THE NUMBER SIX.

In the Exemplary World,	אל גבוראלוהים						Names of six letters.
In the Intelligible World,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,	Virtues;	Six orders of Angels, which are not sent to inferiors.
In the Celestial World,	Saturn,	Jupiter,	Mars,	Venus,	Mercury,	The Moon;	Six planets wandering through the latitude of the Zodiac from the Ecliptic.
In the Elemental World,	Rest,	Thinness,	Sharpness,	Dulness,	Thickness,	Motion;	Six substantial qualities of the elements.
In the Lesser World,	The Intellect,	Memory,	Sense,	Motion,	Life,	Essence;	Six degrees of the mind.
In the Infernal World,	Acteus,	Megalesius	Ormenus,	Lycus,	Nicon,	Mimon;	Six Devils, the authors of all calamities.

perfectly fill up the whole body of six, which perfection all the other numbers want. Hence, by the Hindu Adepts, it is said to be altogether to be applied to generation and marriage, and is called the scale of the world; for the world is made of the number six—neither doth it abound, nor is defective; hence that is, because the world was finished by God the sixth day; for the sixth day God saw all things which he had made, and they were* *very good;* therefore the heaven, and the earth, and all the host thereof, were finished. It is also called the number of man, because

* The sixth day, the Eternal Wisdom pronounced all things created by his divine hand to be *"very good."*

the sixth day† man was created. And it is also the number of our redemption; for on the sixth day Christ suffered for our redemption; whence there is a great affinity between the number six and the cross, labor, and servitude. Hence it is commanded in the law, that in six days the manna is to be gathered, and work to be done. Six years the ground was to be sown; and that the Hebrew servant was to serve his master six years. Six days the glory of the Lord appeared upon Mount Sinai, covering it with a cloud. The Cherubims had six wings. Six circles in the firmament: Artic, Antartic, two Tropics, Equinoctial and Ecliptical. Six wandering planets: Saturn, Jupiter, Mars, Venus, Mercury, the Moon, running through the latitude of the Zodiac on both sides the Ecliptic. There are six substantial qualities in the elements, viz., sharpness, thinness, motion: and the contrary to these—dullness, thickness, and rest. There are six differences of position: upwards, downwards, before, behind, on the right side, and on the left side. There are six natural offices, without which nothing can be, viz., magnitude, color, figure, interval, standing, motion. Also, a solid figure of any four-square thing hath six superfices. There are six tones of all harmony, viz., five tones, and two half tones which make one tone, which is the sixth.

NUMBER SEVEN AND SCALE.

The number Seven is of various and manifold power; for it consists of one and six, or of two and five, or of three and four; and it hath a unity, as it were the coupling together of two threes: whence if we consider the several parts thereof, and the joining together of them, without doubt we shall confess that it is, as well by the joining together of the parts thereof as by its fullness apart, most full of all majesty. And the Hindu Adepts call it the vehiculum of man's life, which it doth not receive from its parts so, as it perfects by its proper right of its whole—for it contains body and soul; for the body consists of four elements, and is endowed with four qualities: also, the number three respects the soul, by reason of its threefold power, viz., rational, irascible, and concupiscible. The number seven, therefore, because it consists of three and four joins the soul to the body; and the virtue of this number relates to the generation of men, and it causes man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist; for when the genital seed is received in the womb of the woman, if it remains there seven hours after the effusion of it, it is certain that it will abide there for good; then the first seven days it is coagulated, and is fit to receive the shape of a man; then it produces mature infants,

† Hence arose the mystery of a number of the beast, six hundred three score and six, being the number of a man—DCLXVI.

which are called infants of the seventh month, *i. e.*, because they are born the seventh month; after the birth, the seventh hour tries whether it will live or no—for that which will bear the breath of the air after that hour, is conceived will live; after seven days, it casts off the relics of the navel; after twice seven days, its sight begins to move after the light; in the third seventh, it turns its eyes and whole face freely; after seven months, it breeds teeth; after the second seventh month, it sits without fear of falling; after the third seventh month, it begins to speak; after the fourth seventh month, it stands strongly and walks; after the fifth seventh month, it begins to refrain sucking its nurse; after seven years, its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected; after the second seventh year, boys wax ripe, and then it is a beginning of generation at the third seventh year, they grow to men in stature, and begin to be hairy, and become able and strong for generation; at the fourth seventh year, they cease to grow taller; in the fifth seventh year, they attain to the perfection of their strength; the sixth seventh year, they keep their strength; the seventh seventh year, they attain to their utmost discretion and wisdom, and the perfect age of men; but when they come to the tenth seventh year, where the number seven is taken for a complete number, then they come to the common term of life—the Prophet saying, our age is seventy years. The utmost heights of a man's body is seven feet. There are, also seven degrees in the body, which complete the dimension of its altitude from the bottom to the top, viz., marrow, bone, nerve, vein, artery, flesh and skin. There are seven, which, by the Hindus, are called black members: the tongue, heart, lungs, liver, spleen, and the two kidnies. There are, also, seven principal parts, of the body: the head, breast, hands, feet and the privy members. It is manifest, concerning breath and meat, that, without drawing of the breath, the life doth not remain above seven hours; and they that are starved with famine, live not above seven days.* The veins, also, and arteries, as physicians say, are moved by the seventh number. Also, judgments in diseases are made with greater manifestation upon the seventh day, which physicians call critical, *i. e.*, judicial. The soul. also, receives the body by seven degrees. All difference of voices proceeds to the seventh degree, after which there is the same revolution. Again, there are seven modulations of the voices: ditonus, semiditonus, diatesseron, diapente with a tone, diapente with a half tone, and diapason. There are also, in celestials, a most potent power of the number of seven; for seeing there are four corners of the

* There have been some exceptions to this affirmation, one of which fell under my notice of late years: Pyxjmaxybu, Philosopher, Cabalist, and Hindu Physician, lived upwards of two years upon a gooseberry a day in summer, and an oat cake and three glasses of white wine the rest of the season, per day; this gentleman was particularly abstemious in his diet.

Heaven diametrically looking one towards the other, which indeed is accounted a most full and powerful aspect, and consists of the number seven; for it is made with the seventh sign, and makes a cross, the most powerful figure of all, of which we shall speak in its due place—but this you must not be ignorant of, that the number seven hath a great communion with the cross. By the same radiation and number the solstice is distant from winter, and the winter equinoctium from the summer, all which are done by seven signs. There are also seven circles in the Heavens, according to the longitudes of the axle-tree. There are seven stars about the Arctic Pole, greater and lesser, called

THE SCALE OF THE NUMBER SEVEN.

In the Original World,	Araritа,	אדאדיתא		
In the Intelligible World,	צפקאיל Zaphiel,	צדקיאל Zadkiel,	כמאל Camael,	דפאל Raphael,
In the Celestial World.	שבתאי Saturn,	צדק Jupiter,	מאדים Mars,	שמש The Sun.
In the Elementary World,	The lapwing, The cuttle fish, The mole, Lead, The onyx,	The eagle, The dolphin, The hart, Tin The Saphire,	The vulture, The pike, The wolf, Iron, The diamond,	The swan, The sea calf The lion, Gold, The carbuncle,
In the Lesser World,	The right foot, The right ear,	The head, The left ear,	The right hand, The right nostril,	The heart, The right eye,
In the Infernal World,	Hell, גיהנם	The gates of death, רצלמות	The shadow of death, ידעשחום	The pit of destruction. באדשתת

Binjo; also seven stars called the *Kjuma;* the seven planets, according to those seven days, constituting a week. The Moon is the seventh of the planets, and next to us, observing this number more than the rest, this number dispensing the motion and light thereof; for in twenty-eight days, it runs round the compass of the whole *Zodiac;* which number of days, the number seven with its seven terms, viz. from one to seven, doth make and fill up as much as the several numbers, by adding to the antecedents, and makes four times seven days, in which the Moon runs through and about all the longitude and latitude of the *Zodiac,* by measuring and measuring again: with the like seven days it dispenses its light, by changing it; for the first seven days, unto the middle as it were of the divided world, it increases; the second seven days it fills

its whole orb with light; the third, by decreasing, is again contracted into a divided orb; but, after the fourth seven days, it is renewed with the last diminution of its light; and by the same seven days, its disposes the increase and decrease of the sea: for in the first seven of the increase of the moon, it is by little and little lessoned; in the second, by degrees increased; but the third is like the first, and the fourth does the same as the second. It is also applied to Saturn, which ascending from the lower, is the seventh planet, which betokens rest; to which the seventh day is ascribed, which signifies the seven thousandth, wherein, as St. John says, the dragon (which is the Devil) and satan being bound,

THE SCALE OF THE NUMBER SEVEN.

Aser Eheie,	אשר אהיה		The name of God with seven letters.
זאביאל Haniel,	מיכאל Michael,	נבדיאל Gabriel;	Seven angels which stand in the presence of God.
כוכב Venus,	כוכב Mercury,	לבנה The Moon;	Seven planets.
The dove, Thimallus, The goat, Copper, The emerald,	The Stork, The mullet, The ape, Quicksilver, The achates,	The owl; The sea cat: Cat; Silver; Chrystal;	Seven birds of the planets. Seven fish of the planets. Seven animals of the planets. Seven metals of the planets. Seven stones of the planets.
The privy members, The left nostril.	The left hand, The mouth.	The left foot; The left eye;	Seven integral members distributed to the planets. Seven holes of the head distributed to the planets.
The Clay of death, מימחיון	Perdition, אבדן	The depth of the earth. שאול	Seven habitations of infernals, which Rabbi Joseph of Castilia, the Cabalist, describes in the garden of nuts.

men shall be quiet and lead a peaceable life. And the leprous person that was to be cleansed, was sprinkled seven times with the blood of a sparrow; and Elisha the Prophet, as it is written in the second book of Kings, saith unto the leprous person—"Go, and wash thyself seven times in Jordan, and thy flesh shall be made whole, and thou shalt be cleansed."—Also, it is a number of repentance and remission. And Christ, with seven petitions, finished his speech of our satisfaction. It is called the number of liberty, because the seventh year, the Hebrew servant did challenge liberty for himself. It is also more suitable to divine praises; whence the Prophet saith—"Seven times a day do I praise thee, because of thy righteous judgments."—It is moreover called the number of revenge, as says the Scripture—"*And Cain shall be*

revenged sevenfold." And the *Palmist* says—"Render unto our neighbors sevenfold into their bosom their reproach." Hence there are seven wickednesses, as saith Solomon: and seven wickeder spirits taken, are read of in the Gospel. It signifies, also, the time of the present circle, because it is finished in the space of seven days. Also it is consecrated to the Holy Ghost, which the Prophet Isaiah describes to be sevenfold, according to his gift, viz. the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and holiness, the spirit of fear of the Lord, which we read in Zachariah to be the *seven eyes of God*. There are also seven angels, spirits standing in the presence of God, as is read in Tobias, and in then Revelation: seven lamps did burn before the throne of God, and seven golden candlesticks, and in the middle thereof was one like unto the Son of Man, and he had in his right hand seven stars. Also, there were seven spirits before the throne of God, and seven angels stood before the throne, and there were given to them seven trumpets. And he saw a lamb having seven horns and seven eyes; and he saw the book sealed with seven seals; and when the seventh seal was opened, there was made silence in Heaven.

Now, by all that has been said, it is apparent that the number seven, amongst the other numbers, may be deservedly said to be most full of efficacy. Moreover, the number seven hath great conformity with the number twelve; for as three and four make seven, so thrice four makes twelve, which are the numbers of the celestial planets and signs resulting from the same root; and by the number three partaking of the Divinity, and by the number four of the nature of inferior things. There is in sacred writ a very great obseryance of this number before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear that the number seven doth signify a certain fulness of sacred mysteries; for we read, in Genesis, that the seventh day was the day of rest of the Lord; that Enoch, a pious holy man, was the seventh from Adam; and that there was another seventh man from Adam, a wicked man, by name Lamech, that had two wives; and that the sin of Cain should be abolished the seventh generation, as it is written—Cain shall be punished sevenfold; and that he who shall slay Cain, shall be revenged sevenfold; to which the master of the history collects that there were seven sins of Cain. Also, of all clean beasts seven, and seven were brought to the ark, as also of fowls; and after seven days the Lord rained upon the earth; and upon the seventh day the fountains of the deep were broken up, and the waters covered the earth. Also, Abraham gave to Abimelech seven ewe lambs; and Jacob served seven years for Leah, and seven more for Rachel; and seven days the people of Israel bewailed the death of Jacob. Moreover, we read, in the same place, of seven kine; and seven years of corn;

seven years of plenty, and seven years of scarcity. And in Exodus, the Sabbath of Sabbaths, the holy rest to the Lord, is commanded to be on the seventh day; also, on the seventh day Moses ceased to pray. On the seventh day there shall be a solemnity of the Lord; the seventh year the servant shall go out free; seven days let the calf and the lamb be with its dam; the seventh year, let the ground that hath been sown six years be at rest; the seventh day shall be a holy Sabbath, and a rest; the seventh day, because it is the Sabbath, shall be called holy. In Leviticus, the seventh day also shall be more observed, and be more holy; and the first day of the seventh month shall be a Sabbath of memorial; seven days shall the sacrifices be offered to the Lord; seven days shall the holy days of the Lord be celebrated; seven days in a year everlastingly in the generations. In the seventh month you shall celebrate feasts, and shall dwell in tabernacles seven days; seven times he shall sprinkle himself before the Lord that hath dipped his finger in blood; he that is cleansed from the leprosy, shall dip seven times in the blood of a sparrow; seven days shall she be washed with running water that is menstruous; seven times he shall dip his finger in the blood of a bullock; seven times I will smite you for your sins. In Deuteronomy, seven people possessed the Land of Promise. There is also read, a seventh year of remission; and seven candles set up on the south side of the candlesticks. And in Numbers it is read, that the sons of Israel offered up seven ewe lambs without spot; and that seven days they did eat unleavened bread; and that sin was expiated with seven lambs and a goat; and that the seventh day was celebrated, and holy, and the first day of the seventh month was observed and kept holy; and the seventh month of the Feast of Tabernacles; and seven calves were offered on the seventh day; and Balaam erected seven altars; seven days Mary, the sister of Aaron, went forth leprous out of the camp; seven days he that touched a dead carcass was unclean. And in Joshua, seven priests carried the ark of the covenant before the host; and seven days they went round the cities; and seven trumpets were carried by seven priests; and on the seventh day, the seven priests sounded the trumpets. And in the book of Judges, Abessa reigned in Israel seven years; Sampson kept his nuptials seven days, and the seventh day he put forth a riddle to his wife; he was bound with seven green withes; seven locks of his head were shaved off; seven years were the children of Israel oppressed by the King of Maden. And in the books of the Kings, Elias prayed seven times, and at the seventh time beheld a little cloud; seven days the children of Israel pitched over against the Syrians, and in the seventh day of the battle were joined; seven years' famine was threatened to David, for the people's murmuring; and seven times the child sneezed that was raised by Elisha; and seven men were crucified together, in the days of the first harvest; Naaman was made clean with

seven washings, by Elisha; the seventh month Goliath was slain. And in Hester we read that the King of Persia had seven eunuchs. And in Tobias, seven men were coupled with Sarah, the daughter of Raguel. And in Daniel, Nebuchadnezzar's furnace was heated seven times hotter than it was used to be; and seven lions were in the den, and the seventh day came Nebuchadnezzar. In the book of Job there is mention of the seven sons of Job; and seven days and nights Job's friends sat with him on the earth; and in the same place—"In seven troubles no evil shall come near thee." In Ezra, we read of Artaxerxes's seven counsellors; and in the same place, the trumpet sounded; the seventh month of the Feast of Tabernacles was, in Ezra's time, whilst the children of Israel were in the cities; and on the first day of the seventh month, Esdras read the law to the people. And in the Psalms, David praised the Lord seven times in the day; silver is tried seven times; and he renders to his neighbours sevenfold into their bosoms. And Solomon saith, that Wisdom hath hewn herself seven pillars; seven men that can render a reason; seven abominations which the Lord abhors; seven abominations in the heart of an enemy; seven overseers; seven eyes beholding. Isaiah numbers up seven gifts of the Holy Ghost; and seven women shall take hold on a man. And in Jeremiah, if she that hath borne seven, languishes, she has given up the ghost. In Ezekiel, the Prophet continued sad for seven days. In Zachariah, seven lamps, and seven pipes to those seven lamps; and seven eyes running to and fro through the whole earth; and seven eyes on one stone; and the fast of the seventh day is turned into joy. And in Micah, seven shepherds are raised against the Assyrians. Also, in the Gospel, we read of seven blessings; and seven virtues, to which seven vices are opposed; seven petitions of the Lord's Prayers; seven words of Christ upon the cross; seven words of the blessed Virgin Mary; seven loaves distributed by the Lord; seven baskets of fragments; seven brothers having one wife; seven disciples of the Lord who were fishers; seven water pots in Cana of Galilee; seven woes which the Lord threatens to hypocrites; seven devils cast out of the unclean woman, and seven wickeder devils taken in after that which was cast out; also, seven years Christ was fled into Egypt; and the seventh hour the fever left the governor's son. And in the canonical epistles, James describes seven degrees of wisdom; and Peter, seven degrees of virtues. And in the Acts, we reckon seven deacons, and seven disciples, chosen by the Apostles. Also in the Revelations, there are many mysteries relating to this number; for there we read of seven candlesticks, seven stars, seven crowns, seven churches, seven spirits before the throne, seven rivers of Egypt, seven seals, seven marks, seven horns, seven eyes, seven spirits of God, seven angels with seven trumpets, seven horns of the dragon, seven heads of the dragon, which had seven diadems, also seven plagues, and seven vials which were

given to every one of the seven angels, seven heads of the scarlet beast, seven mountains and seven kings sitting upon them, and seven thunders uttered their voices.

Moreover, this number hath much power; as in natural so in sacred ceremonial, and also in other things; therefore the seven days are related hither; also the seven planets, the seven stars called Pleiades, the seven ages of the world, the seven changes of man, the seven liberal arts, and as many mechanic, and so many forbidden; seven colours, seven metals, seven holes in the head of a man, seven pairs of nerves, seven mountains in the city of Rome, seven Roman kings, seven civil wars, seven wise men in the time of Jeremiah, seven wise men of Greece; also Rome did burn seven days by Nero; by seven kings were slain ten thousand martyrs; there were seven sleepers; and seven principal churches of Rome.

NUMBER EIGHT AND SCALE.

The Adepts of Indian call Eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, viz.

THE SCALE OF THE NUMBER EIGHT

The name of God with eight letters.	Eloa Vadaath אלוה ודעת		Jehova Vedaath יהוה ודעה					In the original world.
Eight rewards of the blessed.	Inheritance,	Incorruption,	Power,	Victory,	The vision of God,	Grace,	A kingdom,	Joy;	In the intelligible world.
Eight visible heavens,	The starry heaven,	The heaven of Saturn,	The heaven of Jupiter,	The heaven of Mars,	The heaven of the Sun,	The heaven of Venus,	The heaven of Mercury,	The heaven of the Moon;	In the celestial world.
Eight particular qualities,	The dryness of the earth,	The coldness of water,	The moisture of air,	The heat of fire,	The heat of air,	The moisture of water,	The dryness of fire,	The coldness of earth;	In the elementary world.
Eight kinds of blessed men,	The peace makers,	They that hunger and thirst after righteousness	The meek,	They which are persecuted for righteousness sake,	Pure in heart,	Merciful	Poor in spirit,	Mourners;	In the lesser world.
Eight punishments of the damned.	Prison,	Death,	Judgment,	The wrath of God,	Darkness,	Indignation.	Tribulation.	Anguish;	In the infernal world.

into four; and that division is, by the same reason, made into twice two, viz. twice two twice; and by reason of this equality of division it took to itself the name of justice. But the other received the name of fulness, by reason of the contexture of the corporeal solidity, since the first makes a solid body. Hence that custom of Orpheus swearing by the

eight deities, if at any time he would beseech Divine justice, whose names are these:—Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, and Night. There are only eight visible spheres of the heavens. Also, by it the property of corporeal nature is signified, which Orpheus comprehends in eight of his sea songs: this is also called the covenant of circumcision, which was commanded to be done by the Jews the eighth day.

There were also, in the old law, eight ornaments of the priest, viz. a breastplate, a coat, a girdle, a mitre, a robe, an ephod, a girdle of the ephod, and a golden plate. Hither belong the number to eternity, and the end of the world, because it follows the number seven, which is the mystery of time. Hence, also, the number of blessedness, as you may see in Matthew. It is also called the number of safety, and conservatism; for there were so many souls of the sons of Jesse, from which David was the eighth.

NUMBER NINE AND SCALE.

There are nine orders of blessed angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels, and

THE SCALE OF THE NUMBER NINE.

The name of God with nine letters,	Jehovah Sabboath, יהוה צבאוה			Jehovah Zidkenu, יהוהצדקנו			Elohim Gibor, אלוהים גיפור			In the Original world.
Nine quires of angels, Nine angels ruling the heavens,	Seraphim, Merattron,	Cherubim Ophaniel,	Thrones Zaphkiel,	Dominations, Zadkiel,	Powers Camael	Virtues Raphael,	Principalities Haniel,	Archangels, Michael	Angels Gabriel	In the intelligible world.
Nine moveable spheres,	The primum mobile,	The starry heaven	The sphere of Saturn,	The sphere of Jupiter	The sphere of Mars,	The sphere of the Sun,	The sphere of Venus,	The sphere of Mercury,	The sphere of the Moon;	In the celestial world.
Nine stones representing the nine quires of angels,	Sapphire,	Emerald.	Carbuncle,	Beryl,	Onyx,	Chrysolite.	Jasper	Topaz,	Sardis;	In the elementary world.
Nine senses inward and outward together,	Memory,	Cogitative,	Imaginative,	Common sense,	Hearing,	Seeing.	Smelling,	Tasting	Touching;	In the lesser world.
Nine orders of devils,	False Spirits,	Spirits of lying,	Vessels of iniquity	Avengers of wickedness,	Jugglers,	Airy Powers	Furies sowing mischief,	Sifters or triers,	Tempters, or ensnarers;	In the infernal world

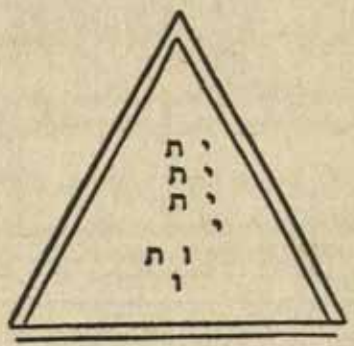
Angels, which Ezekiel figures out by nine stones, which are the sapphire, emerald, carbuncle, beryl, onyx, chrysolite, jasper, topaz, and sardis. This number hath also a great and occult mystery of the cross; for the

ninth hour our Lord Jesus Christ breathed out his spirit. The astrologers also take notice of the number nine in the ages of men, no otherwise than they do of seven, which they call climacterical years, which are eminent for some remarkable change. Yet sometimes it signifies imperfectness and incompleteness, because it does not attain to the perfection of the number ten, but is less by one, without which it is deficient, as Austin interprets it of the ten lepers. Neither is the longitude of nine cubits of Og, King of Basan, who is a type of the devil without a mystery.

NUMBER TEN AND SCALE.

The number Ten is called every number, or an universal number, complete, signifying the full course of life; for beyond that we cannot

SCALE OF NUMBER TEN.



number but by replication; and it either implies all numbers within itself, or explains them by itself, and its own, by multiplying them; wherefore it is accounted to be of manifold religion and power, and is applied to the purging of souls. Hence the antients called ceremonies Denary, because they were to be expiated and to offer sacrifices, and were to abstain from some certain things for ten days.

There are ten sanguine parts of man: the menstrues, the sperm, the plasonatic spirit, the mass, the humours, the organical body, the vegetative part, the sensitive part, reason, and the mind. There are, also, ten simple integral parts constituting man: the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, and skin. There are, also, ten parts of which a man consists intrinsically: the spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies, the testicles, and the matrix. There are ten curtains in the temple, ten strings in the psaltery, ten musical instruments with which the psalms were sung, the names wherof were—*neza*, on which their odes were sung; *nablum*,

the same as organs; *mizmor,* on which the Psalms; *sir,* on which the Canticles; *tehila,* on which orations; *beracha,* on which benedictions; *halel,* on which praises; *hodaia,* on which thanks; *asre,* on which the felicity of any one; *hallelujah,* on which the praises of God only, and contemplations. There were also ten singers of psalms, viz. *Adam, Abraham, Melchisedeck, Moses, Asaph, David, Solomon,* and *the three sons of Chora.* There are, also, ten commandments. And then tenth day after the ascension of Christ, the Holy Ghost came down. Lastly, this is the number, in which Jacob, wrestling with the Angel all night, overcame, and, at the rising of the sun, was blessed, and called by the

THE SCALE OF NUMBER TEN.

In the original,	יחוהיויהי The name of Jehovah of ten letters collected.			ואו הא The name of Jehovah of ten letters,	
	אהיה Eheie,	ויהוה Jod Jehovah,	יהואלהים Jehovah Elohim	אל El,	אלהיסגיבר Elohim Gibor,
	כתר Kether,	חכמה Hochmah,	בינה Binah,	חכר Hesed,	גבורה Geburah,
In the intelligible world,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,
	Hajothhakados,	Orphanim,	Aralim,	Hasmallim,	Seraphim,
	Merattron,	Jophiel,	Zaphkiel,	Zadkiel,	Camael,
In the celestial world,	Reschith hagalilalim, the primum mobile,	Masloth, the sphere of the Zodiac,	Sabbathi, the sphere of Saturn	Zedeck, the sphere of Jupiter,	Madim, the sphere of Mars,
In the elementary world,	A dove,	A lizard,	A dragon,	An eagle,	A horse,
In the lesser world,	Spirit,	Brain,	Spleen,	Liver,	Gall,
In the infernal world,	False gods,	Lying spirits,	Vessels of iniquity,	Revengers of wickedness,	Jugglers,

name of Israel. In this number, Joshua overcame thirty-one kings; and David overcame Goliath and the Philistines; and Daniel escaped the danger of the lions. This number is also circular, as unity; because, being heaped together, returns into a unity, from whence it had its beginning; and it is the end and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded, so every thing that is flowing is returned back to that from which it had the beginning of its flux; so water returns to the sea, from whence it had its beginning; the body returns to the earth, from whence it was taken; time returns into eternity, from whence it

flowed; the spirit shall return to God, who gave it; and, lastly, every creature returns to nothing, from whence it was created.* Neither is it supported but by the word of God, in whom all things are hid, and all things with the number ten, and by the number ten, make a round, as Adepts say, taking their beginning from God, and ending in him. God, therefore (that first unity, or one thing), before he communicated himself to inferiors, diffused himself first into the first of numbers, viz. the number three; then into the number ten, as into ten ideas and measures of making all numbers and all things, which the Hebrews call ten attributes, and account ten divine names; from which cause

THE SCALE OF NUMBER TEN.

יוד הא Extended,		אלהימצבאות The name Elohim Sabaoth;			The name of God with ten letters.
אליה Eloha,	יחוהצבאות JehovahSaboath	אלהימצבאות Elohim Saboath,	שדי Sadai,	אדני Adonai-melech	Ten names of God.
תפארת Tiphereth,	נצח Nezah,	הוד Hod,	יסוד Jeson,	מלכות Malchuth;	Ten Sephiroth.
Virtues,	Principalities,	Archangels,	Angels,	Blessed souls;	Ten orders of the blessed, according to Dionysius.
Malachim,	Elohim,	Ben Elohim,	Cherubim,	Issim;	Ten orders of the blessed, according to the traditions of men.
Raphael,	Haniel,	Michael,	Gabriel,	The soul of Messiah;	Ten angels ruling.
Schemes, the sphere of the Sun,	Noga, the sphere of Venus,	Cochab, the sphere of Mercury,	Levanah, the sphere of the Moon,	Holom Jesodoth, the sphere of the elements;	Ten Spheres of the world.
Lion,	Man,	The fox,	Bull,	Lamb;	Ten animals consecrated to the gods.
Heart,	Kidnies,	Lungs,	Genitals,	Matrix;	Ten parts intrinsical of man.
Airy Powers,	Furies, the seminaries of evil,	Sifters, or triers,	Tempters, or ensnarers,	Wicked souls bearing rule;	Ten orders of the damned.

there cannot be a further number. Hence all tens have some divine thing in them, and in the law are required as his own, together with the first fruits, as the original of all things and beginning of numbers, and every tenth is as the end given to him, who is the beginning and end of all things.

*At the last, the elements gave up what they have ever received; the sea gives up her dead, the fire gives up its fuel; the earth gives up the seminal virtue, etc.; and the air gives up whatever voice, sound or impression it has received, so that not an oath, lie, or secret blasphemy, but what will appear as clear as noonday light at the great day of God.

NUMBER ELEVEN AND TWELVE.

The number Eleven, as it exceeds number ten, which is the number of the commandments, so it falls short of the number Twelve, which is of grace and perfection; therefore it is called the number of sins, and the penitent. Now the number twelve is divine, and that whereby the celestials are measured.* It is, also, the number of signs in the Zodiac,

* The use of these Scales, in the composition of Talismans, Seals, Rings, etc., must be obvious to every student upon inspection, and are indispensably necessary to the producing of any effect whatever that the Adept may propose to himself; for, as I have before observed, all things were formed according to the proportion of numbers, this seeming to be the principal pattern in the mind of the Creator; therefore, when at any time ye go about any work or experiment in Celestial Magic, you are to have especial regard to the rule of numbers and proportions. For example, if you would obtain the celestial influence of any star, you are, first of all, to observe at what time that star is powerful in the heavens, I mean in good aspect with the benefices, and ruling in the day and hour appropriated to the planet, and in fortunate places of the figure; then we are to observe what divine names are ruling the intelligences, or spirits, to which the said planets are subject with their characters (which you may see at large in the Magical Tables of Numbers); then, by referring to the above Tables of the Scales, we may see, by inspection, to what numbers are attributed divine names, and, under them, the orders of the intelligences—the heavenly spheres—elements and their properties—animals, metals, and stones—powers of the soul—senses of man—virtues—the princes of the evil spirits—places of punishments—degrees of the damned souls—degrees of torments hereafter—and everything that is either in heaven, or earth, or hell;—all our senses, motions, qualities, virtues, words, or works, are submitted to the proportions of numbers, as you may see fully exemplified in the different Scales of the Numbers; and all things that are knowable are demonstrable by them, and are attributed to them: therefore great is the knowledge and wisdom to be derived from numbers. Therefore the artist must be well acquainted with their virtues and properties—by them there is a way open for the knowing and understanding of all things; therefore let him diligently contemplate these Scales and likewise what I have set down on pages 69, 70 and 71, preceding the Scales, where I have upon good authority explained sufficiently the extent and force of formal numbers, which ought to be well understood and attentively considered, as the ground and foundation of all thy operations in this science, without which you are defrauded of the desired effect; therefore whenever ye intend to set about any Magical work, whether it be an image, or ring, or tablet, or mirror, or amulet, or any other instrument, you are to note first the site, order, number, and government of the intelligence and his planet, his measure of time, revolution in the heavens, etc.; likewise you are to engrave or write upon it its number, intelligence, or spirit, either for a good or bad effect, with the suitable characters and tables; likewise the effect desired, with the divine names congruent thereto; so that your operations may be strong, powerful, and suitable to the constellation and star, both in time, number, and proportion; with a due and attentive observation of all that I have written concerning this, without which all your operations could never be brought to have the effect desired; and ye are to mind that whenever such an instrument is perfected, that it is the more powerful when the planet or constellation (under which it was constructed) is ruling and potent in the Heavens; for at that time, whatever ye desire to bring to perfection by the said Talisman, as a medium and instrument, shall by no means be *prevented or hindered. Therefore, take this as a general rule, that all magical instruments whatsoever have no power in themselves farther than as they are formed under the influences, and according to the times and numbers of their proper stars and constellations; hence is derived the title I give this Book, viz., the Constellatory Art, or Talismanic Magic. Those who would further consider the power, virtue, extent, and harmony of numbers, let them read Kujinuniza, Gxuna, Bzuninuna, Zunxikin, etc., who all agree in the virtues lying hid in numbers; and without the knowledge of which no man can be a true Adept in Magic.*

THE SCALE OF NUMBER TWELVE.

The names of God with twelve letters.			והוא Holy,	בריך Blessed,	הקדש He,	
The great name returned backinto twelve banners.	יהוה	יהוה	יוהה	והוי	ועיה	והיו
Twelve orders of blessed spirits.	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,	Virtues,
Twelve angels ruling over the twelve signs.	Malchidiel,	Asmodel,	Ambriel,	Muriel,	Verchiel,	Hamaliel,
Twelve tribes.	Dan,	Ruben,	Judah	Manasseh,	Asher,	Simeon,
Twelve prophets.	Malachi,	Haggai,	Zachariah,	Amos,	Hosea,	Micha,
Twelve apostles.	Matthias,	Thaddeus,	Simon,	John,	Peter,	Andrew,
Twelve signs of the Zodiac.	Aries,	Taurus,	Gemini,	Cancer,	Leo,	Virgo,
Twelve months.	March,	April.	May.	June,	July.	August,
Twelve plants.	Sang.	Upright vervain,	Bending vervain,	Comfrey.	Ladies' seal,	Calamint,
Twelve stones.	Sardonius,	A cornelian,	Topaz,	Calcedony.	Jasper,	Emerald,
Twelve principal members.	Head,	Neck,	Arms,	Breast,	Heart,	Belly.
Twelve degrees of the damned and of devils.	False gods,	Lying spirits,	Vessels of iniquity.	Revengers of wickedness,	Jugglers,	Airy powers,

THE SCALE OF NUMBER TWELVE.

		אבבנורותתקרש Father, Son, Holy Ghost,				In the original world.
והדי	יוהת	יהיה	היהו	היוה	ההוי	
Principalities,	Archangels,	Angels,	Innocents,	Martyrs,	Confessors.	In the intelligible world.
Zuriel,	Barbiel,	Adnachiel,	Hanael,	Gabriel,	Barchiel:	
Issachar,	Benjamin,	Napthalin.	Gad,	Zabulon,	Ephraim.	
Jonah,	Obadiah,	Zephaniah,	Nahum,	Habakkuk,	Joel.	
Bartholomew,	Philip,	James the elder,	Thomas,	Matthew,	James the younger.	
Libra,	Scorpius,	Sagittarius,	Capricorn,	Aquarius,	Pisces.	In the celestial world.
September,	October,	November	December,	January,	February.	In the elemental world.
Scorpion grass,	Mugwort,	Pimpernel,	Dock,	Dragonwort,	Aristolochy.	
Beryl,	Amethyst,	Hyacinth,	Chrysophrasus,	Chrystal	Sapphire.	
Kidnies,	Genitals,	Hams,	Knees,	Leg	Feet.	In the elementary world.
Furies, the sowers of evil,	Sifters, or triers,	Tempters, or ensnarers,	Witches,	Apostates,	Infidels.	In the infernal world.

over which there are twelve angels as chief, supported by the irrigation of the great name of God. In twelve years, also, Jupiter perfects his course; and the Moon daily runs through twelve degrees. There are, also, twelve chief joints in the body of man, viz. in hands, elbows, shoulders, thighs, knees, and vertebræ of the feet. There is, also, a great power of the number twelve in divine mysteries. God chose twelve families of Israel, and set over them twelve princes; so many stones were placed in the midst of Jordan; and God commanded that so many should be set on the breast of the priest. Twelve lions did bear the brazen sea that was made by Solomon; there was so many fountains in Helim; and so many Apostles of Christ set over the twelve tribes; and twelve thousand people were set apart and chosen.

CHARACTERS AND NUMBERS.

The Hebrew characters have marks of numbers attributed to them far more excellent than any other language, since the greatest mysteries lie in the Hebrew letters, as is handled concerning these in that part of Cabala which I called Junymbyn. Now the principal Hebrew letters are in number twenty-two, whereof five have various other certain figures in the end of a word, which, therefore, they call the five ending letters, which being added to them aforesaid, make twenty-seven; which being then divided into three degrees, signify units, which are in the first degree—tens, which are in the second—and hundreds, which are in the third degree. Now every one, if they are marked with a great character, signifies so many thousands, as here—

3000	2000	1000
ג	ב	א

The classes of the Hebrew numbers are these which follow:—

9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ץ	ף	ן	ם	ך	ת	ש	ר	ק

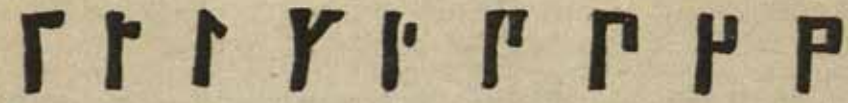
Sometimes the final letters are not used, but we write thus:

1000	900	800	700	600	500
א	קתת	תת	שת	רת	קת

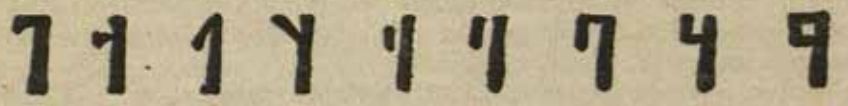
And by those simple figures, and by the joining them together, they describe all other compound numbers: as eleven, twelve, an hundred and ten, an hundred and eleven, by adding to the number ten those which

are units; and in the like manner to the rest, after their manner; yet we describe the fifteenth number not by ten and five, but six, viz. by nine and ; and that out of honor to the Divine name, , which signifies fifteen, lest that sacred name should be abused to profane things. Likewise, the Egyptians, AEthiopians, Chaldeans, and Arabians, have their marks of numbers which serve for the making of magical characters; but the Chaldeans mark their numbers with the letters of their alphabet, after the manner of the Hindu Adepts. In this volume of Constellatory Art and Talismanic and Art Magic will be found some very rare characters, which I have figured in the following manner:—

1 2 3 4 5 6 7 8 9

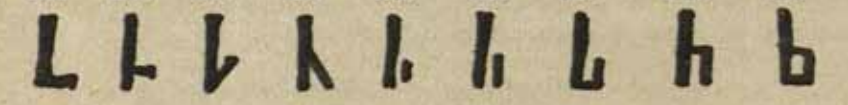


10 20 30 40 50 60 70 80 90

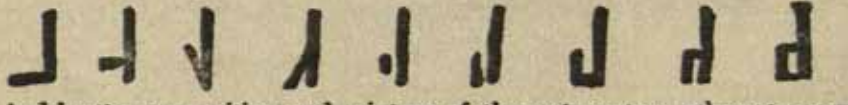


And those marks being downwards, to the right hand, make hundreds; to the left, thousands, viz.

100 200 300 400 500 600 700 800 900



1000 2000 3000 4000 5000 6000 7000 8000 9000



And by the composition and mixture of these characters, other compound numbers are most elegantly made, as you may perceive by these few:—

1510 1511 1471 1486 2421

1801

MAGIC TABLES OF PLANETS.

There are certain magic tables of numbers distributed to the seven planets, which they call the sacred tables of the planets; because, being rightly formed, they are endued with many great virtues of the heavens, insomuch that they represent the divine order of the celestial numbers, impressed upon them by the *ideas* of the divine mind, by means of the soul of the world, and the sweet harmony of those celestial rays; signifying, according to proportion, supercelestial intelligences, which can no other way be expressed than by the marks of numbers, letters, and characters; for *material* numbers and figures can do nothing in the mysteries of hidden things, but representatively by *formal* numbers and figures, as they are governed and informed by intelligences and divine enumerations, which unite the extremes of the matter and spirit to the will of the elevated soul, receiving (through great affection, by the celestial power of the operator) a virtue and power from God, applied through the soul of the universe; and the observation of celestial constellations to a *matter* fit for a form, the mediums being disposed by the skill and industry of the magician.

But now I will hasten to explain each particular table.* The first table is assigned to the planet Saturn, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each diameter making fifteen—the whole sum of numbers forty-five; over this are set such divine names as fill up the numbers with an intelligence, to what is good, and a spirit to bad; and out of the same numbers are drawn the seal and character of Saturn, and of the spirits thereof, such as is beneath ascribed to the table.

Now this table being with a fortunate Saturn, engraven on a plate of lead, helps child-birth; and to make any man safe or powerful; and to cause success of petitions with princes and powers; but if it be done, Saturn being unfortunate, it hinders buildings, planting, and the like, and casts a man from honours and dignities, causes discord, quarreling, and disperses an army.

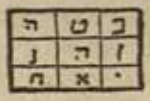
The second is the table of Jupiter, which consists of a square drawn into itself; it contains sixteen particular numbers, and in every line and diameter four, making thirty-four; the sum of all is one hundred and thirty-six. There are over it divine names, with an intelligence to that which is good, and a spirit to bad; and out of it is drawn the character of Jupiter and the spirits thereof; if this is engraven on a plate of silver, with Jupiter being powerful and ruling in the heavens, it conduces to gain riches and favour, love, peace, and concord, and to appease ene-

* For the figure of the Tables, Seals, Characters, etc., of the Seven Planets, see the Plates.

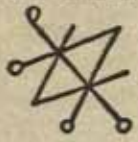
The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

Table of Saturn in his Compass.

The same Table in Hebrew.



Seal of Saturn



Of his Intelligence

Of his Spirit.

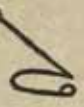
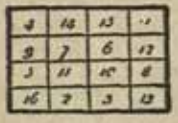
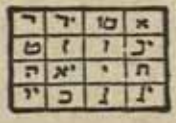


Table of Jupiter

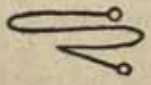


In Hebrew.



Seal of Jupiter

Of his Intelligence



Of his Spirit.

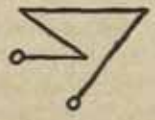
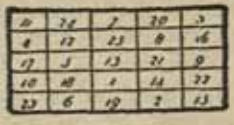
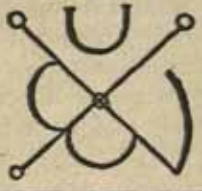


Table of Mars

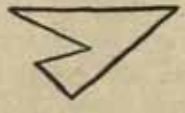


In Hebrew.

Seal of Mars



Of his Intelligence



Of his Spirit.

The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

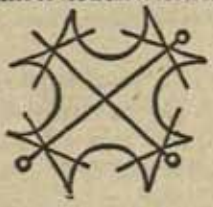
Table of the Sun in his Compass.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

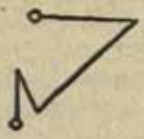
The same in Hebrew.

ו	יכ	ג	לד	הה	א
ז	ח	בח	כו	יא	ל
יט	יד	יז	יח	כג	סכ
יח	כ	בכ	כא	יז	ך
כה	פט	י	ט	כו	יב
לו	ה	לג	ד	פ	לא

Character of the Seal of the Sun



Of his Intelligence



Of his Spirit.

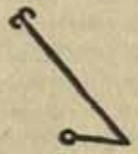


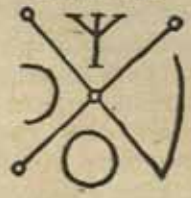
Table of Venus in her Compass

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	3	27	45
46	15	40	9	34	2	28

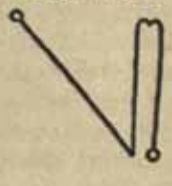
In Hebrew.

כב	מז	יז	נא	י	הה	ד
לט	יא	קב	יז	פח	רג	ה
ל	לז	יה	שפ	כד	ר	ל
לז	יט	מז	בה	ו	לא	יג
כ	מר	כז	א	לב	יד	לח
סה	בז	ב	רן	ח	לח	כא
כח	ג	לד	ס	ט	יה	מו

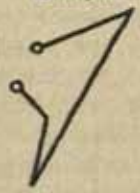
Seal of Venus



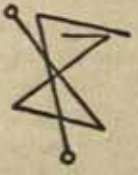
Her Intelligence



Her Spirit



Her Intelligences.



mies, and to confirm honours, dignities, and counsels; and dissolves enchantments if engraven on a coral.

The third table belongs to Mars, which is made of a square of five, containing twenty-five numbers, and of these, in every side and diameter, five, which makes sixty-five, and the sum of all is three hundred and twenty-five; and there are over it divine names with an intelligence to good, and a spirit to evil, and out of it is drawn the characters of Mars and of his spirits. These, with *Mars* fortunate, being engraven on an iron plate, or sword, makes a man potent in war and judgment, and petitions, and terrible to his enemies; and victorious over them; and if engraven upon the stone correola, it stops blood, and the menstrues; but if it be engraven, with *Mars* being unfortunate, on a plate of red brass, it prevents and hinders buildings—it casts down the powerful from dignities, honours, and riches—causes discord and hatred amongst men and beasts—drives away bees, pigeons, and fish—and hinders mills from working, *i. e.*, binds them;—it likewise renders hunters and fighters unfortunate—causes barrenness in men and women—and strikes a terror into our enemies, and compels them to submit.

The fourth table is of the *Sun*, and is made of a square of six, and contains thirty-six particular numbers, whereof six in every side and diameter produce one hundred and eleven, and the sum of all is six hundred and sixty-six; there are over it divine names, with an intelligence to what is good, and a spirit to what is evil, and out of it is drawn the character of the Sun and of his spirits. This being engraven on a plate of pure gold, Sol being fortunate, renders him that wears it renowned, amiable, acceptable, potent in all his works, and equals him to a king, elevating his fortunes, and enabling him to do whatever he will. But with an unfortunate Sun, it makes one a tyrant, proud, ambitious, insatiable, and finally to come to an ill ending.

The fifth table is of Venus; consisting of a square of seven, drawn into itself, viz. of forty-nine numbers, whereof seven on each side and diameter make one hundred and seventy-five, and the sum of all is one thousand two hundred and twenty-five; there are, likewise, over it divine names, with an intelligence to good, and a spirit to evil; and there is drawn out of it the character Venus, and her spirits. This being engraven on a plate of silver, Venus being fortunate, promotes concord, ends strife, procures the love of women, helps conception, is good against barrenness, gives ability for generation, dissolves enchantments, causes peace between man and woman, and makes all kinds of animals fruitful, and likewise cattle; and being put into a dove or pigeon house, causes an increase; it likewise drives away melancholy distempers, and causes joyfulness; and this being carried about travellers, makes them fortunate. But if it be found upon brass, Venus being unfortunate, it acts contrary to all that has been said.

The sixth table is of Mercury, resulting from a square of eight drawn into itself, containing sixty-four numbers, whereof eight on every side and by both diameters make two hundred and sixty, and the sum of all is two thousand and eighty; and over it are set divine names, with an intelligence to good, with a spirit to bad, and from it is drawn a character of Mercury, and the spirits thereof; and if, with Mercury being fortunate, you engrave it upon silver, tin, or yellow brass, or write it upon virgin parchment, it renders the bearer thereof grateful, acceptable, and fortunate to do what he pleases: it brings gain, and prevents poverty; helps the memory, understanding, and divination, and to the understanding of occult things by dreams; but with an unfortunate Mercury does everything contrary to this.

The seventh and last table is of the Moon: it consists of a square of nine, having eighty-one numbers in every side, and diameter nine, producing three hundred and sixty-nine; and the sum of all is three thousand three hundred and twenty-one. There are over it divine names, with an intelligence to what is good, and a spirit to evil; and from it are drawn the characters of the Moon and the spirits thereof. This, the Moon being fortunate, engraven on silver, makes the bearer amiable, pleasant, cheerful, and honoured, removing all malice and ill-will; it causes security in the journey, increases of riches, and health of body, drives away enemies and other evil things from what place soever thou shalt wish them to be expelled. But if the Moon be unfortunate, and it be engraven on a plate of lead, wherever it shall be buried it makes that place unfortunate, and the inhabitants thereabouts, as also ships, rivers, fountains, and mills; and it makes every man unfortunate against whom it shall be directly done, making fly his place of abode (and even his country) where it shall be buried; and it hinders physicians and orators, and all men whatsoever in their office, against whom it shall be made.

Now how the seals and characters of the planets are drawn from these tables, the wise searcher, and he who shall understand the verifying of these tables, shall easily find out.

Here follow the divine names corresponding with the numbers of the planets, with the names of the intelligences and dæmons, or spirits, subject to those names.

It is to be understood that the intelligences are the presiding good angels that are set over the planets; but that the spirits or dæmons, with their names, seals, or characters, are never inscribed upon any Talisman, except to execute any evil effect, and that they are subject to the intelligences, or good spirits; and again, when the spirits and their characters are used, it will be more conducive to the effect to add some divine name appropriate to that effect which we desire.

The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

Table of Mercury in his Compass.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

The same in Hebrew.

ח	נח	נח	ה	ד	סנ	קן	א
סח	יח	יד	נב	נג	יא	י	נר
סא	כנ	כב	סה	סר	כג	יח	סה
כב	רר	רח	בה	כש	קח	וש	כה
ם	כד	כז	רן	רו	ל	זא	דג
יז	מו	כא	ם	סה	סנ	נפ	כר
ט	נה	ש	יב	יג	נא	נ	יד
סר	נ	ג	סא	ם	ו	ו	נן

Seal or Character of Mercury.

Character of the Intelligence of Mercury.

Character of the Spirit of Mercury.

The Magic Tables, Seals and Characters of the Planets, their Intelligence and Spirits.

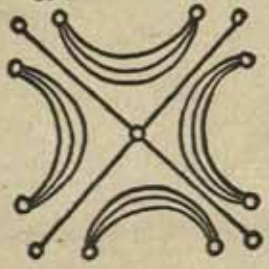
Table of the Moon in her Compass.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The same in Hebrew.

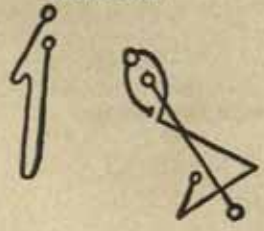
לז	עח	כט	ע	סב	כא	יג	טה	ה
ו	רח	עט	ל	כב	עא	סג	יד	מו
מז	ז	לט	פ	עב	לא	כג	נה	יה
טז	מח	ת	צ	לב	פא	סד	כה	נו
יז	ית	מט	ק	עג	צא	סה	כו	סה
כו	נה	יח	א	נג	קא	עה	לד	סו
לה	כח	נט	ב	מג	א	פה	עד	לה
עו	סח	ך	ג	נד	אא	צה	מד	עו
מה	ד	ן	ר	ם	קב	כך	נח	עז

Seal or Character of the Moon.

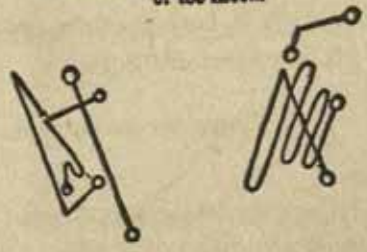


Character of the Spirit of the Moon.

Of the Spirit of the Spirits of the Moon.



Of the Intelligence of the Intelligences of the Moon.



NAMES ANSWERING TO THE NUMBERS OF SATURN.

♄

Numbers.	Divine Names.	Divine Names in Hebrew
3	Ab	אב
9	Hod	הד
15	Jah	יה
15	Hod	הוד
45	Jehovah extended	יוהואוהא
45	Agiel, the Intelligence of Saturn	אניאל
45	Zazel, the Spirit of Saturn	זאזל

Names answering to the Numbers of Jupiter.

♃

4	Aba	אבא
16		הוה
16		אהי
34	El Ab	אלאב
136	Johphiel, the Intelligence of Jupiter	יהפיאל
136	Hismæel, the Spirit of Jupiter	הסמאל

Names answering to the Numbers of Mars.

♂

Numbers.	Divine Names.	Divine Names in Hebrew
5	He, the letter of the holy name	ה
25		יהי
65	Adonai	אדני
325	Graphiel, the Intelligence of Mars	גראפיאל
325	Barzabel, the Spirit of Mars	ברצאבאל

Names answering to the Numbers of the Sun.

☉

6	Vau, the letter of the holy name	ו
6	He extended, the letter of the holy name	הא
36	Eloh	אלה
111	Nachiel, the Intelligence of the Sun	נכיאל
666	Sorath, the Spirit of the Sun	סורה

Names answering to the Numbers of Venus.

♀

7	Aha	אוהא
49	Hagiel, the Intelligence of Venus	הניאל
175	Kedemel, the Spirit of Venus	קדמאל
1225	Bne Seraphim, the Intelligence of Venus	בני שרפים

Names answering to the Numbers of Mercury.

☿

8	Asboga, eight extended	אזבגה
64	Din	דין
64	Doni	דני
260	Tiriel, the Intelligence of Mercury	טיריאל
2080	Tapthartharath, the Spirit of Mercury	תפתרתרת

Names answering to the Numbers of the Moon.

☽

9	Hod	הד
81	Elim	אלים
369	Hasmodai, the Spirit of the Moon	השמודאי
3321	Schedbarschemoth Schartathan, the Spirit of the Spirits of the Moon	שדברשהמעחקרירתתו
3321	Malcha betharsisim hed beruah schehalim, the Intelligence of the Intelligences of the Moon	קלכאבתרשישיסעורוחשהקים

Every natural virtue works things far more wonderful when it is not only compounded of a natural proportion, but also is informed by a choice observation of the celestials opportune to this (viz. when the celestial power is most strong to that effect which we desire, and also helped by many celestials), by subjecting inferiors to the celestials, as proper females, to be made fruitful by their males. Also, in every work there are to be observed the situation, motion and aspect of the stars and planets, in signs and degrees, and how all these stand in reference to the length and latitude of the climate; for by this are varied the qualities of the angles, which the rays of the celestial bodies upon the figure of the thing describe, according to which celestial virtues are infused. So when you are working anything which belongs to any planet, you must place it in its dignities fortunate, and powerful, and ruling in the day hour, and in the figure of the heavens. Neither must you expect the signification of the work to be powerful, but you must observe the Moon opportunely directed to this; for you shall do nothing without the assistance of the Moon. And if you have more patterns of your work, observe them all, being most powerful, and looking upon one another with a friendly aspect; and if you cannot have such aspects, it will be convenient at least that you take them angular. But you shall take the Moon either when she looks upon both, or is joined to one, and looks upon the other, or when she passes from hte conjunction or aspect of one, to the conjunction or aspect of the other; for that, I conceive, must in on wise be omitted. Also, you shall in every work observe Mercury,

for he is a messenger between the higher gods and the infernal gods: when he goes to the good, he increases their goodness—when to the bad, he hath influence on their wickedness. We call it an unfortunate sign or planet, when it is, by the aspect of Saturn or Mars especially opposite or quadrant, for these are the aspects of enmity; but a conjunction, a trine, and a sextile aspect, are of friendship; between these there is a greater conjunction; but if you do not already behold it through a trine, and the planet be received, it is accounted as already conjoined. Now all planets are afraid of the conjunction of the Sun, rejoicing in the trine, and sextile aspect thereof.

Now we shall have the planets powerful when they are ruling in a house, or in exultation, or triplicity, or term, or face, without combustion of what is direct in the figure of the heavens, viz. when they are in angles, especially of the rising, or tenth, or in houses presently succeeding, or in their delights; but we must take heed that they are not in the bounds or under the dominion of Saturn or Mars, lest they be in dark degrees, in pits, or vacuities. You shall observe that the angles of the ascendant, and tenth, and seventh be fortunate; as also the lord of the ascendant, and place of the Sun and Moon, and place of the part of fortune, and the lord thereof, the lord of the foregoing conjunction and prevention. But that they of the malignant planet fall unfortunate; unless happily they be significators of thy work, or can be of any advantage to thee, or in thy revolution or birth they had the predominance, for then they are not at all to be depressed. Now we shall have the Moon powerful if she be in her house, or exaltation or triplicity, or face, or in degree convenient for the desired work; and if it had a mansion of these twenty-eight, suitable to itself and the work, let her not in the way be burnt up,* nor slow in course—let her not be in the eclipse, or burnt by the Sun, unless she be in unity with the Sun—let her not descend in the southern latitude, when she goeth out of the burning —neither let her be opposite to the Sun, nor deprived of light—let her not be hindered by Mars or Saturn.

There is the like consideration to be had in all things concerning the fixed stars. Know this, that all the fixed stars, are of the signification and nature of the seven planets; but some are of the nature of one planet, and some of two. Hence, as often as any planet is joined with any of the fixed stars of its own nature, the signification of that star is made more powerful, and the nature of the planet augmented; but if it be a star of two natures, the nature of that which shall be the stronger with it, shall overcome in signification: as for example, if it be of the nature of Mars and Venus, if Mars shall be the stronger with it, the nature of Mars shall overcome; but if Venus, the nature of Venus shall

* Via Combusta.

overcome. Now the natures of fixed stars are discovered by their colours, as they agree with certain planets and are ascribed to them. Now the colours of the planets are these:—of Saturn, blue, and leaden, and shining with this; of Jupiter, citrine, near to a paleness, and clear with this; of Mars, red and fiery; of the Sun, yellow, and when it rises red, afterwards glittering; of Venus, white and shining—white in the morning, and reddish in the evening; of Mercury, glittering; of the Moon, fair. Know, also, that of the fixed stars, by how much the greater, and brighter, and apparent they are, so much the greater and stronger is the signification: such are those stars called by the astrologers of the first and second magnitude. I will tell thee some of these which are more potent to this faculty, viz. the navel of Andromeda, in the twenty-second degree of Aries, of the nature of Venus and Mercury—some call it jovial and saturnine; the head of Algol, in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter; the Pleiades are also in the twenty-second degree, a lunary star by nature, and complexion martial; also Aldeboram, in the third degree of Gemini, is of the nature of Mars, and complexion of Venus—but Adepts places this in the twenty-fifth degree of Aries; the Goat star, in the thirteenth degree of Gemini, is of the nature of Jupiter and Saturn; the Great Dog star is in the seventh degree of Cancer and Venereal; the Little Dog star is in the seventeenth degree of the same, and is of the nature of Mercury, and complexion of Mars; the King star, which is called the Heart of the Lion, is in the twenty-first degree of Leo, and of the nature of Jupiter and Mars; the tail of the Great Bear is in the nineteenth degree of Virgo, and is venereal and lunary. The star which is called the Right Wing of the Crow, is in the seventh degree of Libra; and in the thirteenth degree of the same, is the left wing of the same, and both of the nature of Saturn and Mars. The star called Spica, is in the sixteenth degree of the same, and is venereal and mercurial. In the seventeenth degree of the same is Alcameth, of the nature of Mars and Jupiter; but of this, when the Sun's aspect is full towards it—of that, when on the contrary. Elepheia, in the fourth degree of Scorpio, of the nature of Venus and Mars. The heart of the Scorpion is in the third degree of Sagittarius, of the nature of Mars and Jupiter. The falling Vulture is in the seventh degree of Capricorn, temperate, mercurial, and venereal. The tail of Capricorn is in the sixteenth degree of Aquarius, of the nature of Saturn and Mercury. The star called the Shoulder of the Horse, is in the third degree of Pisces, of the nature of Jupiter and Mars.—And it shall be a general rule for you to expect the proper gifts of the stars, whilst they rule—to be prevented of them, they being unfortunate, as is above shewed; for celestial bodies, inasmuch as they are affected fortunately or unfortunately, so much do they affect us, our works, and those things which we use, fortunately or unhappily. And although many effects

proceed from the fixed stars, yet they are attributed to the planets; as because being more near to us, and more distinct and known, so because they execute whatever the superior stars communicate to them.

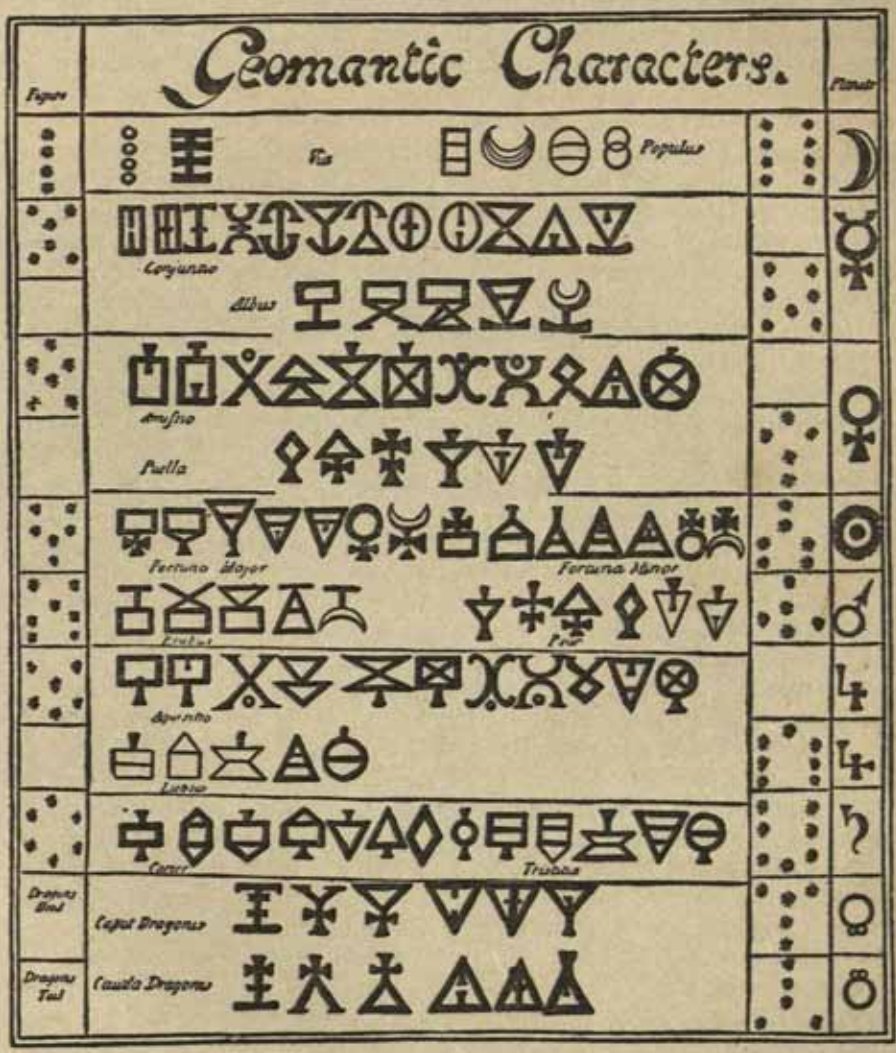
OF THE SUN AND MOON.

The Sun and Moon have obtained the administration of ruling the heavens, and all bodies under the heavens. The Sun is the lord of all elementary virtues; and the Moon, by virtue of the Sun, is mistress of generation, increase or decrease. By the Sun and Moon, life is infused into all things; which Orpheus calls the enlivening eyes of Heaven. The Sun giveth light to all things of itself, and gives it plentifully, not only to all things in heaven and air, but earth and deep. Whatever good we have, Jamblicus says, we have it from the Sun alone; or from it through other things. Hindus calls the Sun, the fountain of celestial light; and many of the Philosophers placed the soul of the world chiefly in the Sun, as that which, filling the whole globe of the Sun, doth send forth its rays on all sides, as it were a spirit through all things, distributing life, sense, and motion to the universe. Hence the antient naturalists called the Sun the very heart of Heaven; and the Chaldeans put it as the middle of the Planets. The Egyptians also placed it in the middle of the world, viz. between the two fives of the world; *i. e.*, above the Sun they place five planets, and under him, the Moon and four elements. For it is, amongst the other stars, the image and statue of the great Prince of both worlds, viz. terrestial and celestial; the true light, and the most exact image of God himself: whose essence resembles the Father—light, the Son—heat, the Holy Ghost. So that the Platonists have nothing to hold forth the divine essence more manifestly by than this. The Sun disposes even the very spirit and mind of man, which Homer says, and is approved by Aristotle, that there are in the mind such like motions as the Sun, the prince and moderator of the planets, brings to us every day; but the Moon, the nearest to the earth, the receptacle of all the heavenly influences, by the swiftness of her course, is joined to the Sun, and the other planets and stars, every month; and receiving the beams and influences of all the other planets and stars, as a conception, bringing them forth to the inferior world, as being next to itself; for all the stars have influence on it, being the last receiver, which afterwards communicates the influence of all the superiors to these inferiors, and pours them forth on the earth; and it more manifestly disposes these inferiors than others. Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely issues forth in these inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and other stars; and though it receives powers from all the stars, yet especially from the

Sun, as oft as it is in conjunction with the same, it is replenished with vivifying virtue; and, according to the aspect thereof, it borrows its complexion. From it the heavenly bodies begin that series of things which Hindus calls the golden chain; by which every thing and cause, being linked one to another, do depend on the superior even until it may be brought unto the supreme cause of all, from which all things depend; hence it is, that, without the Moon intermediating, we cannot at any time attract the power of the superiors; therefore, to obtain the virtue of any star, take the stone and herb of that planet, when the Moon fortunately comes under, or has a good aspect on, that star.

And seeing the Moon measures the whole space of the Zodiac in the time of twenty-eight days, hence it is that the wise men of the *Indians,* and most of the ancient astrologers have granted twenty-eight mansions to the Moon, which, being fixed in the eighth sphere, do enjoy divers names and properties, from the various signs and stars which are contained in them; through which, while the Moon wanders, it obtains many other powers and virtues; but every one of these mansions, according to the opinion of *Athumech,* or *Alcheymech;* that is, the spike of Virgo, or flying spike: *Abraham,* contained twelve degrees, and fifty-one minutes, and almost twenty-six seconds, whose names, and also their beginnings in the Zodiac, of the eighth sphere, are these:—The first is called *Alnath;* that is, the horns of Aries: his beginning is from the head of Aries, of the eighth sphere: it causes discords and journies. The second is called *Allothaim,* or *Albochan;* that is, the belly of Aries; and his beginning is from the twelfth degree of the same sign, fifty-one minutes, twenty-two seconds complete: it conduces to the finding of treasures, and to the retaining captives. The third is called *Achaomazon,* or *Athoray;* that is, showing, or Pleiades: his beginning is from the twenty-fifth degree of Aries complete, forty-two minutes, and fifty-one seconds; it is profitable to sailors, huntsmen and alchymists. The fourth mansion is called *Aldebaram,* or *Aldelamen;* that is, the eye or head of Taurus: his beginning is from the eighth degree of Taurus, thirty-four minutes and seventeen seconds of the same, Taurus being excluded: it causes the destruction and hindrances of buildings, fountains, wells, gold mines, the flight of creeping things, and begets discord. The fifth is called *Alchatay,* or *Albachay;* the beginning of it is after the twenty-first degree of Taurus, twenty-five minutes, forty seconds: it helps to the return from a journey, to the instruction of scholars; it confirms edifices, it gives health and good-will. The sixth is called *Athanna,* or *Alchaya;* that is, the little star of great light: his beginning is after the fourth degree of Gemini, seventeen minutes, and nine seconds; it conduces to hunting and besieging towns, and revenge of princes: it destroys harvest and fruits, and hinders the operation of the physician. The seventh is called *Aldimiach,* or *Alarzach;* that is, the arm of Gemini, and begins

from the seventeenth degree of Gemini, eight minutes, and thirty-four seconds, and lasts even to the end of the sign; it confirms gain and friendship; it is profitable to lovers, and destroys magistracies: and so is one quarter of the heaven completed in these seven mansions, and in the like order and number of degrees, minutes, and seconds; the remaining mansions, in every quarter, have their several beginnings; namely, so that in the first sign of this quarter three mansions take their beginnings; in the other two signs, two mansions in each; therefore the seven following mansions begin with Cancer, whose names are *Alnaza, Anatrachya;* that is, misty or cloudy, viz. the eighth mansion; it causes love, friendship, and society of fellow travellers: it drives away mice, and afflicts captives, confirming their imprisonment. After this is the ninth, called *Archaam,* or *Arcaph;* that is the eye of the Lion: it hinders harvest and travellers, and puts discord between men. The tenth is called *Algelioche,* or *Albgebh;* that is the neck or forehead of Leo: it strengthens buildings, promotes love, benevolence, and help against enemies. The eleventh is called *Azobra,* or *Ardaf;* that is, the hair of the lion's head: it is good for voyages, and gain by merchandise, and for redemption of captives. The twelfth is called *Alzarpha,* or *Azarpha;* that is the tail of Leo: it gives prosperity to harvest and plantations, but hinders seamen; and is good for the bettering of servants, captives, and companions. The thirteenth is named *Alhaire;* that is, Dog stars, or the wings of Virgo: it is prevalent for benevolence, gain, voyages, harvest, and freedom of captives. The fourteenth is called *Achureth,* or *Arimet;* by others, *Azimeth,* it causes the love of married folks; it cures the sick, is profitable to sailors, but hinders journies by lands; and in these the second quarter of the heaven is completed. The other seven follow: the first of which begins in the head of Libra, viz. the fifteenth mansion, and its name is *Agrapha,* or *Algrapha;* that is, covered, or covered flying: it is profitable for extracting treasures, for digging of pits, it assists divorce, discord, and destruction of houses and enemies, and hinders travellers. The sixteenth is called *Azubene,* or *Ahubene;* that is, the horns of Scorpio: it hinders journies and wedlock, harvest and merchandise: it prevails for redemption of captives. The seventeenth is called *Alchil;* that is, the crown of Scorpio: it betters a bad fortune, makes love durable, strengthens buildings, and helps seamen. The eighteenth is called *Alchas,* or *Altob;* that is, the heart of Scorpio: it causes discord, sedition, conspiracy against princes and mighty ones, and revenge from enemies; but it frees captives, and helps edifices. The nineteenth is called *Allatha,* or *Achata;* by others, *Hycula,* or *Axala;* that is, the tail of Scorpio: it helps in besieging of cities, and taking of towns, and in the driving of men from their places, and for the destruction of seamen and perdition of captives. The twentieth is called *Abnahaya;* that is, a beam: it helps for the taming of wild beasts, for strengthening


Geomantic Characters.
Figure
Planets
Via
Populus
Coniunctio
Albus
Amissio
Puella
Fortuna Major
Fortuna Minor
Puer
Acquisitio
Laetitia
Carcer
Tristitia
Dragons Head
Caput Draconis
Dragons Tail
Cauda Draconis

of prisons; it destroys the wealth of societies; it compels a man to come to a certain place. The twenty-first is called *Abeda*, or *Albeldach*, which is a desert: it is good for harvest, gain, buildings, and travellers, and causes divorce; and in this is the third quarter of heaven completed. There remains the seven last mansions completing the last quarter of Heaven: the first of which, being in order to the twenty-second, beginning from the head of Capricorn, called *Sadahacha*, or *Zodeboluch*, or *Zandeldena;* that is, a pastor: it promotes the flight of servants and captives, that they may escape; and helps the curing of disease. The twenty-third is called *Zababola*, or *Zobrach;* that is, swallowing: it is for divorce, liberty of captives and health to the sick. The twenty-fourth is called *Sadabath*, or *Chadezoad;* that is, the star of fortune: it is prevalent for the benevolence of married people, for the victory of soldiers; it hurts the execution of government, and prevents its being exercised. The twenty-fifth is called *Sadalabra*, or *Sadalachia;* that is, a butterfly, or a spreading forth: it favours besieging and revenge; it destroys enemies, and causes divorce; confirms prisons and buildings, hastens messengers; it conduces to spells against copulation and so binds every member of man that it cannot perform its duty. The twenty-sixth is called *Alpharg*, or *Phragal Mocaden;* that is, the first drawing: it causes union, health of captives, destroys buildings and prisons. The twenty-seventh is called *Alchara, Alyhalgalmoad*, or the second drawing: it increases harvests, revenues, gain, and heals infirmities, but hinders buildings, prolongs prisons, causes danger to seamen, and helps to infer mischiefs on whom you shall please. The twenty-eighth and last is called *Albotham*, or *Alchalcy;* that is, Pisces; it increases harvest and merchandise; it secures travellers through dangerous places; it makes for the joy of married people; but it strengthens prisons, and causes loss of treasures. And in these twenty-eight mansions lie hid many secrets of the wisdom of the antients, by which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every mansion his resemblances, images, and seals, and his president intelligences, and worked by the virtue of them after different manners.

So great is the extent, power, and efficacy of the celestial bodies, that not only natural things, but also artificial, when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderful life. The magicians affirm, that not only by the mixture and application of natural things, but also in images, seals, rings, glasses, and some other instruments, being opportunately framed under a certain constellation, some celestial illustrations may be taken, and some wonderful thing may be received; for the beams of the celestial bodies being animated, living, sensual, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderful powers in the images, though their

matter be less capable. Yet they bestow more powerful virtues on the images if they be framed not of any, but of a certain matter, namely, whose natural, but also specifical virtue is agreeable with the work, and the figure of the image is like to the celestial; for such an image, both in regard to the matter naturally congruous to the operation and celestial influence, and also for its figure being like to the heavenly one, is best prepared to receive the operations and powers of the celestial bodies and figures, and instantly receives the heavenly gift into itself; though it constantly worketh on another thing, and other things yield obedience to it.

IMAGES OF THE ZODIAC.

But the celestial images, according to whose likeness images of this kind are framed, are many in the heavens; some visible and conspicuous, others only imaginary, conceived and set down by the Adepts and Master Lamas; and their parts are so ordered, that even the figures of some of them are distinguished from others; for this reason they place in the circle of the Zodiac twelve general images, according to the number of the signs; of these, they constituting Aries, Leo, and Sagittarius, for the fiery and oriental triplicity, report that it is profitable against fevers, palsy, dropsy, gout, and all cold and phlegmatic infirmities; and that it makes him who carries it to be acceptable, eloquent, ingenious and honourable; because they are the houses of Mars, Sol, and Jupiter. Make, also, the image of a lion against melancholy, phantasies, dropsy, plague and fevers, and to expel diseases; at the hour of the Sun, the first degree of the sign Leo ascending, which is the face and decanate of Jupiter; but against the stone, and diseases of the reins, and against hurts of beasts, they made the same image when Sol, in the heart of the lion, obtained the midst of heaven. And again, because Gemini, Libra, and Aquarius, do constitute the ærial and occidental triplicity, and are the houses of Mercury, Venus, and Saturn, they I say do put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; and I do report that Aquarius especially frees from the quartan. Also, that Cancer, Scorpio, and Pisces, because they constitute the watery and northern triplicity, do prevail against hot and dry fevers, also against the hectic, and all choleric passions; but Scorpio, because among the members it respects the privy parts, doth provoke to lust; but these did frame it for this purpose, his third face ascending, which belongs to Venus; and make the same, against serpents and scorpions, poisons and evil spirits, his second face ascending, which is the face of the Sun, and decanate of Jupiter; this maketh him who carries it wise, of a good colour; and the image of Cancer is most efficacious against serpents and poison, when Sol and Luna are in conjunction in it, and ascend in the first and third face; for this is the face of Venus,

and the decanate of Luna; but the second face of Luna the decanate of Jupiter. Serpents are tormented when the Sun is in Cancer; also, that Taurus, Virgo, and Capricorn, because they constitute the earthly and southern triplicity, do cure hot infirmities, and prevail against the synocal fever; it makes those who carry it grateful, acceptable, eloquent, devout and religious; because they are the houses of Venus, Mars, and Saturn. Capricorn also is certain to keep men in safety, and also places in security, because it is the exaltation of Mars.

IMAGES OF THE PLANETS.

But now what images should you attribute to the planets. Although of these things very large volumes have been written by the antient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for the operations of Saturn, *Saturn* ascending in a stone, which is called the load-stone, make the image of a man, having the countenance of a hart, and camel's feet, and sitting upon a chair or else a dragon, holding in his right hand a scythe, in his left a dart, which image will be profitable for prolongation of life; for Adepts, in their teachings, prove that Saturn conduces to the prolongation of life; where, also, they prove that certain regions of India being subject to Saturn, there men are of a very long life, and die not unless by extreme old age. They make, also, an image of Saturn, for length of days, in a sapphire, at the hour of Saturn, *Saturn* ascending or fortunately constituted: whose figure was an old man sitting upon a high chair, having his hands lifted above his head, and in them holding a fish or sickle, and under his feet a bunch of grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark. Also make this same image against the stone, and diseases of the kidnies, viz. in the hour of Saturn, *Saturn* ascending with the third face of Aquarius. Make also, from the operations of Saturn, an image for the increasing of power, Saturn ascending in Capricorn; the form of which was an old man leaning on a staff, having in his hand a crooked sickle, and clothed in black. Make an image of melted copper, Saturn ascending in his rising, viz. in the first degree of Aries, or the first degree of Capricorn; which image I affirm to speak with a man's voice. Make also, from the operations of Saturn and also Mercury, an image of cast metal, like a beautiful man, which will assist you to foretell things to come; and make it on the day of Mercury, on the third hour of Saturn, the sign of Gemini ascending, being the house of Mercury, signifying prophets; Saturn and Mercury being in conjunction in Aquarius, in the ninth house of heaven, which is also called God. Moreover, let Saturn have a trine aspect on the ascendant, and the Moon in like manner, and the Sun have an aspect on the place of conjunction;

Venus, obtaining some angle may be powerful and occidental; let Mars be combust by the Sun, but let it not have an aspect of Saturn and Mercury; for I say that the splendour of the powers of these stars was diffused upon this image, and it did speak with men, and declare those things which are profitable for them.

From the operations of Jupiter make, for the prolongation of life, an image in the hour of Jupiter, Jupiter being in his exaltation fortunately ascending, in a clear and white stone; whose figure was a man crowned clothed with garments of a saffron colour, riding upon an eagle or dragon, having in his right hand a dart, about, as it were, to strike it into the head of the same eagle or dragon. Make, also, another image of Jupiter, at the same convenient season, in a white and clear stone, especially in crystal; and it was a naked man crowned, having both his hands joined together and lifted up, as it were, depreciating something sitting in a four-footed chair, which is carried by four winged boys; and I affirm that this image increases felicity, riches, honours, and confers benevolence and prosperity, and frees from enemies. Make, also, another image of Jupiter, for a religious and glorious life, and advancement of fortune; whose figure is a man having the head of a lion or a ram, and eagle's feet, and clothed in saffron coloured clothes.

For the operations of Mars, make an image in the hour of Mars (Mars ascending in the second face of Aries), in a martial stone, especially in a diamond; the form of which was a man armed, riding upon a lion, having in his right hand a naked sword erect, carrying in his left hand the head of a man. I report that an image of this kind renders a man powerful in good and evil, so that he shall be feared by all; and whoever carries it, they give him the power of enchantment, so that he shall terrify men by his looks when he is angry, and stupify them. Make another image of Mars, for obtaining boldness, courage, and good fortune, in wars and contentions; the form of which was a soldier, armed and crowned, girt with a sword, carrying in his right hand a long lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.

From the operations of the Sun make thee an image at the hour of the Sun, the first face of Leo ascending with the Sun; the form of which was a king crowned, sitting in a chair, having a raven in his bosom, and under his feet a globe: he is clothed in saffron coloured clothes. This image renders men invincible and honourable, and helps to bring their business to a good end, and to drive away vain dreams; also to be prevalent against fevers, and the plague; and they made it in a balanite stone, or a ruby, at the hour of the Sun, when he is in his exaltation, fortunately ascends. Make another image of the Sun in a diamond, at the hour of the Sun ascending in his exaltation; the figure of which is a woman crowned, with the gesture of one, dancing and

laughing, standing in a chariot drawn by four horses, having in her right hand a looking-glass or buckler, in the left a staff, leaning on her breast, carrying a flame of fire on her head. This image renders a man fortunate, and rich, and beloved of all; and they made this image on a cornelian stone, at the hour of the Sun ascending in the first face of Leo, against lunatic passions, which proceed from the combustion of the Moon.

From the operations of Venus make thee an image, which was available for favour and benevolence, at the very hour it ascended into Pisces; the form of which is the image of a woman, having the head of a bird, the feet of an eagle, and holding a dart in her hand. Make another image of Venus, to obtain the love of women, in the lapis lazuli, at the hour of Venus, *Venus* ascending in *Taurus;* the figure of which is a naked maid, with her hair spread abroad, having a looking-glass in her hand, and a chain tied about her neck—and near her a handsome young man, holding her with his left hand by the chain, but with his right hand doing up her hair, and both looking lovingly on one another—and about them is a little winged boy, holding a sword or dart. Make another image of Venus, the first face of *Taurus, Libra,* or *Pisces,* ascending with Venus; the figure of which was a little maid, with her hair spread abroad, clothed in long and white garments, holding a laurel apple, or flowers, in her right hand, in her left a comb: it is said to make men pleasant, jocund, strong, cheerful and to give beauty.

For the operations of *Mercury* make an image of *Mercury, Mercury* ascending in *Gemini;* the form of which was a handsome young man, bearded, having in his left hand a rod, round which a serpent was entwined—in the right he carries a dart; having his feet winged. This image confers knowledge, eloquence, diligence in merchandise, and gain; moreover, to obtain peace and concord, and cure fevers. Make another image of Mercury, ascending in Virgo, for good will, wit, and memory; the form of which is a man sitting upon a chair, or riding on a peacock, having eagle's feet, and on his head a crest, and in his left hand holding a cock of fire.

For the operations of the Moon make thee an image for travellers against weariness, at the hour of the Moon, the *Moon* ascending in its exaltation; the figures of which is a man leaning on a staff, having a bird on his head, and a flourishing tree before him. Make another image of the Moon for the increase of the fruits of the earth, and against poisons, and infirmities of children, at the hour of the Moon, it ascending in the first of Cancer, the figure of which is a woman cornuted, riding on a bull, or a dragon with seven heads or a crab, and she hath in her right hand a dart, in her left a looking-glass, clothed with white or green, and having on her head two serpents with horns twined together, and to each arm a serpent twined about, and to each

foot one in like manner. And thus much is spoken concerning the figures of the planets, may suffice.

Make, also, the image of the head and tail of the Dragon of the Moon, namely, between an ærial and fiery circle, the likeness of a serpent, with the head of a hawk, tied about them after the manner of the great letter Theta; they made it when Jupiter, with the head, obtained the mid heaven; which image I affirm to avail much for the success of petitions, and would signify by this image a good and fortunate genius, which they would represent by this image of the serpent; for the Hindu Adepts and Yoghees do extol this creature above all others, and say it is a divine creature, and hath a divine nature; for in this is a more acute spirit, and a greater fire than in any other, which thing is manifest both by his swift motion without feet, hands, or any other instruments; and also that it often renews its age with his skin, and becomes young again; but they made the image of the tail like as when the Moon was eclipsed in the tail, or ill affected by Saturn or Mars, and they made it to introduce anguish, infirmity, and Misfortune: we call it an evil genius.

Make, also, images for every mansion of the Moon as follows:—

In the first, for the destruction of some one, make, in an iron ring, the image of a black man, in a garment of hair, and girdled round, casting a small lance with his right hand: seal this in black wax, and perfume it with liquid storax, and wish evil to come.

In the second, against the wrath of the prince, and for reconciliation with him, seal, in white wax and mastich, the image of a king crowned, and perfumed it with lignum aloes.

In the third, make an image in a silver ring, whose table was square; the figure of which was a woman, well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it, and perfumed it with musk, camphire, and calamus aromaticus. I affirmed that this gives happy fortune, and every good thing.

In the fourth, for revenge, separation, enmity, and ill-will, seal, in red wax, the image of a soldier sitting on a horse, holding a serpent in his right hand: perfume it with red myrrh and storax.

In the fifth, for the favour of kings and officers, and good entertainment, seal, in silver, the head of a man, and perfumed it with red sanders.

In the sixth, to procure love between two, seal, in white wax, two images, embracing one another, and perfumed them with lignum aloes and amber.

In the seventh, to obtain every good thing, seal, in silver, the image of a man, well clothed, holding up his hands to Heaven, as it were, praying and supplicating, and perfumed it with good odours.

In the eighth, for victory in war, make a seal in tin, being an image of an eagle, having the face of a man, and perfume it with brimestone.

In the ninth, to cause infirmities, make a seal of lead, being the image of a man wanting his privy parts, covering his eyes with his hands; and perfume it with rosin of the pine.

In the tenth, to facilitate child bearing, and to cure the sick, make a seal of gold, being the head of a lion, and perfume it with amber.

In the eleventh, for fear, reverence, and worship, make a seal of a plate of gold, being the image of a man riding on a lion, holding the ear thereof in his left hand, and in his right holding forth a bracelet of gold; and they perfume it with good odours and saffron.

In the twelfth, for the separation of lovers, make a seal of black lead, being the image of a dragon, fighting with a man; and perfume it with the hairs of a lion, and assafœtida.

In the thirteenth, for the agreement of married people, and for dissolving of all the charms against copulation, make a seal of the images of both (of the man in red wax, and the woman in white), and caused them to embrace one another, perfuming it with lignum aloes and amber.

In the fourteenth, for divorce and separation of the man from the woman, make a seal of red copper, being the image of a dog biting his tail; and then perfume it with the hair of a black dog and a black cat.

In the fifteenth, to obtain friendship and good will, make the image of a man sitting, and inditing letters, and perfumed it with frankincense and nutmegs.

In the sixteenth, for gaining much merchandizing, make a seal of silver, being the image of a man, sitting on a chair, holding a balance in his hand; and they perfume it with well smelling spices.

In the seventeenth, against thieves and robbers, seal with an iron seal the image of an ape, and perfume it with the air of an ape.

In the eighteenth, against fevers and pains of the belly, make a seal of copper, being the image of a snake with his tail above his head; and perfume it with hartshorn; and this same seal put to flight serpents, and all venemous creatures, from the place where it is buried.

In the nineteenth, for facilitating birth, and provoking the menstrues, make a seal of copper, being the image of a woman holding her hands upon her face; and perfume it with liquid storax.

In the twentieth, for hunting, make a seal of tin, being the image of Sagittary, half a man and half a horse; and perfume it with the head of a wolf.

In the twenty-first, for the destruction of some body, make the image of a man, with a double countenance before and behind; and perfume it with brimstone and jet, and put it in a box of brass, and with it brimstone and jet, and the hair of him whom they would hurt.

In the twenty-second, for the security of runaways, make a seal of iron, being the image of a man, with wings on his feet, bearing a helmet on his head; and perfume it with *argent vive*.

In the twenty-third, for destruction and wasting, make a seal of iron, being the image of a cat, having a dog's head; and perfume it with dog's hair taken from the head, and buried it in the place where they intended the hurt.

In the twenty-fourth, for multiplying herds of cattle, take the horn of a ram, bull, or goat, or of that sort of cattle you would increase, and seal in it, burning, with an iron seal, the image of a woman giving suck to her son; and hang it on the neck of that cattle who are the leader of the flock, or seal it in his horn.

In the twenty-fifth, for the preservation of trees and harvest, seal in the wood of a fig tree, the image of a man planting; and perfume it with the flowers of the fig tree, and hang it on the tree.

In the twenty-sixth, for love and favour, seal, in white wax and mastich, the figure of a woman washing and combing her hair; and perfume it with good odours.

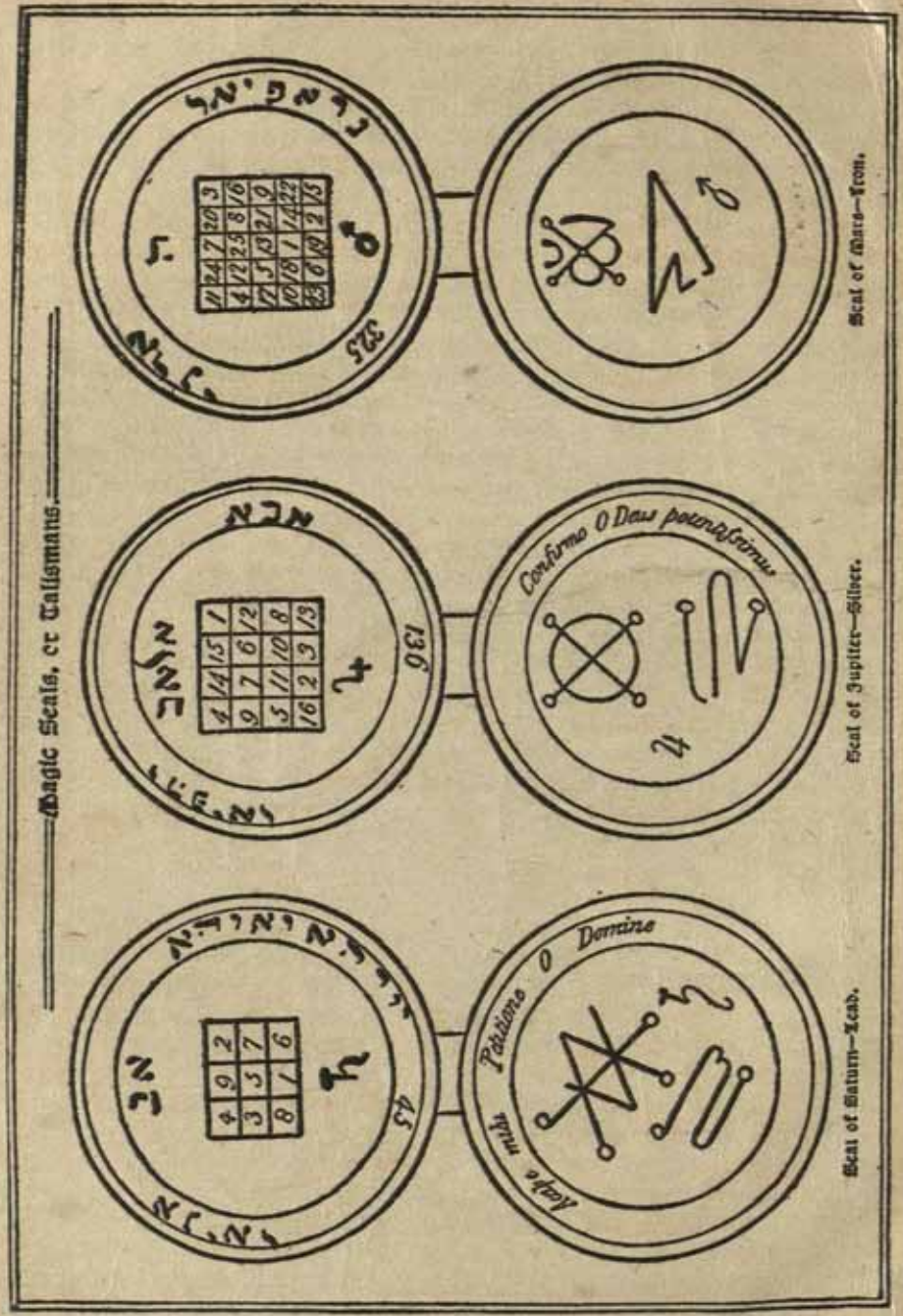
In the twenty-seventh, to destroy fountains, pits, medicinal waters, and baths, make, of red earth, the image of a man winged, holding in his hand an empty vessel, and perforated; and the image being burnt, and put in the vessel assafœtida and liquid storax, and bury it in the pond or fountain which you would destroy.

In the twenty-eighth, for getting fish together, make a seal of copper, being the image of a fish; and perfume it with the skin of a sea fish, and cast it into the water where you would have the fish gathered.

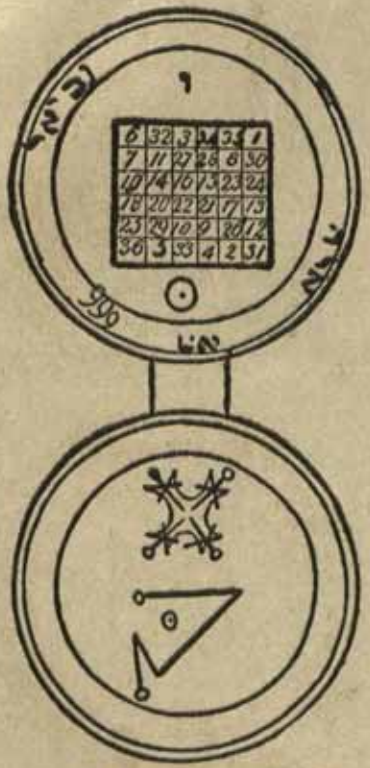
Moreover, together with the aforesaid images, write down also the names of the spirits, and their characters, and invoke and pray for those things which you desire to obtain.

MAGIC SEALS.

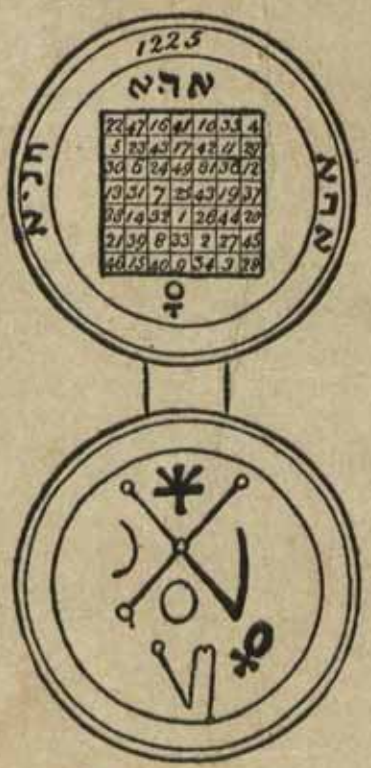
The celestial souls send forth their virtues to the celestial bodies, which transmit them to this sensible world; for the virtues of the terrene orb proceed from no other cause than celestial. Hence the Adepts, that will work by them, uses a cunning invocation of the superiors, with mysterious words and a certain kind of ingenious speech, drawing the one to the other; yet by a natural force, through a certain mutual agreement between them, whereby things follow of their own accord, or sometimes are drawn unwillingly. Hence I say, "that when any one, by binding or bewitching, calls upon the Sun or other stars, praying them to assist the work desired, the Sun and other stars do not hear his words; but are moved, after a certain manner, by a certain conjunction and mutual series, whereby the parts of the world are mutually subordinate


Magic Seals, or Talismans.
Seal of Mars—Iron.
Seal of Jupiter—Silver.
Seal of Saturn—Lead.
Conforma O Deus potentissimus
Adsit mihi Potestas O Domine

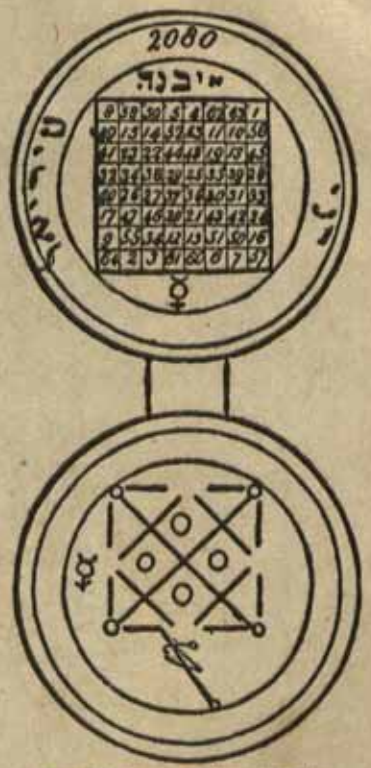
Magic Seals, or Talismans.



Seal of Sun—Pure Gold.



Seal of Venus—Copper.



Seal of Mercury—Silver and Tin.

the one to the other, and have a mutual consent, by reason of their great union: as in a man's body, one member is moved by perceiving the motion of another; and in a harp, one string is moved by the motion of another. So when any one moves any part of the world, other parts are moved by the perceiving of that motion."—The knowledge, therefore, of the dependency of things following one the other, is the foundation of all wonderful operation, which is necessarily required to the exercising the power of attracting superior virtues. Now the words of men are certain natural things; and because the parts of the world mutually draw one the other; therefore an Adept invocating by words, works by powers fitted to Nature, by leading some by love of the one to the other; or drawing others, by reason of the one following after the other; or by repelling, by reason of the enmity of one to the other, from the contrariety and difference of things, and multitude of virtues; which, although they are contrary and different, yet perfect one part. Sometimes also, he compels things by way of authority, by the celestial virtue, because he is not a stranger to the heavens. A man, therefore, if he receives the impression of a ligation, or fascination, doth not receive it according to the rational soul, but sensual; and if he suffers in any part, he suffers according to the animal part; for they cannot draw a knowing and intelligent man by reason, but by receiving that impression and force by sense, inasmuch as the animal spirit of man is, by the influence of the celestials, and co-operation of the things of the world, affected beyond his former and natural disposition. As the son moves the father to labour, although unwilling to keep and maintain him, although he be wearied; and the desire to rule, is moved by anger and other labours to get the dominion; and the indigency of nature, and fear of poverty, moves a man to desire riches; and the ornaments and beauty of women, is an incitement to concupiscence; and the harmony of a wise musician moves his hearers with various passions, whereof some do voluntary follow the consonancy of art, others conform themselves by gesture, although unwilling, because their sense is captivated, their reason not being intent to these things. Hence they fall into errors, who think those things to be above nature, or contrary to nature—which indeed are by nature, and according to nature. We must know, therefore, that every superior moves its next inferior, in its degree and order, not only in bodies, but also in spirits: so the universal soul moves the particular soul; the rational acts upon the sensual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another. And every part of this inferior world suffers from the heavens, according to their nature and aptitude, as one part of the animal body suffers for another. And the superior intellectual world moves all things below itself; and, after a manner, contains all the same beings, from the first to the last, which are in the inferior world. Celestial bodies, therefore,

move the bodies of the elementary world, compounded, generable, sensible (from the circumference to the centre), by superior, perpetual, and spiritual essences, depending on the primary intellect, which is the acting intellect; but upon the virtue put in by the word of God; which word the wise Hindu Adepts call, the Cause of Causes; because from it are produced all beings: the acting intellect, which is the second, from it depends; and that by reason of the union of the word with the First Author, from whom all things being are truly produced: the word, therefore, is the image of God—the acting intellect, the image of the word—the soul is the image of this intellect—and our word is the image of the soul; by which it acts upon natural things, naturally, because nature is the work thereof. And every one of those perfects his subsequent: as a father his son; and none of the latter exists without the former; for they are depending among themselves by a kind of ordinate dependency —so that when the latter is corrupted, it is returned into that which was next before it, until it comes to the heavens; then to the universal soul; and, lastly, into the acting intellect, by which all other creatures exist; and itself exists in the principal author, which is the creating word of God, to which, at length, all things are returned. Our soul, therefore, if it will work any wonderful thing in these inferiors, must have respect to their beginning, that it may be strengthened and illustrated by that, and receive power of acting through each degree, from the very first Author. Therefore we must be more diligent in contemplating the souls of the stars—then their bodies, and the super-celestial and intellectual world—then the celestial, corporeal, because that is more noble; although, also, this be excellent, and the way to that, and without which medium the influence of the superior cannot be attained to. As for example: the Sun is the king of stars, most full of light; but receives it from the intelligible world, above all other stars, because the soul thereof is more capable of intelligible splendour. Wherefore he that desires to attract the influence of the Sun must contemplate upon the Sun; not only by the speculation of the exterior light, but also of the interior. And no man can do this, unless he return to the soul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectual sight, as the sensible light with the corporeal eye; for this man shall be filled with the light thereof, and the light whereof, which is an under type impressed by the supernal orb, it receives into itself; with the illustration whereof his intellect being endowed, and truly like to it, and being assisted by it, shall at length attain to that supreme brightness, and to all forms that partake thereof; and when he hath received the light of the supreme degree, then his soul shall come to perfection, and be made like to spirits of the Sun, and shall attain to the virtues and illustrations of the supernatural virtue, and shall enjoy the power of them, if he has obtained faith in the First Author. In the first place, therefore,

we must implore assistance from the First Author; and praying, not only with mouth, but a religious gesture and supplicant soul, also, abundantly, incessantly, and sincerely, that he would enlighten our mind, and remove darkness, growing upon our souls by reason of our bodies.

KEY TO TALISMANIC MAGIC.

I will now shew thee the observations of celestial bodies, which are required for the practice of these things, which are briefly as follows:—

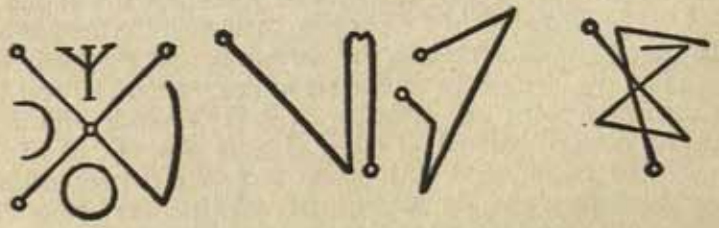
To make any one fortunate, make an image at that time in which the *significator of life, the giver of life,* or *Hylech the signs and planets,* are fortunate: let the ascendant and mid-heaven, and the lords thereof be fortunate; and also, the place of the Sun and Moon; part of fortune and lord of conjunction or prevention, make before their nativity, by depressing the malignant planets, *i. e.,* taking the times when they are depressed. But if you would make an image to procure misery, you must do contrary to this; and those which you placed fortunate, you must now make unfortunate, by taking the malignant stars when they rule. And the same means you must take to make any place, region, city, or house unfortunate. But if you would make any one unfortunate who hath injured you, let there be an image made under the ascension of that man whom thou wouldst make unfortunate; and thou shalt take, when unfortunate, the lord of the house of his life, the lord of the ascendant and the Moon, the lord of the house of the Moon, the lord of the house of the lord ascending, and the tenth house and the lord thereof. Now, for the building, success, or fitting of any place, place fortunes in the ascendant thereof; and in the first and tenth, the second and eighth house, thou shalt make the lord of the ascendant, and the lord of the house of the Moon, fortunate. But to chase away certain animals (from any place) that are noxious to thee, that they may not generate or abide there, make an image under the ascension of that animal which thou wouldst chase away or destroy, and after the likeness thereof; for instance, now, suppose thou wouldst wish to chase away scorpions from any place; let an image of a scorpion be made, the sign Scorpio ascending with the Moon; then thou shalt make unfortunate the ascendant, and the lord thereof, and the lord of the house of *Mars;* and thou shalt make unfortunate the lord of the ascendant in the eighth house; and let them be joined with an aspect malignant, as opposite or square, and write upon the image the name of the ascendant, and of the lord thereof, and the Moon, the lord of the day and hour; and let there be a pit made in the middle of the place from which thou wouldst drive them, and put into it some earth taken out of the four corners of the same place, then bury the image there, with the head downwards,

saying—*"This is the burying of the Scorpions, that they may be forced to leave, and come no more into this place."—And so do by the rest.*

Now for gain, make an image under the ascendant of that man to whom thou wouldst appoint the gain; and thou shalt make the lord of the second house, which is the house of substance, to be joined with the lord of the ascendant, in a trine or sextile aspect, and let there be a reception amongst them; thou shalt make fortunate the eleventh, and the lord thereof, and eighth; and, if thou canst, put part of fortune in the ascendant or second; and let the image be buried in that place, or from that place, to which thou wouldst appoint the gain or fortune. Likewise, for agreement or love, let be made an image in the day of Jupiter, under the ascendant of the nativity of him whom you would wish to be beloved; make fortunate the ascendant and the tenth, and hide the evil from the ascendant; and you must have the lords of the tenth, and planets of the eleventh, fortunate, joined in the lord of the ascendant, from the trine or sextile, with reception; then proceed to make another image, for him whom thou would stir up to love; whether it be a friend, or female, or brother, or relation, or companion of him whom thou would have favoured or beloved, if so, make an image under the ascension of the eleventh house from the ascendant of the first image; but if the party be a wife, or a husband, let it be made under the ascension of the seventh; if a brother, sister, or cousin, under the ascension of the third house; if a mother, of a tenth, and so on:—now let the significator of the ascendant of the second image be joined to the significator of the ascendant of the first, and let there be between them a reception, and let the rest be fortunate, as in the first image; afterwards join both the images together in a mutual embrace, or put the face of the second to the back of the first, and let them be wrapped up in silk, and cast away or spoiled.

Also, for the success of petitions, and obtaining of a thing denied, or taken, or possessed by another, make an image under the ascendant of him who petitions for the thing; and cause the lord of the second house to be joined with the lord of the ascendant, from a trine or sextile aspect, and let there be a reception betwixt them; and, if it can be so, let the lord of the second be in the obeying signs, and the lord of ascendant in the ruling; make fortunate the ascendant and the lord thereof; and beware that the lord of the ascendant be not retrograde, or combust, or cadent, or in the house opposition, *i. e.*, in the seventh from his own house; let him not be hindered by the malignant planets, but let him be strong and in an angle; thou shalt make fortunate the ascendant, and the lord of the second, and the Moon: and make another image for him that is petitioned to, and begin it under the ascendant belonging to him: as if he is a king, or prince, &c., begin it under the ascendant of the tenth house from the ascendant of the first image; if a father, under

the fourth; if a son, under the fifth, and so of the like; then put the significator of the second image, joined with the lord of the ascendant of the first image from a trine or sextile, and let him receive it; and put them both strong and fortunate, without any hindrance; make all evil fall from them; thou shalt make fortunate the tenth and the fourth, if thou canst, or any of them; and when the second image shall be perfect, join it with the first, face to face, and wrap them in clean linen, and bury them in the middle of his house who is the petitioner, under a fortunate significator, *the fortune being strong;* and let the face of the first image be towards the north, or rather towards that place where the thing petitioned for doth remain; or, if it happens that the petitioner goes forward to obtain the thing desired or petitioned for, let him carry the said images with him. Thus I have given, in examples, the key of all Talismanical operations whatsoever, by which wonderful effects may be wrought either by images, by rings, by glasses, by seals, by tables, or any other magical instruments whatsoever; but as these have their chief grounds in the true knowledge of the effects of the planets, and the rising of the constellations, I recommend an earnest attention to that part of Astrology which teaches of the power, influences and effects of the celestial bodies amongst themselves generally; likewise, I would recommend the disciple to be expert in the aspect, motions, declinations; risings, &c., &c., of the seven planets, and perfectly to understand their natures, either mixed or simple; also, to be ready and correct in the erecting of a figure, at any time, to shew the true position of the heavens; there being so great a sympathy between the celestials and ourselves; and to observe all the other rules which we have plentifully recited: and, without doubt, the industrious student shall receive the satisfaction of bringing his operations and experiments to effect that which he ardently desires. With which, wishing all success to the contemplator of the creature and the Creator, I will here close up this part of my work, and the conclusion of my chapter on Talismanical Magic.



CHAPTER VII.

Mummial and Magical Attraction.

THE FIRST PRINCIPLES OF MAGIC.

IN my following Treatise of Magical Attraction I have arranged in order some valuable and secret things out of the teachings of the High Grade Adepts and Master Lamas. Likewise I have extracted the very marrow of the science of Magic out of the copious and elaborate teachings of that most celebrated Hindu Adepts who, together with the Yoghees, industriously promulgate all kinds of Magical and sympathetic cures, which, through the drowsiness, ignorance, unbelief, and obstinacy of the present age, have been so much and so totally neglected and condemned; yet, however impudent in their assertions, and bigotted to their own false opinions, some of our modern philosophers may be, yet I have seen many of my faithful disciples, who, by dint of perseverance, have proved the truth and possibility of Magic, by repeated and public experiments. Indeed the ingenious invention of the Magnetic Tractors prove at once that science should never be impeded by public slander or misrepresentation of facts that have proved to be of general utility. And I do not doubt but that I shall be able to shew, by the theory and practice delivered in the sequel, that many excellent cures may be performed by a due consideration and attentive observance of the principles upon which sympathy, antipathy, magical attraction, &c., are founded; and which will be fully illustrated in the following compendium:

I shall hasten to explain the first principles of Magic by examining the Occult or attractive power.

As concerning an action locally at a distance, wines do suggest a demonstration unto us: for, every kind of wine, although it be bred out of co-bordering provinces, and likewise more timely blossoming elsewhere, yet it is troubled while our country vine flowereth; neither doth such a disturbance cease as long as the flower shall not fall off from our vine; which thing surely happens, either from a common motive-cause of the vine and wine, or from a particular disposition of the vine, the which indeed troubles the wine, and doth shake it up and down with a confused tempest: or likewise, because the wine itself doth thus trouble itself of its own free accord, by reason of the flowers of the vine: of

both the which latter, if there be a fore-touched conformity, consent, co-grieving, or congratulation; at least, that cannot but be done by an action at a distance: to wit, if the wine be troubled in a cellar under ground, whereunto no vine perhaps is near for some miles, neither is there any discourse of the air under the earth, with the flower of the absent vine; but, if they will accuse a common cause for such an effect, they must either run back to the stars, which cannot be controlled by our pleasures and liberties of boldness; or, I say, we return to a confession of an action at a distance: to wit, that some one and the same, magical spirit, the mover, doth govern the absent wine, and the vine which is at a far distance, and makes them to talk and suffer together. But, as to what concerns the power of the stars, I am unwilling, as neither dare I, according to my own liberty, to extend the forces, powers, or bounds of the stars beyond or besides the authority of my sacred teachings, which faith (it being pronounced from my Temple) that the stars shall be unto us for signs, seasons, days, and years: by which rule, a power is never attributed to the stars, that wine bred in a foreign soil, and brought unto us from far, doth disturb, move, or render itself confused: for, the vine had at some time received a power of encreasing and multiplying itself before the stars were born: and vegetables were before the stars, and the imagined influx of these: wherefore also, they cannot be things conjoined in essence, one whereof could consist without the other. Yea, the vine in some places flowereth more timely; and, in rainy, or the more cold years, our vine flowereth more slowly, whose flower and stages of flourishing the wine doth, notwithstanding, imitate; and so neither doth it respect the stars, that it should disturb itself at their beck.

In the next place, neither doth the wine hearken unto the flourishing or blossoming of any kind of capers, but of the wine alone: and therefore we must not flee unto an universal cause, the general or universal ruling air of worldly successive change; to wit, we may rather run back unto impossibilities and absurdities, than unto the most near commerces of resemblances and unity, although hitherto unpassable by the schools.

Moreover, that thing doth as yet far more manifestly appear in ale or beer: when, in times past, our ancestors had seen that of barley, after whatsoever manner it was boiled, nothing but an empty ptisana or barley-broth, or also a pulp, was cooked; they mediated, that the barley first ought to bud (which then they called malt) and next, they nakedly boiled their ales, imitating wines: wherein, first of all, some remarkable things do meet in one; to wit, there is stirred up in barley, a vegetable bud, the which when the barley is dried, doth afterwards die, and loseth the hope of growing, and so much the more by its changing into meal, and afterwards by an after-boiling, it despairs of a growing virtue; yet these things nothing hindering, it retains the winey and intoxicating

spirit of aqua vitæ, the which notwithstanding it doth not yet actually possess; but at length, in a number of days, it attaineth it by virtue of a ferment: to wit, in the one only bosom of one grain one only spirit is made famous with diverse powers, and one power is gelded, another being left: which thing indeed, doth as yet more wonderfully shine forth; when as the ale or beer of malt disturbs itself while the barley flowereth, no otherwise than as wine is elsewhere wont to do: and so a power at a far absent distance is from hence plain to be seen: for truly there are cities from whom pleasant meadows do expel the growing of barley for many miles, and by so much the more powerfully do ales prove their agreement with the absent flowering barley; in as much as the gelding of their power hath withdrawn the hopes of budding and increasing: and at length the aqua vitæ being detained and shut up within the ale, hogshead, and prison of the cellar, cannot with the safety of the ale or beer wandering for some leagues unto the flowering ear of barley, that thereby, as a stormy retainer, it may trouble the remaining ale with much confusion. Certainly there is a far more quiet passage for a magical or atractive agreement among some agents at a far distance from each other, than there is to dream an aqua vitæ wandering out of the ale of a cellar, unto the flowering barley, and from thence to return unto the former receptacles of its pen-case, and ale: But the sign imprinted by the appetite of a woman great with child, on her young, doth fitly, and alike clearly confirm an Occult or attractive faculty and its operation at a distance: to wit, let there be a woman great with child, which desires another cherry, let her but touch her forehead or any other place with her finger; without doubt the young is signed in its forehead with the image of a cherry, which afterwards doth every year wax green, white, yellow, and at length looks red, according to the tenor of the trees: and it much more wonderfully expresses the same successive alteration of maturities in Spain than in Germany: and so hereby an *action at a distance* is not only confirmed, but also a confirmity or agreement of the essences of the cherry tree, in its wooden and fleshly trunk; a consanguinity or near affinity of a *being* impressed upon the part by an instantaneous imagination, and by a successive course of the years of its kernel: surely the more learned ought not to impute those things unto evil spirits, which, through their own weakness, they are ignorant of; for these things do on all sides occur in nature, the which, through our slenderness, we are not able to unfold; for to refer whatsoever gifts of God are in nature (because your undeveloped capacity does not comprehend the same rightly) to the devil, shews both ignorance and rashness, especially when, as all demonstration of *causes* from a former thing or cause is banished from us, and especially from Aristotle, who was ignorant of all nature, and deprived of the good gifts which descends from the Father of Lights; unto whom be all honour and glory.

NOTE. You may, by the aforesaid chapter, see the wonderful working power of the Magical attractive, or universal spirit, which can by no other means be so clearly demonstrated as by the sympathies in natural things, which are inherent throughout all nature; and, upon this principle of sympathy and antipathy, I say is founded that spiritual power which tends to things and objects remote one from the other, *i. e.*, a Magical attraction, which does actually exist, as I shall clearly prove by experiment, where I fully shew the action and passion that is between natural spirits, by which means wonderful effects are produced which have ignorantly been attributed to divers superstitions, as *Sorcery, Enchantment, Nigromancy,* or *the Black Art,* etc.

SYMPATHETIC MEDICINES.

Truly, from a wound, the venal blood, or corrupt pus, or sanies, from an ulcer, being received in a towel, does receive, indeed, a balsam from a sanative or healing being; I say, from the power of the vitriol, a medicinal power connected and limited in the aforesaid mean; but the virtues of the balsam received are directed unto the wounded object, not indeed by an influential virtue of the stars, and much less do they fly forth of their own accord unto the object at a distance: therefore the ideas of him that applieth the sympathetical remedy are connected in the mean, and are made directresses of the balsam unto the object of his desire: even as we have above also minded by injections concerning ideas of the desire. Mohyns supposed that the power of sympathy depends upon the stars, because it is an imitator of influences: but I draw it out of a much nearer subject: to wit, out of directing ideas, begotten by their mother Charity, or a desire of good-will: for, from hence does that sympathetic powder operate more successfully, being applied by the hand of one than another: therefore I have always observed the best process where the remedy is instituted by a desire of charity; but, that it doth succeed, with small success, if the operator be a careless or drunken person; and, from hence, I have more esteemed the stars of the mind, in sympathetical remedies, than the stars of heaven: but that images, being conceived, are brought unto an object at a distance, a pregnant woman is an example of, because she is she who presently transfers all the ideas of her conception on her young, which dependeth no otherwise on the mother than from a communion of universal nourishment. Truly, seeing such a direction of desire is plainly natural, it is no wonder that the evil spirit doth require the ideas of the desires of his imps to be annexed unto a mean offered by him. Indeed, the ideas of the desire are after the manner of the influences of heaven cast into a proper object how locally remote soever; that is, they are directed by the desire, especially pointing out an object for itself, even as the sight of the basilisk, or touch of the torpedo, is reflected on their willed object; for I have already shewn in its place, that the devil doth not attribute so much as any thing in the direction of things injected; but that he hath need of a free, directing, and operative power or faculty.

But I will not disgrace sympathetical remedies because the devil operates something about things injected into the body: for what have sympathetical remedies in common? Although Satan doth co-operate in injections by wicked natural means required from his bond slaves; for everything shall be judged guilty, or good, from its ends and intents: and it is sufficient that sympathetical remedies do agree with things injected in *natural means* or medicines.

I shall now show remarkable operations that are effected by magnetism, and founded upon natural sympathy and antipathy, likewise how by these means some extraordinary cures may be performed.

The goodness of the Creator every where extended, created every thing for the use of ungrateful man; neither did he admit any of the theologists, or divines, as assistants in council, how many or how great virtues he should infuse into things natural. But there are those who venture to measure the wonderful works of God by their own sharpened and refined wit, whereby they deny God to have given such virtue to things; as though man (a worm) was able, by his narrow and limited capacity, to comprehend Omniscience; he therefore measures the minds of all men by his own, who think that cannot be done, which they cannot understand. *They* therefore can only develop the mysteries of nature, who being versed in the art of Cabala, Fire, and Magic, examined the properties of things, and draw, from darkness into light, the lurking powers of *Man, Animals, Vegetables, Minerals,* and *Stones;* and, separating the crudities, dregs, poisons, heterogenities, that are the thorns implanted in virgin nature from the curse. For an observer of nature sees daily she doth *distil, sublime, calcine, ferment, dissolve, coagulate, fix,* &c., therefore we who are the ministers of nature do separate, &c., finding out the causes and effects of every phænomena she produces.

Now, as magnetism is ordained for the use of man, and for the curing of the various disorders incident to human nature, we shall first touch upon the grand subject of Magical Art, known to possess wonderful properties, and which are not only evident to every eye, but shew us sufficient grounds for our admitting the possibility and reality of Magic in general.

The loadstone possesses an eminent medicinal faculty against many violent and implacable disorders. The back of the loadstone, as it repulses iron, so also it removes gout, swellings, rheum, &c., that is of the nature or quality of iron. The iron attracting faculty, if it be joined to the mummy of a woman, and the back of the loadstone be put within her thigh, and the belly of the loadstone on her loins, it safely prevents a miscarriage, already threatened; but the belly of the loadstone applied within the thigh and the back to her loins, it doth wonderfully facilitate her delivery. Likewise the wearing the loadstone eases and prevents the cramp, and such like disorders and pains.

The true Magical cure of many diseases, *viz.*, the dropsy, gout, jaundice, &c. For if thou shalt enclose the warm blood of the sick in the shell and white of an egg, which is exposed to a nourishing warmth, and this blood, being mixed with a piece of flesh, thou shalt give to a hungry dog, the disorder departs from thee into the dog; no otherwise than the leprosy of Naaman passed over into Gehazi through the execration of the prophet.

If women, weaning their infants, shall milk out their milk upon hot burning coals, the breast soon dries.

If any one happens to commit a nuisance at thy door, and thou will prevent that beastly trick in future, take the poker red-hot, and put it into the excrement, and, by magnetism, his posteriors shall become much scorched and inflamed.

Make a small table of the lightest, whitest, and basest kind of lead; and at one end put a piece of amber, and, three spans from it, lay a piece of green vitriol; this vitriol will soon lose its colour and acid: both which effects are found in the preparation of amber. The root of the Caroline thistle being plucked up when full of juice and virtue, and tempered with the mummy of a man, will exhaust the powers and natural strength out of a man, on whose shadow thou shalt stand, into thyself.

OF THE ARMARY UNGUENT, ETC.

The principal ingredient in this confection, is the moss of a dead man's skull, which the Hindu Adepts call the excrescencies or superfluities of the stars. Now the moss growing on the skull of a dead man, seeing it has received its seed from the heavens, but its increase from the mummial marrow of the skull of man, or tower of the microcosm has obtained excellent astral and magnetic powers beyond the common condition of vegetables, although herbs, as they are herbs, want not their own Magic spirit.

Now, the Magic of this unguent draws out that strange disposition from the wound (which otherwise, by a disunion of the parts that held together, and by which, I say, strange disposition and foreign quality is produced) from whence it slips, not being over-burdened or oppressed by any accident, suddenly grow together: and this is effected by the armary unguent, or weapon salve. From this it appears that the unguent, or weapon salve, its property is to heal suddenly and perfectly without pain, costs, perils, or loss of strength; hence it is manifest that the Magical virtue is from God.

It is now seasonable to discover the immediate cause of Magic in the unguent.

First of all, by the consent of the Mystical Adepts, I divide man into the external and internal man, assigning to both the powers of a certain

mind or intelligence: for so there doth a will belong to flesh and blood, which may not be either the will of man or the will of God; and the heavenly Father also reveals some things unto the more inward man, and some things flesh and blood reveals, that is, the outward and sensitive or animal man. For, how could the service of idols, envy, &c., be rightly numbered among the works of the flesh, seeing they consist only in the imagination, if the flesh had not also its own imagination and elective will?

Furthermore, that there are miraculous ecstasies belonging to the more inward man, is beyond dispute. That there are also ecstasies in the animal man, by reason of an intense, or heightened imagination, is, without doubt, Nuxjbne, an elder of the Brotherhood of Adepts, in his Magical Disquisitions or Enquiries, makes mention of a certain young man in the city Delhi that was transported with so violent a desire of seeing his mother, that through the same intense desire, as if being wrapped up by an ecstasy, he saw her perfectly, although many miles absent from thence; and, returning again to himself, being mindful of all that he had seen, gave many true signs of his true presence with his mother.

Now that desire arose from the more outward man, *viz.*, from blood and sense, or flesh, is certain; for, otherwise, the soul being once dislodged, or loosened from the bonds of the body, cannot, except by miracle, be reunited to it; there is therefore in the blood a certain ecstatical or transporting power, which, if at any time shall be excited or stirred up by an ardent desire and most strong imagination, it is able to conduct the spirit of the more outward man even to some absent and far distant object, but then that power lies hid in the more outward man, as it were, in *potentia,* or by way of possibility; neither is it brought into act, unless it be roused up by the imagination, inflamed and agitated by a most fervent and violent desire.

MAGICAL ATTRACTION OF SPIRIT.

Moreover, when as the blood is after some sort corrupted, then indeed all the powers thereof which, without a foregoing excitation of the imagination, were before in possibility, are of their own accord, drawn forth into action; for, through corruption of the grain, the seminal virtue, otherwise drowsy, and barren, breaks forth into act; because, that seeing the essences of things, and their vital spirits, know not how to putrify by the dissolution of the inferior harmony, they sprung up as surviving afresh. For, from thence it is that every occult property, the compact of their bodies being by foregoing digestion (which we call putrifaction), now dissolved, comes forth free to hand, dispatched, and manifest to action.

Therefore when a wound, through the entrance of air, hath admitted of an adverse quality, from whence the blood forthwith swells with heat or rage in its lips, and otherwise becomes mattery, it happens, that the blood in the wound just made, by reason of the said foreign quality, doth now enter into the beginning of some kind of corruption (which blood being also then received on the weapon or splinter thereof, is besmeared with the magnetic unguent) the which entrance of corruption, mediating the ecstatical power lurking potentially in the blood, is brought forth into action; which power, because it is an exiled returner unto its own body, by reason of the hidden ecstasy; hence that blood bears an individual respect unto the blood of its whole body. Then indeed the Magical or attractive faculty is busied in operating in the amno, and through the mediation of the Occult power (for this the Hindu Adepts call it) sucks out the hurtful quality from the lips of the wound, and at length, through the mummial, balsamical, and attractive virtue, attained in the unguent, the magnetism is perfected.

So thou hast now the positive reason of the NATURAL MAGIC in the amno, drawn from NATURAL MAGIC, whereunto the light of truth assents; saying, *"where the treasure is there is the heart also."*

For if the treasure be in spirit, then the heart, that is, the spirit of the internal man, is in God, who is the paradise, who alone is eternal life.

But if the treasure be fixed or laid up in frail and mortal things, then also the heart and spirit of the eternal man is in fading things; neither is there any cause of bringing in a mystical sense, by taking not the spirit, but the cogitation and naked desire, for the heart; for that would contain a frivolous thing, that wheresoever a man should place his treasure in his thought or cogitation, there his cogitation would be.

Also truth itself doth not interpret the present text mystically, and also by an example adjoined, shews a local and real presence of the eagles with the dead carcass, so also that the spirit of the inward man is logically in the kingdom of God in us, which is God himself; and that the heart or spirit of the animal or outward sensitive man is locally about its treasure.

What wonder is it, that the Astral Spirits of carnal or animal men should, as yet, after their funerals, shew themselves as in a bravery, wandering about their buried treasure, whereunto the whole of *Necromancy* (or art of of divination by the calling of spirits) of the ancient *Adepts* hath enslaved itself?

I say, therefore, that the internal man is an animal or living creature, making use of the reason and will of blood: but, in the mean time, not barely an animal, but moreover the image of God.

Logicians therefore may see how defectively they define a man from the power of rational discourse. But of these things more elsewhere.

I will therefore adjoin the magnetism of eagles to carcasses; for

neither are flying fowls endowed with such an acute smelling, that they can, with a mutual consent, go from *Italy* into *Africa* or *India* unto carcasses.

For neither is an odour so largely and widely spread; for the ample latitude of the interposed sea hinders it, and also a certain elementary property of consuming it; nor is there any ground that thou shouldst think these birds do perceive the dead carcasses at so far a distance, with their sight, especially if those birds shall lie southwards behind a mountain.

But what need is there to enforce the magnetism of fowls by many arguments, since God himself, who is the beginning and end of philosophy, doth expressly determine the same process to be of the heart and treasure, with these birds and the carcass, and so interchangeably between these and them?

For if the eagles were led to their food, the carcasses, with the same appetite whereby four-footed beasts are brought on to their pastures, certainly he had said, in one word, that living creatures flock to their food even as the heart of man to his treasure; which would contain a falsehood: for neither doth the heart of man proceed unto its treasure, that he may be filled therewith as living creatures do to their meat; and therefore the comparison of the heart of man and of the eagle lies not in the end for which they tend or incline to a desire, but in the manner of tendency; namely that they are allured and carried on by magnetism, really and locally.

Therefore the spirit and will of the blood fetched out of the wound, having intruded itself into the ointment by the weapon being anointed therewith, do tend towards their treasure, that is, the rest of the blood as yet enjoying the life of the more inward man: but he saith by a peculiar testimony, that the eagle is drawn to the carcass, because she is called thereunto by an implanted and mummial spirit of the carcass, but not by the odour of the putrifying body: for indeed that animal, in assimilating, appropriates to himself only this mummial spirit: for from thence it is said of the eagle, in a peculiar manner, "my youth shall be renewed as the eagle's."

For truly the renewing of her youth proceeds from an essential extraction of mummial spirit being well refined by a certain singular digestion proper to that fowl, and not from a bare eating of the flesh of the carcass; otherwise dogs also and pies would be renewed, which is false.

Thou may say, that it is a reason far-fetched in behalf of magnetism; but what wilt thou then infer hereupon? If that which thou confesseth to be far remote for thy capacity of understanding, that shall also with thee be accounted to be fetched from far. Truly the book of Genesis avoucheth, that in the blood of all living creatures doth their soul exist.

For there are in the blood certain magical and vital powers,* the which, as if they were soulified or enlivened, do demand revenge from Heaven, yea, and judicial punishment from earthly judges on the murderer; which powers, seeing they cannot be denied to inhabit naturally in the blood, I see not why they can reject the magnetism of the blood, as accounting it among the ridiculous works of Satan.

This I will say more, to wit, that those who walk in their sleep, do, by no other guide than the spirit of the blood, that is, of the outward man, walk up and down, perform business, climb walls, and imagine things that are otherwise impossible to those that are awake. I say, by a magical virtue, natural to the more outward man; that Saint Ambrose, although he was far distant in his body, yet was visibly present at the funeral solemnities of Saint Martin; yet was he spiritually present at those solemnities, in the visible spirit of the external man, and no otherwise: for inasmuch as in that ecstasy which is of the more internal man, many of the saints have seen many and absent things. This is done without time and place, through the superior powers of the soul being collected in unity, and by an intellectual vision, but not by a visible presence; otherwise the soul is not separated from the body, but in good earnest, or for altogether; neither is it re-connected thereunto, which reconnexion, notwithstanding, is otherwise natural or familiar to the spirit of the more outward man.

It is not sufficient in so great a paradox, to have once, or by one single reason, touched at the matter; it is to be further propagated, and we must explain how a magnetical attraction happens also between inanimate things, by a certain perceivance or feeling; not indeed animal or sensitive, but natural.

Which thing, that it may be the more seriously done, it behooves us first to shew what Satan can, of his own power, contribute to, and after what manner he can co-operate in the merely wicked and impious actions of witches: for from thence it will appear unto what cause every effect may be attributed.

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* This singular property of the blood, which I term Magical and *Vital Powers*, is no less wonderful than true, having been myself a witness of this experiment while in the Northwest Provinces of India. It was tried upon a body that was maliciously murdered, through occasion of a quarrel at a Kheda (depots where captured elephants are kept). The fellow who was suspected of the murder appeared the next day in public seemingly unconcerned. The Doxmu (Jury) sat upon the body within twenty-four hours after this notable murder was committed; when the suspected was suddenly taken into custody, and conveyed away to the same Kheda where the inquisition was taken. After some debate, one desired the suspected to be brought into the room; which done, he desired the villain to lay his left hand under the wound, which was a deep gash on the neck, and another on the breast; the villain plainly confessed his guilt by his trepidation; but as soon as he lightly laid his finger on the body, the blood immediately ran, about six or seven drops, to the admiration of all present. If any one doubts the truth of this narrative, however learned and profound he may think himself, let him call personally upon me, and I will give him such reference, and that truly respectable and fair, as shall convince him of the fact.

In the next place, what the spiritual power may be which tends to a far remote object; or what may be the action, passion, and skirmishing between natural spirits, or what may be the superiority of man as to other inferior creatures; and, by consequence, why indeed our unguent, being compounded of human mummies, do thoroughly cure horses also. I will explain the matter in the following pages.

WITCHCRAFT AND SORCERIES

Let a witch therefore be granted, who can strongly torment an absent man by an image of wax, by imprecation or cursing, by enchantment, or also by a foregoing touch alone (for here I speak nothing of Sorceries, because they are those which kill only by poisons, inasmuch as every common apothecary can imitate those things), that this act is diabolical, no man doubts: however, it is profitable to discern how much Satan and how much the witch can contribute hereunto.

The First Supposition.

First of all, thou shalt take notice, that Satan is the sworn and irreconcilable enemy of man, and to be so accounted by all, unless any one had rather have him to be his friend; and therefore he most readily procures whatsoever mischief he is able to cause or wish unto us, and that without doubt and neglect.

The Second Supposition.

And then although he be an enemy to witches themselves, forasmuch as he is also a most malicious enemy to all mankind in general; yet, in regard they are his bond-slaves, and those of his kingdom, he never, unless against his will betrays them, or discovers them to judges, &c.

From the former supposition I conclude, that if Satan were able of himself to kill a man who is guilty of deadly sin he would never delay it; but he doth not kill him, therefore he cannot.

Notwithstanding, the witch doth oftentimes kill; hence also she can kill the same man, no otherwise than as a privy murderer at the liberty of his own will slays any one with a sword.

There is therefore a certain power of the witch in this action, which belongs not to Satan, and consequently Satan is not the principal efficient and executor of that murder; for otherwise, if he were the executioner thereof, he would in nowise stand in need of the witch as his assistant;

but he alone had soon taken the greatest part of men out of the way. Surely most miserable were the conditions of mortals who should be subject to such a tyrant, and stand liable to his commands; we have too faithful a God, than that he should subject the work of his own hands to the arbitrary dominion of *Satan*.

Therefore in this act, there are certain power plainly proper and natural to the *witch* which belongs not to Satan.

Moreover, of what nature, extent, and quality that power may be, we must more exactly sift out.

In the first place, it is manifest that it is no corporeal strength of the male sex; for neither doth there concur any strong touching of the extreme parts of the body, and witches are for the most part feeble, impotent, and malicious old women, therefore there must needs be some other power, far superior to a corporeal attempt, yet natural to man.

This power therefore was to be seated in that part wherein we most nearly resemble the image of God; and although all things do also, after some sort represent that venerable image, yet because man doth most elegantly, properly, and nearly do that, therefore the image of God in man doth far outshine, bear rule over, and command the images of God in all other creatures; for, peradventure, by this prerogative, all things are put under his feet.

Wherefore if God act, *per nutum*, or by a beck, namely by his word, so ought man to act some things only by his beck or will, if he ought to be called his true image: for neither is that new, is that troublesome, is that proper to God alone: for Satan, the most vile abject of creatures, doth also locally move bodies *per nutum*, or by his beck alone, seeing he hath not extremities or corporeal organs, whereby to touch, move, or also to snatch a new body to himself.

That privilege therefore, ought no less to belong to the inward man, as he is a spirit, if he ought to represent the image of God, and that indeed not an idle one; if we call this faculty magical, and thou being badly instructed, art terrified at this word, thou mayest, for me, call it a spiritual strength or efficacy: for, truly, we are nothing solicitous about names. I always, as immediately as I can, cast an eye upon the thing itself.

The Magical power, therefore, is in the inward man, whether thou, by this etymology, or true word, understandest the soul or the vital spirit thereof, it is now indifferent to us; since there is a certain proportion of the internal man towards the external in all things, glowing or growing after its own manner, which is an appropriated disposition, and proportioned property.

Wherefore the power or faculty must needs be dispersed throughout the whole man; in the soul, indeed, more vigorous, but in the flesh and blood far more remiss.

VITAL SPIRIT AND POWER.

The vital spirit in the flesh and blood performs the office of the soul; that is, it is the same spirit in the outward man, which, in the seed, forms the whole figure, that magnificent structure and perfect delineation of man, and which hath known the ends of things to be done, because it contains them; and the which as president accompanies the new framed young, even unto the period of its life; and the which, although it depart therewith, some smacks or small quantity, at least, thereof remains in a carcass slain by violence, being as it were most exactly co-fermented with the same. But, from a dead carcass that was extinct of its own accord, and from nature failing, as well the implanted as inflowing spirit passed forth at once.

For which reason, physicians divide this spirit into the implanted or mummial, and inflowing or acquired spirit, which departs; to wit, with the former life and this influxing spirit they afterwards subdivide into the natural, vital, and animal spirit; but, we likewise, do here comprehend them all at once in one single word.

The soul therefore being wholly a spirit could never move or stir up the vital spirit (being indeed corporeal), much less flesh and bones, unless a certain natural power, yet magical and spiritual, did descend from the soul into the spirit and body.

After what sort, I pray, could the corporeal spirit obey the commands of the soul, unless there should be a command from her for moving of the spirit, and afterwards the body?

But against this magical motive faculty thou wilt forthwith object, that that power is limited within her composed body, and her own natural inn: therefore although we call this soul a magicianness, yet it shall be only a wresting and abuse of the name; for truly the true and superstitious magic draws not its foundation from the soul; seeing this same soul is not able to move, alter, or excite any thing out of its own body.

I answer, that this power, and that natural magic of the soul which she exerciseth not of herself, by virtue of the image of God, doth now lie hid as obscure in man, and as it were lie asleep since the fall or corruption of Adam, and stands in need or stirring up; all which particulars we shall anon in their proper place prove; which same power, how drowsy and as it were drunk, soever, it otherwise remains daily in us, yet it is sufficient to perform its offices in its own body.

Therefore the knowledge and Magical Power, and that faculty in man which acteth only *per nutum*, sleeps since the knowledge of the apple was eaten; and as long as this knowledge (which is of the flesh and blood, gross and material, belonging to the external man and darkness) flourishes, the more noble Magical power is lying dormant.

But because in sleep this outward or sensual knowledge is sometimes dormant, hence it is that our dreams are sometimes prophetical, and God himself is therefore nearer unto man in dreams, through that effort, *viz.*, when the more inward magic of the soul being uninterrupted by the flesh, diffuses itself on every side into the understanding; even as when it sinks itself into the inferior powers thereof it safely leads those who walk in their sleep by moving or conducting them, whither those that were awake could not surmount or climb.

Therefore I establish this point, *viz.*, that there is inherent in the soul a certain Magical virtue given it by God, naturally proper and belonging to it, inasmuch as we are his image and engravement; and in this respect she acts also in a peculiar manner, *i. e.*, spiritually on an object at a distance, and that more powerfully than by any corporeal assistance; for seeing the soul is the principal part of the body, therefore all action belonging to her is spiritual, magical, and of the greatest validity.

Which power man is able, by the Art of the Cabala, to excite in himself at his own pleasure, and these, as we have before said, are called Adepts; who are governed by the Spirit of God.

Thus I have shewn that man predominates over all other creatures that are corporeal, and by his Magical faculty he is able to subdue the Magical virtues of all other things; which predominance of man or the soul's natural Magic, some have ignorantly attributed solely to *verses, charms, signs, characters,* &c., by which hierarchy or holy dominion inherent in man, those effects, whatever they may be, are wrought, which some (who but too corporeally philosophize) have attributed to the dominion of Satan.

High and sacred is the force of the microcosmical spirit, which, as is evident in pregnant women, stamps upon the young the image and properties of a thing desired, as we have before instanced in a cherry, which, without the trunk of a tree, brings forth a true cherry, that is flesh and blood, ennobled with the properties and power of the more inward or real cherry, by the conception of the imagination alone; from whence are two necessary consequences.

First, that all the spirits, and as it were the essences of all things, lie hid in us, and are born and brought forth only by the working, power, and phantasy of the microcosm.

The second is, that the soul, in conceiving, generates a certain idea of the thing conceived; the which, as it before lay hid unknown, like fire in a flint, so by the stirring up of the phantasy there is produced a certain real idea, which is not a naked quality, but something like a substance, hanging in suspense between a body and a spirit, that is the soul.

That middle being is so spiritual, that it is not plainly exempted from

a corporeal condition, since the actions of the soul are limited on the body, and the inferior orders of faculties depending upon it, nor yet so corporeal that it may be inclosed by dimensions, the which we have also related to be only proper to a seminal being. This ideal entity, therefore, when it falls out of the invisible and intellectual world of the microcosm, it puts on a body, and then it is first inclosed by the limitation of place and numbers.

The object of the understanding is in itself a naked and pure essence, not an accident, by the consent of practical, that is, mystical divines; therefore this Proteus or transferable essence, the understanding doth, as it were, put on and clothe itself, with this conceived essence.

But because every body, whether external or internal, hath its making in its own proper image, the understanding knows or discerns not, the will loves and wills not, the memory recollects not, but by images or likenesses: the understanding therefore puts on this same image of its object; and because the soul is the pure simple form of the body, which turns itself about to every member, therefore the acting understanding cannot have two images at once, but first one and then the other. He, who is wholly the life, created all things and hath said, nothing is to be expected as dead out of his hand. Likewise nothing can come to our view wherein himself is not clearly apparent or present; for it is said, "the spirit of the Lord hath filled the whole globe of the earth:" and, again, "that he containeth or comprehendeth all things," therefore there is nothing in being, no creature but what possesses a certain degree of divine fire and life, yet lying dormant or unexcited, till stirred up by the art, power, and operation of man.

Every Magical virtue therefore stands in need of an excitement, by which a certain spiritual vapour is stirred up, by reason whereof the phantasy which profoundly sleeps is awakened, and there begins an action of the corporeal spirit, as a medium, which is that of Magic, and is excited by a foregoing touch.

There is a Magical virtue, being as it were abstracted from the body, which is wrought by the stirring up of the power of the soul, from whence there are made most potent procreations, and most famous impressions, and strong effects, so that nature is on every side a magicianness, and acts by her own phantasy; and by how much the more spiritual her phantasy is, so much the more powerful it is, therefore the denomination of magic is truly proportionable or concordant.

Now the highest sort of Magic is that which is stirred up from an intellectual conception, and indeed that of the inward man is only to be excited by the Holy Spirit, and by his gift the Cabala; but that of the external man is stirred up by a strong imagination, by a daily and heightened speculation, and, in witches, by the devil.

But the Magical virtue of the exhaled spirituous vapour, or subtil

spirits sent from the body, which before lay *in potentia*, or by way of possibility only, is either excited by a more strong imagination, the magician making use of the blood as a medium, and establishing his kindled entity thereon, or by the ascending phantasy of the weapon salve, the exciteress of the property lying in the blood; else by a foregoing appointment or disposition of the blood unto corruption, *viz.*, whereby the elements are disposed unto a separation, and the essences (which cannot putrify) and the essential phantasies, which lay hid in the properties come forth into action.

The phantasy, therefore, of any subject whatsoever has obtained a strong appetite to the spirit of another thing, for the moving of some certain thing in place, for the attracting, repelling, or expulsion thereof; and there and not elsewhere I acknowledge Magic as the natural Magical endowment of that thing firmly planted in it by God.

There is therefore a certain formal property separated from sympathetical and abstruse qualities; because the motive phantasy of these qualities do not directly fly unto a local motion, but only to an alternative motion of the object. Now it is sufficient that (if a man happens to receive many wounds in his body) blood be had only from one of these wounds, and from this one the rest are cured also, because that blood keeps a concordant harmony with the spirit of the whole and draws forth from the same the offensive quality communicated, not only to the lips of the wound, but to the whole man, for from one wound only the whole man is liable to grow feverish.

Therefore the outchased blood being received on the weapon is introduced into the magnetic unguent.

For then the phantasy of the blood, being otherwise as yet drowsy and slow to action, being stirred up by the virtue of the magnetic unguent, and there finding the balsamic virtue of it, desires the quality induced into it, to be bestowed on itself throughout, and from thence by a spiritual magnetism to draw out all the strange tincture of the wound, which, seeing it cannot fitly enough effect by itself, it implores the aid of the *moss, blood, fat,* and *mummy,* which are conjoined together into such a balsam, which not but by its own phantasy becomes also medicinal, magnetical, and is also a tractor of all the strange qualities out of the body, whose fresh blood, abounding with spirit, is carried unto it, whether it shall be that of a man or any other living creature. The phantasy therefore is a returner, or reducible and ecstatical, from part of the blood that is fresh and newly brought unto the unguent; but the magnetic attraction began in the blood is perfected by the medicinal virtue of the unguent; not that the unguent draws the infirmity of the wound unto itself, but it alters the blood newly brought unto it, in its spirit, and makes it medicinal, and stirs up the power thereof: from thence it contracts a certain medicinal virtue, which returns unto its

whole body to correct the spirit of the blood throughout the whole man. Now, to manifest a great mystery, *viz.*, to shew that in man there is placed a great efficacy whereby he may be able only by his beck (as we before mentioned), nod or phantasy, to act out of himself, and to imprint a virtue, a certain influence which afterwards perseveres, or constantly subsists by itself, and acts upon objects at a very great distance; by which only mystery, those things which we have spoken (relative to ideal entity conveyed in a spiritual fewel, and departing far from home to execute its offices, concerning the Occult Virtue of all things begotten in the imagination of man, as in that which is proper to every thing, and also concerning the Magical superiority of men over all other bodies), will plainly and conspicuously appear.

Something more I will add, before I dismiss the present subject, which is that if a nail, dart, knife, or sword, or any other iron instrument be thrust into the heart of a horse, it will bind and withhold the spirit of a witch, and conjoin it with the mummial spirit of the horse, whereby they may be burnt in the fire together, and by that the witch is tormented, as by a sting or burning, by which means she may be known so that she who is offensive to God, and destructive to mortal men, may be taken away from society according to the law of God "thou shalt not suffer a witch to live;" for if the work be limited to any outward object, that work the Magical soul never attempts without a medium or mean: therefore it makes use of the nail, or sword, or knife, or any other thing as aforesaid.

Now this being proved, that man hath a power of acting, *per nutum*, or by his nod, or of moving any object remotely placed; it has also been sufficiently confirmed by the same natural example, that this efficacy was also given unto man.

And as every Magical faculty lies dormant, and has need of excitement, or stirring up; which is always true, if the object whereon it is to act is not nearly disposed, if its internal phantasy doth not wholly confirm to the impression of the agent, or also if the patient be equal in strength, or superior to the agent therein.

But, on the contrary, where the object is plainly and nearly disposed, as steel is, for the receiving of magnetism, then the patient without much stirring up, the alone phantasy of the more outward man being drawn out to the work and bound up to any suitable mean, yields to the magnetism.

Therefore I repeat, the Adept must always make use of a medium; for then the words or forms of sacraments do always operate, because from the work performed. But the reason why exorcisms, conjurations, charms, incantations, &c., do sometimes fail of their desired effect, is because the unexcited mind, or spirit of the exorcist, renders the words dull or ineffectual.

Therefore no man can be a happy or successful Adept, but him who knows how to stir up the Magical virtue of his soul, or can do it practically without science.

And there can be no nearer medium of Magic, than human spirit with human spirit.

And no sympathetic remedies, magnetical or attractive, but from the idea or phantasy of the operator impressing upon it a virtue and efficacy from the excited power in his own soul.

And now to bring my Magical Treatise to a total conclusion, I have to say, that whoever, through ignorance or obstinacy, will say there is no validity or reason, or reality in the science of Magic, proves himself unworthy the sacred name of Adept or Master in Art Magic, because he condemns what he knows nothing at all about.

For those who will give themselves the leisure to examine the truth of those things which I have taught, will not find their expectation deceived, therefore will not condemn.

But whoever should be so superstitious as to attribute a natural effect so created by God, and bestowed on the creature, unto the power and craft of the devil, he filches the honour due to the Omnipotent Creator, and reproachfully applies the same unto Satan; the which (under favour) will be found to be express idolatry and blasphemy.

"There are three" (as says the Scripture) "who bears record in heaven; the Father, the Word, and the Holy Spirit; and these three are only one."

There are three that bear record on earth; the *blood,* the *spirit,* and the *water;* and these three are only *one.*

I therefore, who have the like humanity, contain blood and spirit of a co-like unity; and the action of the blood is merely spiritual. Therefore, in *Genesis,* it is not called by the etymology of *blood,* but is made remarkable by the name of a *red spirit.*

Therefore, let those who would attain knowledge in these things, and be perfect in what I have set before them, constantly meditate and desire that the First Cause and Archetype of all things would graciously and mercifully illuminate their minds; without which, they grope but in darkness and uncertainty, and are subject to the delusions of impure spirits and devils, who are only to be put to flight by putting on the whole armour of God, in whom we all *live, move, breathe* and have our being.

THE END OF MUMMIAL AND MAGICAL ATTRACTION.

CHAPTER VIII.

Cabalistical Magic.

MYSTERIOUS SECRETS OF THE CABALA.

I SHALL now turn my pen to the explaining of the high and *Mysterious Secrets of the Cabala,* by which only you can know the truth; and likewise how to prepare your mind and spirit for the contemplation of the greatest and best part of Magic, which I call intellectual and Divine, because it chiefly takes God and the good spirits for its objects; and as the *Cabalistic Art* opens many and the chiefest mysteries and secrets of *Ceremonial Magic.*

But in respect of explaining or publishing those secrets in the Cabala, which are amongst a few wise men, and communicated by word of mouth only, I hope the student will pardon me if I pass over these in silence, because I am not permitted to divulge some certain things; but this I shall do; I will open all those secrets which are necessary to be known; and by the close reading of which, you shall find out, of your own head, to be both profitable and delightful.

Therefore, all I solicit is, that ye who perceive these secrets should keep them together as secrets, and not expose or babble them to the unworthy; but reveal them only to faithful, discreet, and chosen friends. And I would caution ye in this beginning, that every *Magical* experiment flies from the public, seeking to be hid, is strengthened and confirmed by silence, but is destroyed by cheap publication; never does any complete effect follow after; likewise all the virtue of thy works will suffer detriment when poured into weak, prating, and incredulous minds; therefore, if thou would be an Adept in Art Magic, and gain fruit from this Art, to be secret, and to manifest to none, either thy *work,* or *place,* or *time,* nor thy *desire,* or *will,* except it be to a Master or partner, or companion, who should likewise be faithful, discreet, silent, and dignified by nature and education; seeing that even the prating of a companion, his unbelief; doubting, questioning, and, lastly, unworthiness, hinders and disturbs the effect in every Magical operation.

It is fit that you who endeavour to attain so great a height should first study two things: *viz.,* First, how you should leave vain and carnal affections, frail sense and material passions: Secondly, by what ways and means you may ascend to an intellect plane, and joined with the

powers of the celestials, without which you shall never happily ascend to the scrutiny of secret things, and to the power of working wonderful effects, &c. Now, if thou art a man perfect in thy understanding, and constantly meditating upon what I have in this volume written, and without doubting, believeth, thou shalt be able, by praying, consecrating, deprecating, invocating, &c., to attract spiritual and celestial gifts, and to imprint them on whatever things thou shalt please; and by it to vivify every Magical work.

Seeing that the being and operation of all things depend on the Most High God, Creator of all things, and from thence on the other Divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally, by virtue of the First Great Creator (for the beginning of every thing is the first cause; but what is produced by the second cause, is much more produced by the first, which is the producer of the second cause, which therefore we call secondaries). It is necessary, therefore, that every Magician should know that very God, which is the first cause and creator of all things, and likewise the other divine powers (which we call the second causes), and not to be ignorant of them, and likewise what Holy rites, ceremonies, &c., are conformable to them; but, above all, ye are to worship in spirit and truth, and place thy firm dependence upon that one only God who is the author and promoter of all good things, the Father of all, most bountiful and wise; the sacred light of justice, and the absolute and sole perfection of all nature, and the contriver and wisdom thereof.

God himself, although he is trinity in persons, yet he is but one only simple essence; yet we doubt not but that there are in him many divine powers, which emanate or flow from him.

The *Cabalists* most learned in divine things have received the ten principal names of God, as certain divine powers, or, as it were, members of God; which, by ten numerations, which we call Sephiroth, as it were vestiments, instruments, or exemplars of the Archetype, have an influence upon all created things, from the highest to the lowest; yet by a certain order: for first and immediately they have influence upon the nine orders of angels and quire of blessed souls, and by them into the celestial spheres, planets and men; by the which Sephiroth every thing receiveth power and virtue.

The first of these is the name *Eheia*, the name of the divine essence; his numeration is called *Cether*, which is interpreted a crown or diadem, and signifies the most simple essence of the divinity; and it is called that which the eye seeth not; and is attributed to God the Father, and hath its influence by the order of seraphims, or *Hajoth Hakados*, that is, creatures of holiness; and then by the *primum mobile*, it bestows the gift of being upon all things, and filleth the whole universe, both through the circumference and center; whose particular intelligence is called *Skubm*,

that is the prince of faces, whose duty it is to bring others to the face of the Prince; and by him the Lord spake to *Moses*.

The second name is *Xod*, or *Buzinnej* joined with *Xod;* his numeration is Hochma, that is, wisdom, and signifies the divinity full of ideas, and the First Begotten; and is attributed to the Son, and has its influence by the order of cherubims, or that the *Hebrews* call *Orphanim, i. e.*, forms of wheels; and from thence into the starry heavens, where he frames so many figures as he hath ideas in himself, and distinguishes the very chaos of the creatures, by a particular intelligence called Raziel, who was the ruler of *Adam*.

The third name is called *Tetragrammaton Elohim;* his numeration is called *Prina, viz.*, providence and understanding; and signifies remissness, quietness, the jubilee, penitential conversion, a great trumpet, redemption of the world, and the life of the world to come: it is attributed to the Holy Spirit, and hath his influence by the order of thrones, or which the Hebrews called *Abalim*, that is great angels, mighty and strong; and from thence, by the sphere of *Saturn*, administers form to the unsettled matter, whose particular intelligence is *Zaphkiel*, the ruler of Noah, and another intelligence named Jophiel, the ruler of Sem; and these are the three supreme and highest numerations, as it were seats of the divine persons, by whose command all things are made; but are executed by the other seven, which are therefore called numerations framing.

The fourth name is El, whose numeration is *Hesed*, which signifies clemency or goodness; likewise grace, mercy, piety, magnificence, the scepter, and right-hand; and hath its influx by the order of dominations, which the Hebrews call *Hasmalim;* and so through the sphere of Jupiter fashions the images of bodies, bestowing clemency and pacifying justice on all; his particular intelligence is *Zadkiel*, the ruler of Abraham.

The fifth name is Elohim Gibor, that is, the mighty God, punishing the sins of the wicked; and his numeration is called Gebusach, which is to say, power, gravity, fortitude, security, judgment, punishing by slaughter and war; and it is applied to the tribunal of God, the girdle, the sword, the left hand of God; it is also called Pachad, which is fear; and hath his influence through the order of powers, which the Hebrews call Seraphim, and from thence through the sphere of Mars, to whom belongs fortitude, war and affliction. It draweth forth the elements; and his particular intelligence is *Camael*, the ruler of Samson.

The sixth name is *Eloha*, or a name of four letters joined with *Vaudahat;* his numeration is Tiphereth, that is, apparel, beauty, glory, pleasure, and signifies the tree of life, and hath his influence through the order of virtues, which the Hebrews call *Malachim*, that is, angels, into the sphere of the sun, giving brightness and life to it, and from thence producing metals; his particular intelligence is *Raphael*, who was the

ruler of *Isaac* and *Toby* the younger, and the angel *Peliel,* the ruler of Jacob.

The seventh name is *Tetragrammaton Sabaoth,* or *Adonai Sabaoth,* that is, the God of Hosts; and his numeration is *Nezah,* that is triumph and victory: the right column is applied to it, and it signifies the justice and eternity of a revenging God; it hath its influence through the orders of principalities, whom the Hebrews call *Elohim, i. e.,* Gods, into the sphere of *Venus,* gives zeal and love of righteousness, and produces vegetables; his intelligence is *Haniel,* and the angel *Cerviel,* the ruler of David.

The eighth is called also Elohim Sabaoth, which is likewise the God of Hosts, not of war and justice, but of piety and agreement, for this name signifies both, and precedeth his army; the numeration of this is called *Hod,* which is, praise, confession, honour and fame; the left column is attributed to it; it hath his influence through the order of the archangels, which the Hebrews call Ben Elohim, that is, the sons of God, into the sphere of Mercury; and gives elegancy, and consonancy of speech, and produces living creatures; his intelligence is Michael, who was the ruler of Solomon.

The ninth name is called *Sadai,* that is, Omnipotent, satisfying all, and *Elhai,* which is the Living God; his numeration is Jesod, that is, foundation, and signifies a good understanding, a covenant, redemption and rest; and hath his influence through the order of angels, whom the Hebrews named Cherubim, into the sphere of the moon causing the increase and decrease of all things, and provideth for the genii and keepers of men, and distributeth them; his intelligence is *Gabriel,* who was the keeper of *Joseph, Joshua,* and *Daniel.*

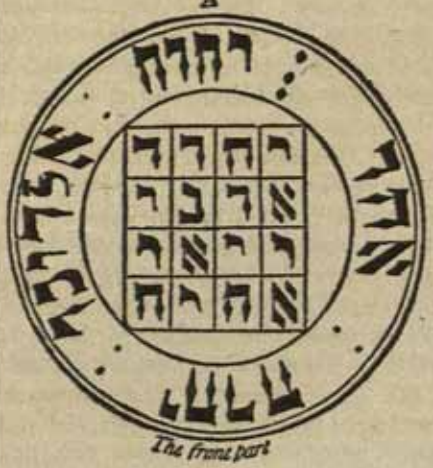
The tenth name is *Adonai Melech,* that is, lord and king; his numeration is *Malchuth,* that is, kingdom and empire, and signifies a church, the temple of God, and a gate; and hath his influence through the order of *Animastic, viz.* of *blessed souls,* which, by the Hebrews, is called Issim, that is, nobles, lords, and princes; they are inferior to the *hierarchies,* and have their influences on the sons of men, and give knowledge and the wonderful understanding of things, also industry and prophecy; and the soul of the Messiah is president amongst them, or the intelligence Merattron, which is called the first creature, or the soul of the world, who was the ruler of Moses.

POWER OF DIVINE NAMES.

God himself, though he be one only essence, yet hath divers names, which expound not his divers essences or deities; but certain properties flowing from him; by which names he pours down upon us, and all his creatures, many benefits; ten of those names I have above described.

The Cabala.—Holy Sigils of the Names of God.

A



The front part

B

The hinder part

Sacred Pentacles.

The fore part.

The hinder part.

This Sigil against all dangers and mischiefs of evil Spirits and Men.

This Seal is used as a preservative against all casualties, dangers and mischief, being worn engraven on pure Gold it secures the bearer from all evils.

This is to be engraven on the other side.

The Cabalists, from a certain text of Exodus, derive seventy-two names, both of the angels and of God, which they call the name of seventy-two letters and Schemhamphores, that is, the expository. From these therefore, besides those which we have reckoned up before, is the name of the divine essence, *Eheia,* אהיה, which Plato translates ων, from hence they call God τοῦν others ὄων that is, Being. *Hu,* הוא, is another name revealed to Esay, signifying the abyss of the godhead, which the Greeks translate ταυτὸν, the Latins, himself the same. *Esch,* אש, is another name received from Moses, which soundeth fire, and is the name of God; *Na,* נא, is to be invocated in perturbations and troubles. There is also the name Ja, יה, and the name Elion, עליון, and the name *Macom,* מוקם, the name *Caphu,* כפב, the name *Innon,* יונן, and the name *Emeth,* אמה, which is interpreted truth, and is the seal of God; and there are two other names, *Zur,* צור, and *Aben,* אבן, both of these signify a solid work, and one of them expresseth the Father with the Son; and many names we have placed in the scale of numbers; and many names of God and the angels, are extracted out of the Holy Scriptures by our Cabala, and the Notarian and Gimetrian arts, where many words retracted by certain of their letters, make up one name; or one name dispersed by each of its letters, signifies or renders more. Sometimes they are gathered from the heads of words, as the name, *Agla,* אגלא, from this verse of the Holy Scripture, *viz.* אתה גיבור לעולם ארכי that is, the Mighty God for ever. In like manner the name *Iaia,* יאיא, from this verse, *viz.* הוא אלהינו יהוה אחד. that is, God our God is one God; in like manner the name *Java,* יאוא, from this verse, יהי אור ויהי אור, that is, let there be light and there was light: in like manner the name *Ararita,* אראריתא, from this verse אתר ראש אחדותו ראש ייחודו תמורתהואהר. that is, one principal of his unity, one beginning of his individuality, his vicissitude is one thing; and this name *Hacaba,* הקבא, is extracted from this verse, יתקדוש כבר הוא, the holy and blessed One; in like manner this name *Jesu,* ישו, is found in the heads of these two verses, *viz.,* יביא אש לו הולו, that is until the Messiah shall come; and the other verse, ינון שמוזנית that is, his name abides till the end. Thus also is the name *Amen,* אמן, extracted from this verse, ארנימלר נאמן that is, *the Lord is the faithful King.* Sometimes these names are extracted from the ends of words, as the same Amen from this verse, לאב והרשעים that is, *the wicked not so;* but the letters are transposed: so, by the final letters of this verse, לימה שמזמה, that is, *to me what? or what is his name?* is found the name Tetragrammaton: in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end or where you please; and sometimes these names are extracted from all the letters, one by one, as those seventy-two names of God are extracted from those three verses of Exodus, beginning from these three words, יוסע וידאו יט, the first and the last verses being written from the right

to the left; but the middle contrariwise, from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia,* משיה from *Ismah,* ישמח and *Michael* from *Malachi,* מלאכי but sometimes by changing the alphabet, which the Cabalists call *Ziruph,* צירוף; so from the name *Tetragrammaton,* יהוה are drawn forth מצפע *Maz-Paz,* ⲙⲁⲍⲡⲁⲍ *Kuzu.* Sometimes, by reason of the equality of the numbers, names are changed, as *Merattron,* מטטרון *pro Sadai,* שדי for both of them make three hundred and fourteen; so *Jiai,* ייאי and *El,* אל are equal in number, for both make thirty-one; and these are the hidden secrets, concerning which it is most difficult to judge, or to deliver a perfect science; neither can they be understood or taught in any other language but the Hebrew. Therefore, these sacred words have not their power in magical operations from themselves, as they are words, but from the occult divine powers working by them in the mind of those who by faith adhere to them.

I will here deliver unto thee a sacred seal, efficacious against any disease of man, or any griefs whatsoever, in whose fore-side are the four-squared names of God, so subordinate to one another in a square, that, from the highest to the lowest, those most holy names or seals of the godhead do arise, whose intention is inscribed in the circumference; but on the backside is inscribed the *seven-lettered name Araritha,* and his interpretation is written about, *viz.* the verse from which it is extracted, even as you may see in the annexed plate, where A represents the former part, B the hinder; but all this must be done in most pure gold, or virgin parchment, pure, clean, and unspotted; also with ink made of the smoke of consecrated wax-lights, or incense and holy water. The operator must be purified and cleansed, and have an infallible hope, a constant faith, and have his mind lifted up to the Most High God, if he would surely obtain this divine power.

Now, against the depredations of evil spirits and men, and what dangers soever, either of journies, water, enemies, arms, *&c.,* in the same manner as is above said, these characters on the one side כוזו and these on the other ⲅⲁⲥⲕ which are the beginnings and ends of the five first verses of *Genesis,* and representation of the creation of the world; and, by this ligature, they say that a man shall be free from all mischiefs, if that he firmly believes in God, the Creator of all things.

Now these being done on a small plate of gold, as before described, (will be found to have the effect above mentioned); the figure of which you may likewise see in the annexed plate, fig. C and D, where C shows the former part, and B the hinder.

Now let no one distrust or wonder, that sacred words and divine names applied outwardly, can effect wonderful things, seeing, by them, the Almighty created the heavens and the earth; for there is no name

of God amongst us (according to Lama Junjob) which is not taken from his works, besides the name Tetragrammaton, which is holy, signifying the substance of the Creator in a pure signification.

OF INTELLIGENCES AND SPIRITS.

Now, consequently, I must discourse of intelligences, spirits, and angels. An intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortal, insensible, assisting all, having influence over all; and the nature of all intelligences, spirits, and angels is the same. But I call angels here, not those whom I usually call devils, but spirits so called from the propriety of the word, as it were, knowing, understanding, and wise. But of these, according to the tradition of magicians, there are three kinds; the first of which I call super-celestial, and minds altogether separated from a body, and, as it were, intellectual spheres worshipping one only God, as it were, their most firm and stable unity or centre. Wherefore they even call them Gods, by reason of a certain participation of the Divinity, for they are always full of God. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every one's duty to all of them. The celestial intelligences do next follow these in the second order, which they call worldly angels, *viz.* being appointed, besides the divine worship for the spheres of the world, and for the government of every heaven and star; whence they are divided into so many orders as there are heavens in the world, and as there are stars in the heavens. And they called these *Saturnine,* who rule the heaven of *Saturn,* and *Saturn* himself others *Jovial,* who rule the heaven of *Jupiter,* and *Jupiter* himself; and in like manner they name different angels, as well for the name as the virtue of the other stars; and because the old astrologers maintained fifty-five motions, therefore they invented so many intelligences or angels. They placed also in the starry heaven angels who might rule the signs, triplicities, decans, quinaries, degrees and stars; for although the school of Peripatetics assign one only intelligence to each of the orbs of the stars, yet seeing every star and small part of the heaven hath its proper and different power and influence, it is necessary also that it have its ruling intelligence which may confer power and operate; therefore they have established twelve princes of the angels, who rule the twelve signs of the zodiac, and thirty-six who may rule so many decans, and seventy-two who may rule so many quinaries of heaven, and the tongues of men and nations, and four who may rule the triplicities and elements, and seven governors of the whole world, according to the seven planets; and they have given to all of them *names* and *seals,* which they call

characters, and used them in their invocations, incantations and carvings, describing them in the instruments of their operations, *images, plates, glasses, rings, papers, wax-lights,* and such like. And if at any time they operated for the sun they invocated by the name of the sun and by the names of solar angels, and so of the rest. Thirdly, they establish angels as ministers for the disposing of those things which are below, which Origen called certain invisible powers, to which those things which are on earth are committed to be disposed of. For sometimes, they being visible to none do direct our journies and all our business, are often present at battles, and, by secret helps, do give the desired success to their friends; for, at their pleasure, they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestial; which four species of angels are computed according to the four powers of the celestial souls, *viz.* the mind, reason, imagination, and vivifying and moving nature; hence the fiery follow the mind of the celestial souls, when they concur to the contemplation of more sublime things; but the aerial follow reason, and favour the rational faculty, and, after a certain manner separate it from the sensitive and vegetative; therefore it serves for an active life, as the fiery the contemplative; but the watery follow the imagination, serve for a voluptuous life; the earthly following nature, favours vegetable nature. Moreover, they distinguish also this kind of angels into *saturnine* and *jovial,* according to the names of the stars and the heavens; farther, some are oriental, some occidental, some meridional, some septentrional. Moreover, there is no part of the world destitute of the proper assistance of these angels, not because they are alone, but because they reign there especially; for they are every where, although some especially operate, and have their influence in this place, some elsewhere; neither truly are these things to be understood as though they were subject to the influence of the stars, but as they have correspondence with the heaven above the world, from whence especially all things are directed, and to which all things ought to be comformable; whence, as these angels are appointed for diverse stars, so also for diverse places and times; not that they are limited to any place or time, neither by the bodies which they are appointed to govern, but because the Divine Wisdom hath so decreed; therefore they favour more, and patronize those bodies, places, times, stars: so they have called some diurnal, some nosturnal, others meridional. In like manner some are called woodmen, some mountaineers, some fieldmen, some domestics: hence the gods of the woods, country gods, satyrs, familiars, fairies of the fountains, fairies of the woods, nymphs of the sea, the Naiades, Nereides, Dryades, Pierides, Hamadryades, Patumides, Hinnides, Agapte, Pales, Parcades, Dodonæ, Finilæ, Levernæ, Parcæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades,

Camenæ, the graces, the genii, hodgobblins, and such like; whence the vulgar call them superiors, some the demi-gods and goddesses: some of these are so familiar and acquainted with men, that they are even affected with human perturbations; by whose instructions I say that men do oftentimes wonderful things, even as by the instruction of men; some beasts which are most nigh to us, apes, dogs, elephants, do often strange things above their species; and they who have written the chronicles of the Danes and Norwegians, do testify that spirits of several kinds in those regions are subject to men's commands; moreover, some of these appear corporeal and mortal, whose bodies are begotten and die; yet to be long-lived is the sacred teachings of the Lamas and Yoghees and especially approved by Bxuzin, Muzdinba also, and Demetrius the philosopher and Ximandibuz the rhetorician, affirm the same; therefore of these spirits of the third kind, as the teachings of the Adepts is, they report that there are so many legions as there are stars in the heaven, and so many spirits in every legion as in heaven itself stars: but there are, (as Athanasius delivers,) who think, that the true number of good spirits is according to the number of men, ninety-nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten goats; others suppose the number of the angels equal with men, because it is written, he hath appointed the bounds of the people according to the number of the angels of God; and concerning their number may have written many things; but the latter theologians, follow the masters of the sentences, *Austin* and *Gregory,* easily resolve themselves, saying, that the number of the good angels transcendeth human capacity, to the which, on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world as pure spirits in the superior; and some divines affirm that they have received this by revelation. Under these they place a kind of spirits subterraneous or obscure, which the Adepts call spirits that failed, revengers of wickedness and ungodliness, according to the decree of the divine justice; and they call them evil angels and wicked spirits, because they often annoy and hurt, even of their own accord. Of these also they reckon more legions; and, in like manner, distinguishing them according to the names of the stars and elements, and parts of the world, they place over them kings, princes, and rulers; and the names of them: of these, four most mischievous kings rule over the other, according to the four parts of the world. Under these many more princes of legions govern, and many private offices; hence the *Gorgones, Statenocte,* the Furies; hence *Tisiphone, Alecto, Megoera, Cerberus.* They of this kind of spirits inhabit a place nigh the earth, yea within the earth itself; there is no mischief which they dare not commit; they have altogether a violent and hurtful nature, therefore they plot, and endeavor violent and sudden mischiefs; and when they

make incursions, sometimes they lie hid, and sometimes offer open violence, and are very much delighted in all such things done wickedly and mischievously.

EVIL SPIRITS.

There are some of the school of theologians, who distribute the evil spirits into nine degrees, as contrary to the nine orders of angels. Therefore, the first of these, which are called false gods, who, usurping the name of God, would be worshipped for gods, and require sacrifices and adorations; as that devil who said to Christ, "If thou wilt fall down and worship me, I will give thee all these things," shewing him all the kingdoms of the world; and the prince of these is he who said, I will ascend above the height of the clouds, and will be like to the Most High, who is called Beelzebub, that is, an old god. In the second place, follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the prophet of Ahab; and the prince of these is the serpent Pytho, from whence Apollo is called Pythius, and that woman a Pythoness, or witch, in Samuel, and the other in the gospel, who had Pytho in her belly. Therefore, these kind of devils join themselves to the oracles, and delude men by divinations and predictions, so that they may be deceived. In the third order, are the vessels of iniquity, which are called vessels of wrath: these are the inventors of evil things, and all wicked arts; as in Plato, that devil Theutus, who taught cards and dice; for all wickedness, malice, and deformity, proceeds from these, of which in *Genesis*, in the benedictions of Simeon and Levi, Jacob said, "vessels of iniquity are in their habitations, into their counsel let not my soul come;" which the *Psalmist* calls vessels of death, *Isaiah*, vessels of fury; and *Jeremiah*, vessels of wrath; *Ezekiel*, vessels of destroying and slaying; and their prince is Belial, which signifies, without a yoke, and disobedient, a prevaricator, and an apostate; of whom Paul to the Corinthians says, "what agreement has Christ with Belial?" Fourthly, follow the revengers of evil, and their prince is Asmodeus, *viz.* causing judgment. After these, in the fifth place, come the deluders, who imitate miracles, and serve conjurers and witches, and seduce the people by their miracles, as the serpent seduced Eve, and their prince is Satan, of whom it is written in the Revelation, "that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the sight of men; seducing the inhabitants of the earth by these signs, which are given him to do." Sixthly, the aerial powers offer themselves and join themselves to thunder and lightning, corrupting the air, causing pestilences, and other evils; in the number of which are the four angels of whom the Revelations speak, to whom it is given to hurt the earth and the sea, holding the four winds from the four corners of the earth; and their prince is called Meririm: he is the meridian devil, a boiling

spirit, a devil raging in the south, whom *Paul,* to the *Ephesians,* calls "the prince of the power of the air, and the spirit which works in the children of disobedience." The seventh mansion the furies possess, who the powers of evil, discords, war, and devastation; whose name in the Revelation is called in Greek, *Apollyon;* in the Hebrew, *Abaddon,* that is, destroying and wasting. In the eighth place are the accusers or inquisitors, whose prince is Astaroth, that is, a searcher out; in the Greek language he is called Diabolus, that is, an accuser or caluminator; which in the Revelation is called the "accuser of the brethren, accusing them night and day before the face of God." Moreover, the tempters and ensnares have the last place; one of which is present with every man, which we call the evil genius, and their prince is *Mammon,* which is interpreted covetousness. But we of the Cabala unanimously maintain that evil spirits do wander up and down this inferior world, enraged against all whom we call devils; of whom *Austin,* in his first book of the Incarnation of the Word, to *Januarius,* says, concerning the devils and his angels contrary to virtues, the ecclesiastical preachers have taught that there are such things, but what they are, and who they are, he has not clear enough expounded: yet there is this opinion among them, that this devil was an angel, and being made an apostate, persuaded many of the angels to fall with him, who to this day are called his angels. Greece, notwithstanding, thinks not that these are damned, nor that they are all purposely evil; but that from the creation of the world the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them. The other theologians say, that no devil was created evil, but that they were driven and cast out of heaven from the orders of good angels, for their pride; whose fall not only our and the *Hebrew theologians,* but also the *Assyrians, Arabians, Egyptians,* and *Greeks,* do confirm by their tenets. *Pherycies,* the *Assyrian,* describes the fall of the devils; and *Ophis,* that is, the devilish serpent, was the head of that rebelling army; Trismegistus sings the same fall, in his Pimander; and Homer, under the name of Ararus, in his verses; and Plutarch, in his Discourse on Usury, signifies that Empedocles knew that the fall of the devils was in this manner; the devils themselves often confess their fall. They being cast out into this valley of misery, some that are near to us wander up and down in their obscure air; others inhabit lakes, rivers, and seas; others the earth, and terrify earthly things, and invade those who dig wells and metals, cause the gaping of the earth, to strike together the foundations of the mountains, and vex not only men but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men than to hurt them; some heightening themselves to the length of a giant's body, and again shrinking themselves down to the smallest of pigmies, and changing themselves into different forms, to disturb men with vain

fears; others study lies and blasphemies, as we read of one in the third book of Kings, saying, "I will go forth and be a lying spirit in the mouth of all the prophets of Ahab." But the worst sort of devils are those who lie in wait, and overthrow passengers in their journies, and rejoice in wars and effusion of blood, and afflict men with most cruel stripes: we read of such in *Matthew,* "for fear of whom no man dare pass that way." Moreover, the Scripture reckons up *nocturnal, diurnal,* and *meridional* devils; and describes other spirits of wickedness by different names, as we read in *Isaiah* of satyrs, screech-owls, sirens, storks, owls; and in the *Psalms,* of asps, basilisks, lions, dragons; and in the *Gospel,* we read of scorpions, and *Mammon,* and the prince of this world, and rulers of darkness, of all whom *Beelzebub* is the prince, whom the Scripture calls the prince of wickedness.

It is the opinion of divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine Providence has set over us more pure spirits, with whom he hath entrusteth us, as with shepherds and governors, that they should daily help us, and drive away evil spirits from us, and curb and restrain them, that they should not hurt us, as they would otherwise; as is read in *Tobias,* that *Raphael* did apprehend the demon called *Asmodeus,* and bound him in the wilderness of the Upper Egypt. Of these, there are 30,000 of Jupiter's immortal spirits living on the earth, who are the keepers of mortal men, who, that they might observe justice and merciful deeds, having clothed themselves with air, go to and fro every where on the earth. For there is no potentate could be safe, nor any woman continue uncorrupted, no man in this vale of ignorance could come to the end appointed to him by God, if good spirits did not secure us, or if evil spirits should be permitted to satisfy the wills of men; as therefore among the good there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits, there is sent forth an enemy ruling over the flesh and desire thereof; and the good spirit fights for us as a preserver against the enemy and flesh. Now man, between these contenders is in the middle, and left in the hand of his own counsel, to whom he will give victory: we cannot therefore accuse angels, or deny freewill, if they do not bring the nations entrusted to them to the knowledge of the true God and true piety, but suffer them to fall into errors and perverse worship; it is to be imputed to themselves, who have of their own accord, declined from the right path, adhering to the spirits of error, giving victory to the devil: for it is in the hand of man to adhere to whom he pleases, and overcome whom he will; by whom if once the devil be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that has lost his sting. To which opinion Origen assents, in his book Pariarchon, concluding that the saints fight against evil spirits, and overcoming, do

lessen their army; neither can he that is overcome by any molest any more. As therefore there is given to every man a good spirit, so there is given to every man an evil diabolical spirit, whereof each seeks an union with our spirit, and endeavours to attract it to itself, and to be mixed with it, as wine with water; the good indeed, through all good works comformable to itself, change us into angels by uniting us; as it is written of John the Baptist in Malachi, "behold I send my angel before thy face;" of which transmutation and union it is written elsewhere, he that adheres to God is made one spirit with him. An evil spirit also, by evil works, studies to make us conformable to itself, and unite us, as *Christ* says of *Judas*, "Have not I chosen twelve, and one of you is a devil?" And this is that which *Hermes* says, when a spirit hath influence on the soul of man, he scatters the seed of his own notion, whence such a soul, being sown with seeds, and full of fury, brings forth thence wonderful things, and whatsoever are the offices of spirits: for when a good spirit hath influence on a holy soul, it does exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lust, and whatsoever are the offices of evil spirits. Good spirits, as Jamblicus says, purge the souls most perfectly, and some bestow upon us other good things; they being present, do give health to the body, virtue to the soul, and security; what is mortal in us they take away, cherish heat, and make it more efficacious to life; and, by an harmony, do always infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, theologians differ among themselves: *we* think there are more, the prophet saying, "he hath given his angels a charge concerning thee, that they should keep thee in all thy ways," which, as Hierome says, is to be understood by any man, as well as of Christ. All men, therefore, are governed by the ministry of different angels, and are brought to any degree of virtue, deserts, and dignity, who behave themselves worthy of them; but they who carry themselves unworthy of them, are deposed and thrust down, as well by evil spirits as good spirits, unto the lowest degree of misery, as their evil merits shall require; but they that are attributed to the sublimer angels are preferred before other men; for angels having the care of them, exalt them, and subject others to them by a certain occult power, which although neither of them perceive, yet he that is subjected feels a certain yoke of presidency, of which he cannot easily quit himself; yea, he fears and reverences that power, which the superior angels make to flow upon inferiors, and with a certai nterror bring the inferiors into a fear of presidency. This did *Homer* seem to be sensible of, when he says, that the *Muses* begot of *Jupiter*, did always, as inseparable companions, assist the kings begot of Jupiter, speaking figuratively who by them were made venerable and magnificent: so we read that M. Antoninus being

formerly joined in singular friendship with *Octavius Augustus,* were accustomed always to play together; but when, as always *Augustus* always went away conqueror, a certain magician counselled *M. Antoninus* thus: "O Anthony, what dost thou do with that young man? Shun and avoid him, for although thou art older than he, and art more skilful than he, and are better descended than he, and hath endured the wars of more emperors, yet thy *Genius* doth much dread the *Genius* of this young man, and thy fortune flatters his fortune; unless thou shalt shun him, it seems wholly to decline to him." Is not the prince like other men? how should other men fear and reverence him, unless a divine terror should exalt him, and striking a fear into others, depress them, that they should reverence him as a prince? Wherefore we must endeavour, that, being purified by doing well, and following sublime things, and choosing opportune times and seasons, we be entrusted or committed to a degree of sublimer and more potent angels, who taking care of us, we may deservedly be preferred before others.

Every man hath a threefold good demon as a proper keeper or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy demon is one, according to the doctrine of the *Egyptians,* assigned to the rational soul, not from the stars or planets, but from a supernatural cause—from God himself, the president of demons being universal and above nature. This directs the life of the soul, and does always put good thoughts into the mind, being always active in illuminating us, although we do not always take notice of it; but when we are purified and live peaceably, then it is perceived by us, then it does, as it were, speak with us, and communicates its voice to us, being before silent, and studies daily to bring us to a sacred perfection. So it falls out that some profit more in any science, or art, or office, in a less time and with little pains, when another takes much pains and studies hard, and all in vain; and although no science, art or virtue, is to be contemned, yet that you may live prosperously, carry on thy affairs happily, in the first place, know thy good *genius,* and his nature, and what good the celestial disposition promises thee, and God the distributer of all these, who distributes to each as he pleases, and follow the beginnings of these, profess these, be conversant in that virtue to which the most high distributer doth elevate and lead thee: who made *Abraham* excel in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness and miracles, *Joshua* in war, *Phineas* in zeal, *David* in religion and victory, *Solomon* in knowledge and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiousness. Therefore in what virtue you think you can most easily be proficient in, use diligence to attain to the height thereof, that you may excel in one, when in many you cannot, but in the rest endeavour to be as great a proficient as you

can; but if thou shalt have the overseers of nature and religion agreeable, thou shalt find a double progress of thy nature and profession; but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession than of nativity.

OF THE SPEECH OF ANGELS.

Ye may doubt whether angels or demons, since they are pure spirits, use any vocal speech or tongue among themselves or to us; but that Paul, in some places says, "if I speak with the tongue of Astral Spirits;"—but what their speech or tongue is, is much doubted by many. For many think that if they use any idiom, it is Hebrew, because that was first of all, and came from heaven, and was before confusion of languages in Babylon, in which the law was given by God the Father, and the gospel was preached by Christ the Son, and so many oracles were given to the prophets by the Holy Ghost; and seeing all tongues have and do undergo various mutations and corruptions, this alone does always continue inviolated. Moreover, an evident sign of this opinion is, that though this demon and intelligence do use the speech of those nations with whom they do inhabit, yet, to them who understand it, they never speak in any idiom but in this alone, *viz*, Hebrew. But now, how angels speak, it is not hid from us, as it is from thee. Now to us, that we may speak, a tongue is necessary with other instruments; as the jaws, palate, lips, teeth, throat, lungs, the *aspera arteria*, and muscles of the breast, which have the beginning of motion from the soul. But if I speak at a distance to another, he must use a louder voice; but, if near, he whispers in my ear, as if he should be coupled to the hearer, without any noise, as an image in the eye or glass. So souls going out of the body, so angels, so demons speak; and what man does with a sensible voice, they do by impressing the conception of the speech in those to whom they speak after a better manner than if they should express it in an audible voice. So the Disciple sees with the spiritual eye not by his outward eye, that Socrates perceived, indeed, but not of this body, but by the sense of the *Astral body* concealed in this; after which manner I say to you the angels were wont to be seen and heard by the prophets. That instrument, whatsoever the virtue be, by which one spirit makes known to another spirit what things are in his mind, is called by the Hindu Adepts, the *tongue of angels*. Yet oftentimes they send forth an audible voice, as they that cried at the ascension of the Lord, Ye men of Galilee, why stand ye here gazing unto the heavens? And in the old law they spake with divers of the fathers with a sensible voice; but this never but when they assumed bodies. But these spirits and demons hear our invocations and prayers, and see our ceremonies with the spiritual eye.

For there is a *spiritual body* of demons every where sensible by nature, so that it touches, sees, hears without any medium, and nothing can be an impediment to it; yet they do not perceive after the same manner as we do, with different organs, but haply as sponges drink in water, so do they all sensible things with their body in some way not unknown to us; neither are all animals endowed with these organs, for we know that many want ears, yet we know they perceive a sound.

NAMES OF SPIRITS.

Many and different are the names of good and bad spirits; but their proper and true names, as those of the stars, are known to the Adept, who only numbers the multitude of stars, and calls them by their names, whereof none can be known to us but by divine revelation; very few are expressed to us in sacred writ. But the masters of the Masters know that the names of angels are imposed on them by Adam, according to that which is written, "the Lord brought all things which he made unto Adam, that he should name them, and as he called any thing, so the name of it was." Hence the Hebrew *Mecubals* think, together with Magicians and Cabalists, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified and elevated to this virtue by some divine gift or sacred authority: but because a name that may express the nature of divinity, or the whole virtue of angelical essences, cannot be made by any human voice, therefore names for the most part are put upon them from their works, signifying some certain office or effect which is required by the quire of spirits; which name then, and not otherwise, obtains efficacy and virtue to draw any spiritual substance from above, or beneath, to make any desired effect.

I have made in some writing on virgin parchment the name and seal of a spirit in the hour of the moon, which afterwards I gave to be devoured by a water-frog, and had muttered over some verse; the frog being let go into the water, rains and showers presently followed. I have also inscribed the name of another spirit with the seal thereof in the hour of Mars, which was given to a crow, who, being let go, after a verse muttered over, there followed from that part of the heaven whither it flew, lightnings, shaking, and horrible thunders, with thick clouds; neither were those names of spirits of an unknown tongue, neither did they signify any thing else but their offices; of this kind are the names of those angels, *Raziel, Gabriel, Michael, Raphael, Haniel,* which is as much as to say the vision of God, the virtue of God, the strength of God, the medicine of God, the glory of God. In like manner, in the offices of evil demons are read their names, *viz. a player, a deceiver, a dreamer, a fornicator,* and many such like. So you receive from many of the ancient fathers of the Adepts the names of angels set

over the planets and signs; over *Saturn, Zaphiel;* over *Jupiter, Zadkiel;* over *Mars, Camael;* over the *Sun, Raphael;* over *Venus, Haniel;* over *Mercury, Michael;* over the *Moon, Gabriel.* These are those seven spirits which always stand before the face of God, to whom is entrusted the disposing the whole celestial and terrene kingdoms which are under the moon: for these (as the more curious theologians say) govern all things by a certain vicissitude of hours, days, and years; as the astrologers teach concerning the planets which they are set over, which *Kukuzuima-Munkinximaji* names the seven governors of the world, who by the heavens as by instruments, distribute the influences of all the stars and signs upon their inferiors. There are some who ascribe them to the stars by names somewhat differing, saying, that over Saturn is set an intelligence called *Oriphael,* over Jupiter *Zachariel,* over Mars *Zamael,* over the Sun *Michael,* over Venus *Anael,* over Mercury *Raphael,* over the Moon *Gabriel.* And every one of these governs the world 354 years and four months; and the government begins from the intelligence of *Saturn;* afterwards, in order, the intelligences of *Venus, Jupiter, Mercury, Mars,* the *Moon,* and the *Sun* reign, and the government returns to the spirit of Saturn.

Kukuzuima-Munkinximaji writ a special treatise concerning these, which he that *can* thoroughly examine may from thence draw great knowledge of future times. Over the twelve signs are set these, *viz.* over *Aries, Malahidael;* over *Taurus, Ashmodel;* over *Gemini, Ambriel;* over *Cancer, Muriel;* over *Leo, Verchiel;* over *Virgo, Hamaliel;* over *Libra, Zuriel;* over *Scorpio, Barchiel;* over *Sagittarius, Advachiel;* over *Capricorn, Hanael;* over *Aquarius, Cambiel;* over *Pisces, Barchiel.* Of these spirits set over the planets and signs, *John* made mention of in the Revelation, speaking of the former in the beginning; and the seven spirits which are in the presence of the throne of God, which I find are set over the seven planets, in the end of the book, where he describes the platform of the heavenly city, saying, that on the twelve gates thereof are twelve angels. There are again twenty-eight angels, who rule in the twenty-eight mansions of the moon, whose names are these: *Geniel, Enediel, Anixiel, Azariel, Gabriel, Dirachiel, Scheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdibuel, Jazeriel, Ergediel, Atliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiel, Abrinael, Aziel, Tagriel, Atheniel, Amnixiel.* There are also four princes of the angels, which are set over the four winds, and over the four parts of the world. Michael is placed over the east-wind, Raphael over the west, Gabriel over the north, Nariel, who by some is called Ariel, is over the south. There are also assigned to the elements these, *viz.* to the air *Cherub,* to the water *Tharsis,* to the earth *Ariel,* to the fire *Seraph.* Now every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and signs, and in their times, years,

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Shewing at one View the Seventy-two Angels bearing the name of God Shemhamphorae

וחה	יחי	יהא	יחו	יהה	יזל	יחק	יאו	יהח	יזב	יאל	יחכ	יהל	יחמ	יעו	יהנ	יחע	יפה	יחפ	יאצ	יקר	ישת	יתר	יתש	יתק
Vehuiah	Jeliel	Sitael	Elemiah	Mahasiah	Lelahel	Achaiah	Cahethel	Haziel	Aladiah	Lauviah	Hahaiah	Iezalel	Mebahel	Hariel	Hakamiah	Lovah	Caliel	Leuviah	Pahaliah	Nelchael	Ieiazel	Melahel	Hahuiah	Nithaiah
אנו	אשר	אחה	אים	אנא	אכא	אשל	אמב	אהה	אנו	אלד	אפה	אריי	אום	אמן	אנו	אהה	אבה	אדם	אים	אתם	אבם	אוה	אדנ	אגל
Anuel	Achaiah	Cahethel	Haziel	Aladiah	Lauviah	Hahaiah	Iezalel	Mebahel	Hariel	Hakamiah	Lovah	Caliel	Leuviah	Pahaliah	Nelchael	Ieiazel	Melahel	Hahuiah	Nithaiah	Haaiah	Ierathel	Seehiah	Reiiel	Omael
Haamiah	Rehael	Iiiaziel	Hahahel	Nichaiel	Vevaliah	Iiliahuah	Sealiah	Aniel	Asaliah	Mihael	Vehuel	Daniel	Hahasiah	Imamiah	Nanael	Nithael	Mebahiah	Poiel	Nemamiah	Ieiiael	Harahel	Mizrael	Umabel	Iabbul
Nemamiah	Poiel	Ieiiael	Harahel	Mizrael	Umabel	Iabbul	Annauel	Nehekiel	Damabiah	Nemiel	Kiiel	Habuiah	Rochel	Ithamiah	Haiaiel	Numiah	Mukiel	Vasariah	Yehuiah	Lehahiah	Chavakiah	Menadel	Aniel	Chahaviah
מבה	נמם	יאל	הער	מיר	אום	יבל	ענו	מוק	דמב	נמי	כוי	הבו	רכא	ישם	נלך	נתה	מוכ	ושר	יהו	לכה	כוק	מנד	ענ	חעם

months, days and hours; and in their elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner, among evil spirits, there are four, who, as most potent kings, are set over the rest, according to the four parts of the world, whose names are these, *viz. Urieus,* king of the east; *Amaymon,* king of the south; *Paymon,* king of the west; *Egin,* king of the north; which the Hebrew doctors perhaps call more rightly thus, *Samuel, Azazel, Azael,* and *Mahazuel,* under whom many others rule as princes of legions and rulers. Likewise there are innumerable demons of private offices. Moreover, the ancient *theologians* of the Greeks reckon up six demons, which they call *Telchines, Alastores;* which bearing ill-will to men, take up water out of the river *Styx* with their hands, sprinkle it upon the earth, whence follow calamities, plagues and famines; and these are said to be *Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon.* But he that desires to know exactly the distinct names, offices, places, and times of angels, and evil demons, let him inquire into the book of *Rabbi Simon* of the Temples, and in his book of Lights, and in his treatise of the Greatness of Stature, and in the treatise of the Temples of *Rabbi Ishmael,* and in almost all the commentaries of his book of Formation, and he shall find it written at large concerning them.

There are also other sacred names of good and evil spirits deputed to each office of greater efficacy than the former, which the Hindu Cabalists draw from sacred writ, according to that art which we teach concerning them; as also certain names of God are drawn forth out of certain places; the general rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may be gathered; but in what place soever in the Scripture the name of God is found expressed, then mark what office lies under that name; wheresoever therefore the Scripture speaks of the office or work of any spirit, good or bad, from thence the name of that spirit, whether good or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evil the names of evil: and let us not confound black with white, nor day with night, nor light with darkness, which, by these verses as by an example is manifest:

"Let them be as dust before the face of the wind; and let the angel of the Lord scatter them: let their ways be darkness and slippery and let the angel of the Lord pursue them."

יהיו כמוץ ינפל רוח ומאלאך יהוהדה
יהידרכם חשך וחלק לקות ומאלף יהוה דרפם

in the xxxvth Psalm with the Hebrews, but with us the xxxivth; of which the names of those angels are drawn מידאל, *Midael,* and מיראל, *Miriael,* of the order of warriers; so of that verse, *"thou shalt set over*

him the wicked, and Satan shall stand at his right-hand," out of the Psalm cix. with the Hebrews, but with the Latins, cviii.

הפקד עליו רשע ושטן יאמלאל ימינו

is extracted the name of the evil spirit *Schii,* שיעי, which signifies a spirit that is a worker of engines. There is a certain text in Exodus contained in three verses, whereof every one is written with seventy-two letters, beginning thus; the first *Vajisa* ויסע the second *Vajabo,* ויבא the third *Vajot,* ויט which are extended into one line, *viz.* the first and the third from the left-hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand; then each of the three letters being subordinate the one to the other, make one name, which are seventy-two names, which the Hindus call *Zinkuminbujia,* to which if the divine name *El* אל or *Jah* יהה be added, they produce seventy-two trisyllable names of angels, whereof every one carries the great name of God, as it is written, "my angel shall go before thee; observe him for my name is in him." And these are those that are set over the seventy-two celestial quinaries, and so many nations and tongues, and joints of man's body, and co-operate with the seventy-two seniors of the synagogue, and so many disciples of *Christ:* and their names, according to the extraction which the *Cabalists* make, are manifest in the table, according to the manner which we have mentioned.

Now there are many other ways of making *Zinkuminbujia* out of those verses; as when all three are written in a right order, one after the other, from the right to the left, besides those which are extracted by the tables of Ziruph, and the tables of commutations, of which we made mention of before. Because these tables serve for all names, as divine, so angelical, we shall therefore subjoin them to this chapter.

There are the seventy-two angels, bearing the name of God, *Zinkuminbujia.*

For the tables &c. see the annexed Plates.

The ancient Hindu teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heavens; as, for example, any celestial harmony being proposed to thee, to make an image or a ring, or any other work to be done under any constellation, if thou wilt find out the spirit that is the ruler of that work, the figure of the heaven being erected, cast forth letters in their number and order, from the degree of the ascendant, according to the succession of signs through each degree, by filling the whole circle of the heavens; then those letters which fall into the places of the stars, the aid of which you would use, being according to the number and power of those stars marked without into number and order, make the name of a good spirit. But if thou wilt do so from the beginning of a degree falling *against*

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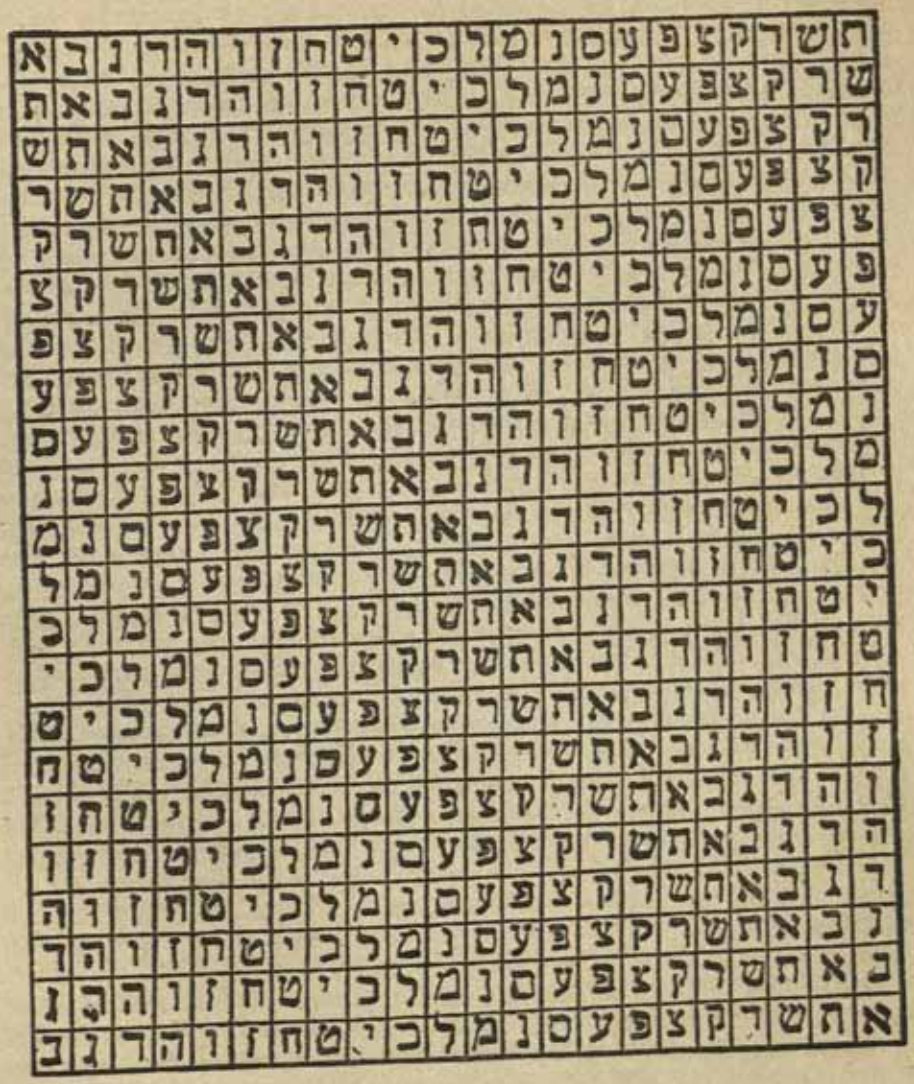
Table 2° The Right Table of the Commutations

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א
ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג
ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד
ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה
ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו
ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז
ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח
י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש

Cabala.

The Averse Table of Commutations.



the progress of the signs, the resulting spirit shall be evil. By this Art the Adepts and Master Lamas teach that the nature and name of any genius may be found out; as for example, the degree of the ascendant of any one's nativity being known, and the other corners of the heaven being co-equated, then let that which has the most dignities of planets in those four corners, which the *Arabians* call *Almutez*, be first observed among the rest; and according to that in the second place, that which shall be next to it in the number of dignities, and so in order the rest of them, which obtain any dignity in the aforesaid corners.

This order being used, you may know the true place and degree of them in the heavens, beginning from the degree of the ascendant through each degree, according to the order of signs, to cast twenty-two of the letters of the Hebrews; then what letters shall fall into the places of the aforesaid stars, being marked and disposed according to the order found out above in the stars, and rightly joined together according to the rules of the Hebrew tongue, make the name of a genius; to which, according to the custom, some *monosyllable* name of *Divine Omnipotence, viz.* El or Jah, is subjoined. But if the casting of the letters be made from an angle of the falling, and against the succession of the signs, and the letters which shall fall in the Nadir (that is the opposite point) of the aforesaid stars be after that order, as are said, joined together, shall make the name of an evil genius.

But the Adepts proceed still another way, for they take not the Almutez of the angles but the Almutez of the eleventh house, and do all things as has been said. Now they find out an evil genius from the Almutez of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs.

There is yet another Art of these kinds of names, which they call calculatory; and it is made by the following tables, by entering with some sacred, divine, or angelical name, in the column of letters descending, by taking those letters which thou shalt find in the common angles under their stars and signs, which being reduced into order, the name of a good spirit is made of the nature of that star or sign under which thou didst enter; but if thou shalt enter in the column ascending, by taking the common angles above the stars and signs marked in the lowest line, the name of an evil spirit is made. And these are the names of spirits of any order of heaven ministering, as of good, so of bad, which you may after this manner multiply into nine names of so many orders; inasmuch as you may, by entering with one name, draw forth another of a spirit of a superior order out of the same, as well of a good as a bad one; yet the beginning of this calculation depends upon the names of God; for every word hath a virtue in *magic*, inasmuch as it depends on the word of God, and is thence framed. Therefore I must know that every angelical name must proceed from some primary name of God.

Therefore spirits are said to bear the name of God, according to that which is written, "because my name is in him;" therefore that the names of good angels may be discerned from the names of bad, that is wont oftentimes to be added some name of Divine Omnipotence, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it; and because *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore these two names are put only to the names of angels; but the name *El*, because it imports power and virtue, is therefore added, not only to good but bad spirits; for neither can evil spirits either subsist or do any thing without the virtue of *El*, God. But I must know that common spirits of the same star and sign are to be taken, unless entrance be made with a mixt name, as are the names of genii, and those of which it hath been spoken in the preceding chapter, which are made of the dispositions of the heavens, according to the harmony of divers stars. For as often as the table is to be entered with these, the common angle is to be taken under the star or sign of him that enters.

There are moreover some that do so extend those tables that they think also if there be an entrance made with the name of a star, or office, or any desired effect, a demon, whether good or bad, serving to that office or effect may be drawn out; upon the same account they that enter with the proper name of any person can extract the names of the genii under that star which shall appear to be over such a person as they shall, by his physiognomy, or by the passions and inclinations of his mind, and by his profession and fortune, know him to be either *martial*, or *saturnine*, or *solary*, or of the nature of any other star.

And although such kind of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rays of the sun collected in a hollow glass do most intensely burn, the sun itself being scarce warm.

Now there is an order of letters in those tables under the stars and signs, almost like that which is with the astrologers, of tens, elevens, twelves. Of this calculatory art *Alphonsus Cyprius* once wrote, and also fitted it to Latin characters; but because the letters of every tongue as we shewed in the first book, have, in their number, order and figure, a celestial and divine original, I shall easily grant this calculation concerning the names and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also *Chaldean*, *Arabick*, *Egyptian*, *Greek* and *Latin*, and many others, the tables being rightly made after the imitation of the presidents.

But here it is objected by many, that it falls out that in these tables men of a differing nature and fortune do oftentimes, by reason of the sameness of name, obtain the same genius of the same name. You

The Cabala

The Table of the Combinations of Tzeruph

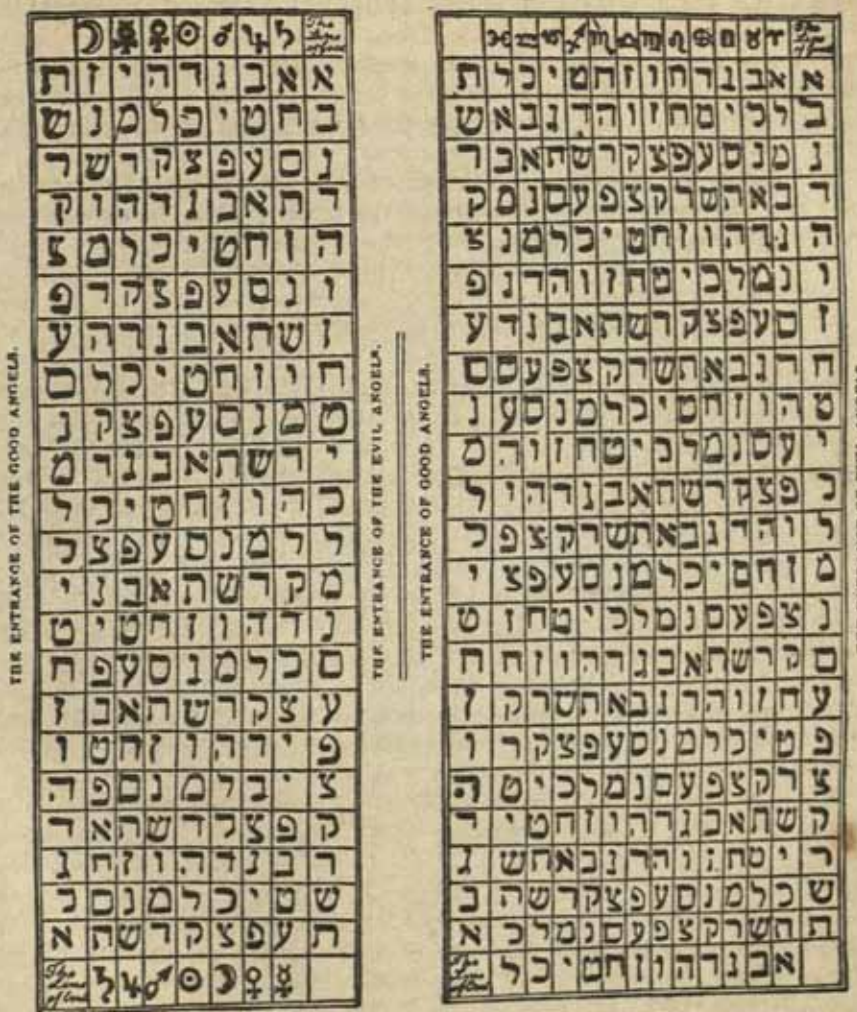
אל	בה	נש	רר	הק	וצ	זפ	חע	סס	ינ	כמ
אב	גח	דש	הר	וק	זצ	חפ	סע	יס	כנ	למ
אג	דח	הש	יר	זק	חצ	טפ	יע	כס	לנ	מנ
אד	הח	יש	זר	חק	טצ	יפ	כע	לס	מנ	סנ
אה	בנ	יה	חר	טק	יצ	כפ	לע	מס	גנ	
או	בה	נר	וח	חש	טר	יק	בצ	לפ	מע	נס
אז	בו	נה	הח	טש	ירי	כק	לצ	מפ	נע	רס
אח	כן	גר	רה	טה	יש	כר	לק	מצ	נפ	סע
אט	בח	גז	דר	ית	כש	לר	מק	נצ	ספ	הע
אי	בט	נח	רז	הו	כת	לש	מר	נק	סצ	עפ
אך	בי	גט	הח	הז	לת	מש	נר	סק	עצ	ופ
אל	בך	גי	רט	הח	וז	מת	נש	סר	עק	פצ
אם	בל	גך	רי	הט	וח	נת	כש	ער	פק	זצ
אנ	בם	גל	רך	הי	וט	זח	סח	עש	פר	צק
אס	בנ	גם	רל	הך	וי	זט	עה	פש	צר	הק
אע	בס	גנ	רם	הל	וכ	זי	הט	פה	צש	קר
אפ	בע	גס	רנ	הם	ול	זך	הי	טת	קש	צרי
אצ	בפ	גע	רס	הנ	ום	זל	הך	טי	קח	רש
אק	בצ	גפ	רע	הס	ונ	זם	הל	טך	רח	יש
אר	בק	גצ	רפ	הע	וס	זנ	מה	יל	שת	
אש	בר	גק	רצ	הפ	וע	זס	הנ	יס	יל	בח
אח	בש	גר	רק	הצ	וף	זע	הס	טנ	ימ	בל

The Rational Table of Tzeruph

אב	פוח	רש	הר	יק	זצ	הפ	טע	יס	כנ	למ
אג	רב	הח	יש	זר	חק	טצ	יפ	בע	רס	מנ
אד	הז	יב	זח	חש	סר	יק	כצ	לפ	מע	נס
אה	וד	זג	חכ	שח	יש	כר	לק	מצ	נפ	סע
או	זה	חר	טג	יכ	כח	לש	מר	נק	סצ	עפ
אז	חו	טה	יר	כן	לב	מת	נש	סר	עק	פצ
אח	טו	יו	בה	רד	מנ	נב	סח	עש	פר	צק
אט	יח	כז	רן	מה	נר	סנ	עב	פח	צש	קר
אי	כש	לח	טן	נח	סז	עח	פג	צב	קח	רש
אך	רי	מש	נח	סז	עו	פה	צר	קנ	רב	שת
אל	מכ	נך	סש	עח	פז	צו	קה	רד	שנ	חב
אם	נה	סכ	עי	פט	צח	קו	רו	שח	חר	בג
אנ	סמ	על	פב	צי	קש	רח	שו	תו	בה	גר
אס	עג	פמ	צל	קב	רי	שס	חח	בז	גו	דה
אע	פס	צנ	קם	רל	שק	חי	סת	גת	דן	הו
אפ	צע	קם	רנ	שמ	תל	בך	רס	הח	ז	
אצ	קפ	רע	שם	תנ	במ	גי	דב	הי	זט	ח
אק	רצ	שפ	תע	בם	גנ	דמ	הל	וכ	זי	חש
אר	שק	תצ	בפ	גע	דס	הנ	ומ	זל	חכ	טי
אש	חר	בק	גצ	דפ	הע	וס	זן	חם	טל	יכ
אח	ג	דק	הצ	ופ	זע	חס	טע	יפ	כל	קר
אנ	נך	חר	וה	מי	נך	סנ	פצ	קר	שת	

THE CABALA.

The Tables for the calculations of the names of Spirits good and bad under the presidency of the names of the Planets and 12 militant signs.



THE ENTRANCE OF THE GOOD ANGELS.

THE ENTRANCE OF THE EVIL ANGELS.

THE ENTRANCE OF GOOD ANGELS.

THE ENTRANCE OF EVIL ANGELS.

must know therefore that it must not be thought absurd, that the same demon may be separated from any one soul, and the same be set over more. Besides, as many men have the same name, so also spirits of divers offices or natures may be noted or marked by one name, and by one and the same seal or character, yet in a different respect; for as the serpent does sometimes typify Christ, and sometimes the devil, so the same names and the same seals may be applied sometimes to the order of a good demon, sometimes of a bad one. Lastly, the very ardent intention of the invocator, by which our intellect is joined to the separated intelligences, is the cause that we have sometimes one spirit, sometimes another (although called upon under the same name), made obsequious to us.

See plates for the tables of the calculation of the names of spirits, good and bad, under the presidency of the seven planets, and under the order of the twelve militant signs.

SEALS OF THE SPIRITS.

I must now speak of the characters and seals of spirits. Characters are nothing else than certain unknown letters and writings, preserving the secrets of spirits and their names from the use and reading of prophane men, which the ancient called hieroglyphical, or sacred letters, because devoted to the secrets of God only. They accounted it unlawful to write the mysteries of God with those characters with which prophane and vulgar things were wrote. Whence I say, "that the ancients were willing to conceal God and divine virtues, by sensible figures and by those things which are visible, yet signifying invisible things;" as being willing to deliver great mysteries in sacred letters, and explain them in certain symbolical figures; as when they dedicated all round things to the world, the sun and the moon, hope and fortune; a circle to the heavens, and parts of a circle to the moon; pyramids and obelisks to the fire, a cylinder to the sun and earth.—See the plate.

Among the Adepts are more fashions of characters, whereof one is most ancient, *viz.*, an ancient writing which Nuzi and the prophets used, the form of which is not rashly to be discovered to any; for those letters which they use at this day were instituted by Esdras. There is among them a writing which they call celestial, because they shew it placed and figured among the stars. There is also a writing which they call *Malachim* or *Melachim, i. e.*, of spirits, or regal; there is also another, which they call the passing through the river, and the characters and figures of all which you may see in the following plates.

There is another manner among the Hindus, formerly held in great esteem, but now it is so common that it is placed among prophane things,

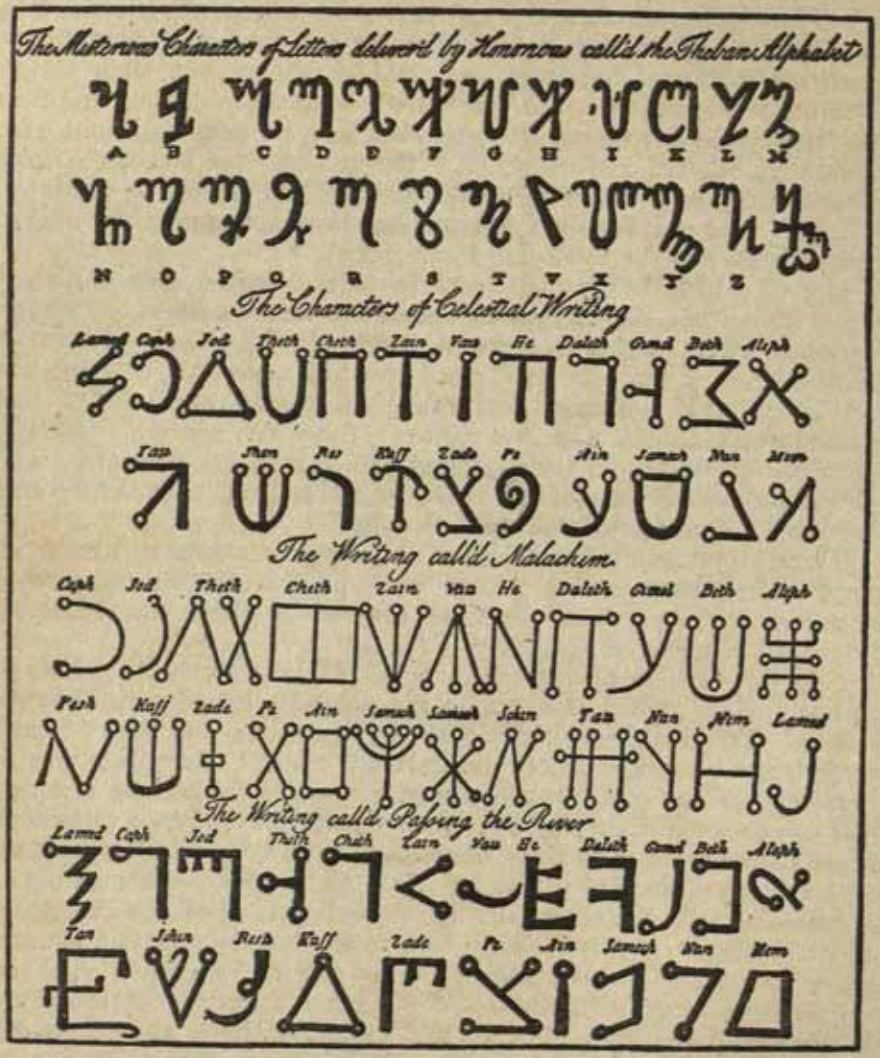
viz., the twenty-seven characters of the Hindus may be divided into three classes, whereof every one contains nine letters. The first, *viz.* which are the seals or marks of simple numbers and of intellectual things distributed into nine orders of angels. The second hath יבלמנסעפצ׳ the marks of tens and celestial things in the nine orbs of the heavens. The third hath the other four letters, with the five final, *viz.* קרשתקסוזץ׳ which are marks of hundreds, and inferior things, *viz.*, four simple elements, and five kinds of perfect compounds. They do now and then distribute these three classes into nine chambers, the first is of units, *viz.*, intellectual, celestial and elemental. The second is of two's, the third of three's, and so of the rest; these chambers are framed by the intersection of four parallel lines intersecting themselves into right angles, as is expressed in the following Plate, fig. A.

Out of which, being dissected into parts, proceed nine particular figures (See Plate, fig. B.) which are of the nine chambers, characterizing their letters by that Notariacon, which, if it be of one point, shews the first letter of that chamber; if of two, the second; if of three, the third letters; as if you would frame the character, Michael, מיבאל׳ that comes forth extended with five figures (for which see the Plate C.) which are contracted to three figures, which then are contracted into one, yet the points Notariacon are usually omitted, and then there comes forth such a character of Michael. See fig. D.

There is yet another fashion of characters common to almost all letters and tongues, and very easy, which is by gathering together of letters; as if the name of the angel Michael be given, the characters thereof shall be framed according to the fig. E.

And this fashion among the Arabians is most received; neither is there any writing which is so readily and elegantly joined to itself as the Arabick. You must know that angelic spirits, seeing they are of a pure intellect, and altogether incorporeal, are not marked with any marks or characters, or any other human signs; but we, not otherwise knowing their essence or quality, do, from their *names*, or *works*, or otherwise, devote and consecrate to them figures and marks, by which we cannot any way compel them to us, but by which we rise up to them, as not to be known by such characters and figures, and, first of all, we do set our senses, both inward and outward, upon them; then, by a certain admiration of our reason, we are induced to a religious veneration of them; and then are wrapt with our whole mind into an ecstatical adoration; and then with a wonderful belief, and undoubted hope, and quickening love, calling upon them in spirit and truth by true names and characters, do obtain from them that virtue or power which we desire.

There is another kind of character received by revelation only, which can be found out no other way; the virtue of which characters is from the Deity revealing; of whom there are some secret works breathing out


The Mysterious Characters of Letters delivered by Honorious called the Theban Alphabet
A B C D E F G H I K L M
N O P Q R S T V X Y Z
The Characters of Celestial Writing
Lamed Caph Jod Theth Cheth Zain Vau He Daleth Gamel Beth Aleph
Tau Shin Res Kaff Zade Fe Ain Samech Nun Mem
The Writing calld Malachim
Caph Jod Theth Cheth Zain Vau He Daleth Gamel Beth Aleph
Pesh Kaff Zade Fe Ain Samech Lamed John Tau Nun Mem Lamed
The Writing calld Passing the River
Lamed Caph Jod Theth Cheth Zain Vau He Daleth Gamel Beth Aleph
Tau John Resh Kaff Zade Fe Ain Samech Nun Mem

The Cabala

Fig A

איק	בכר	גרלש
רמת	הנר	וסם
וער	חפף	טצץ

Fig B

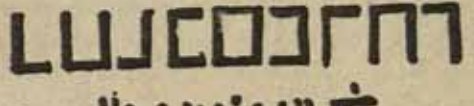


Fig C

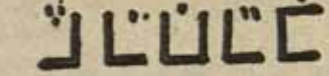


Fig D

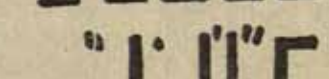


Fig E

Fig F The Cabalistic Character of the Spirit Michael as conjoined out of the above Tables A B C D

a harmony of some divinity, or they are, as it were, some certain agreements or compacts of a league between us and them. Of this kind there was a sign shewed to *Constantine,* which was this, *in hoc vince;* there was another revealed to *Antiochus* in the figure of a Pentangle, which signifies health; for, being resolved into letters, it speaks the word ὑγίεια, *i. e.,* health; in the faith and virtue of which signs, both kings obtained a great victory against their enemies. So Judas, who by reason of that, was afterwards surnamed Machabeus, being to fight with the Jews against *Antiochus Eupator,* received from an angel a notable sign, מכבי in the virtue of which they slew first 11,000, with an infinite number of elephants, then again 35,000 of their enemies: for that sign did represent the name of *Jehovah,* and was a memorable emblem of the name of seventy-two letters by the equality of number; and the exposition thereof is מי במיך באלי סיחית *i. e.,* who is there among thee strong as *Jehovah?* See Plate, fig. F.

OF THE BONDS OF SPIRITS.

The bond by which spirits are bound, besaught, or cast out, are three; some of them are taken from the elemental world, as when we adjure a spirit by an inferior and natural thing of affinity with or adverse to them; inasmuch as we would call up or cast them out, as by fumigations of *flowers, herbs, animals, snow, ice,* or by *hell, fire,* and *such like;* and these also are often mixt with divine praises, and blessings, and consecrations, as appears in the song of the Three Children, and in the psalm, Praise ye the Lord from the heavens, and in the consecration and blessing of the *paschal taper.* This bond works upon the spirits by an apprehensive virtue, under the account of love or hatred, inasmuch as the spirits are present with, or favour, or abhor any thing that is natural or against nature, as these things themselves love or hate one another. The second bond is taken from the celestial world, *viz.,* when we adjure them by their heaven, by the stars, by their motions, rays, light, beauty, clearness, excellency, fortitude, influence and wonders, and such like; and this bond works upon spirits by way of admonition and example. It hath also some command, especially upon the ministering spirits, and those who are of the lowest orders. The third bond is from the intellectual and divine world, which is perfected by religion; that is to say, when we swear by the sacraments, miracles, divine names, sacred seals, and other mysteries of religion; wherefore this bond is the highest of all and the strongest, working upon the spirits by command and power; but this is to be observed, that as after the universal Providence there is a particular one, and after the universal soul, particular souls; so, in the first place, we invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior and the

things themselves. You must know further, that by these bonds, not only spirits, but also all creatures are bound, as tempests, burnings, floods, plagues, diseases, force of arms, and every animal, by assuming them, either by adjuration or deprecation, or benediction, as in the charming of serpents; besides the natural and celestial, by rehearsing out of the mysteries and religion, the cure of the serpent in terrestrial paradise, the lifting up of the serpent in the wilderness; likewise by assuming that verse of the 91st Psalm, *thou shalt walk upon the asp and the basilisk, and shalt tread upon the lion and the dragon.*

TO CALL THE SOULS OF THE DEAD.

By the things which have been already spoken it is manifest, that souls after death do as yet love their body which they left, as those souls do whose bodies want due burial or have left their bodies by violent death, and as yet wander about their carcasses in a troubled and moist spirit, being, as it were, allured by something that hath an affinity with them, the means being known, by which in times past, they were joined to their bodies, they may be easily called forth and allured by the like vapours, liquors and savours, certain artificial lights being also used, songs, sounds, and such like, which moves the imaginative and spiritual harmony of the soul; and sacred invocations, and such like, as belong to religion, ought not to be neglected by reason of the portion of the rational soul which is above nature.

Necromancy has its name because it works on the bodies of the dead, and gives answers by the ghosts and apparitions of the dead, and subterraneous spirits, alluring them into the carcasses of the dead by certain hellish charms, and infernal invocations, and by deadly sacrifices and wicked oblations.

There are two kinds of necromancy: raising the carcass, which is not done without blood; the other sciomancy, in which the calling up of the shadow only suffices. To conclude, it works all its experiments by the carcasses of the slain and their bones and members, and what is from them; for there is in these things a spiritual power friendly to them: therefore they easily allure the flowing down of wicked spirits, by reason of the similitude and property of every familiar, by whom the necromancer, strengthened by their help, can do much in human and terrestrial things, and kindle unlawful lusts, cause dreams, diseases, hatred, and such like passions; to which also they can confer the powers of the soul, which as yet being involved in a moist and turbid spirit, wandering about their cast bodies, can do the same things that the wicked spirits commit, seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not expiated, and wanting burial, do stray about carcasses, and are drawn to them by

affinity. The witches easily abuse them for effecting witchcraft, alluring these unhappy souls, by the opposition of their body, or by the taking of some parts thereof, and compelling them by their devilish charms, by entreating them by the deformed carcasses dispersed through the wide fields, and the wandering shadows of those who want burials, and by the ghosts sent back from *Acheron*, and the guests of hell, whose untimely death has precipitated into hell, and by the horrible desires of the damned and proud devils, revengers of wickedness. But he who could restore the souls truly to their bodies, must first know what is the proper nature of the souls from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it, what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things, whose image and resemblance it holds. To conclude, by what influences the body may be knit together again for the raising of the dead, requires all these things which belong not to men, but to God only, and to whom he will communicate them.

PROPHETIC DREAMS.

I call that a dream which proceeds either from the spirit of the phantasy and intellect united together, or by the illustration of the agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our souls receive true oracles, and abundantly yields prophecies to us; for in dreams we seem both to ask questions, and learn to find them out; also many doubtful things, many policies, many things unknown, unwished for, and never attempted by our minds, are manifested to us in dreams: also the representation of things unknown, and unknown places appear to us; and the images of men, both alive and dead, and of things to come, are foretold; and also things which at any time have happened are revealed, which we know not by any report. And these dreams need not any art of interpretation, as those of which we have before spoken, which belong to divination, not to foreknowledge; and it comes to pass that they who see dreams, for the most part, understand them not: for as to see dreams is from the strength of the *imagination*, so to understand them is from the strength of the understanding. They, therefore, whose intellect being overwhelmed by too much commerce of the flesh is in a dead sleep, or its imaginative or phantastic power or spirit is too dull and unpolished, that it canot receive the species and representation which flow from the superior intellect; this man, I say, is altogether unfit for the receiving of dreams and prophesying by them.

Therefore it is necessary that he who would receive true dreams should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it that it may be made worthy of the knowledge and government by the mind and understanding; for such a spirit is most fit for prophesying, and is a most clear glass of all the images which flow (every where) from all things. When therefore we are sound in body, not disturbed in mind, our intellect not dulled by meats and drinks, not sad through poverty, not provoked through lust, not incited by any vice, not stirred up by wrath or anger, not being irreligiously and prophanely inclined, not given to levity, not lost in drunkenness, but chastely going to bed, fall asleep; then our pure and divine soul, being free from all the evils above recited, and separated from all hurtful thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, as it were, and shine forth from the Divine Mind into itself; and, as it were in a deifying glass, it does more certain, more clear and efficaciously behold all things than by the vulgar inquiry of the intellect, and by the discourse of reason. The divine powers instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness, neither will that genius be wanting to him when he is awake, which rules all his actions.

Whosoever therefore, by quiet and religious meditation, and by a diet temperate and moderate according to nature, preserves his spirit pure shall very much prepare himself, and by this means become (in a degree) divine and knowing all things, justly merits the same. But whosoever, on the contrary, languishes with a fantastic spirit, he receives not perspicuous and distinct visions; but even as the divine sight, by reason of its vision, being weakened and impaired, judges confusedly and indistinctly, so also when we are overcome with wine and drunkenness, then our spirit, being oppressed with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, and waxes dull; therefore those who would receive oracles by dreams, and those oracles true and certain, I would advise him to abstain one whole day from meat, and three days from wine or any strong liquors, and drink nothing but pure water; for, to sober and religious minds, the pure spirits are adherent, but fly those who are drowned in drunkenness and surfeiting. Although impure spirits do very often administer notable secrets to those who are apparently besotted with wine or liquors; yet all such communications are to be condemned and avoided.

But there are four kinds of true dreams, *viz.*, the first, *matutine, i. e.*, between sleeping and waking; the second that which one sees concerning another; the third, that whose interpretation is shewn to the same dreamer in the nocturnal vision; and, lastly, the fourth, that which is repeated to the same dreamer in the nocturnal vision.

THE KEY OF CEREMONIAL MAGIC.

In this, the Perfection and Key, of all that has been written, I will give to thee the whole and entire practice of Ceremonial Magic, shewing what is to be done every hour of the day; so that as by reading what I have heretofore written, thou shalt contemplate in theory, here thou shalt be made perfect by experiment and practice: for in this Key you may behold, as in a mirror, the distinct functions of the spirits, and how they are to be drawn into communication in all places, seasons, and times.

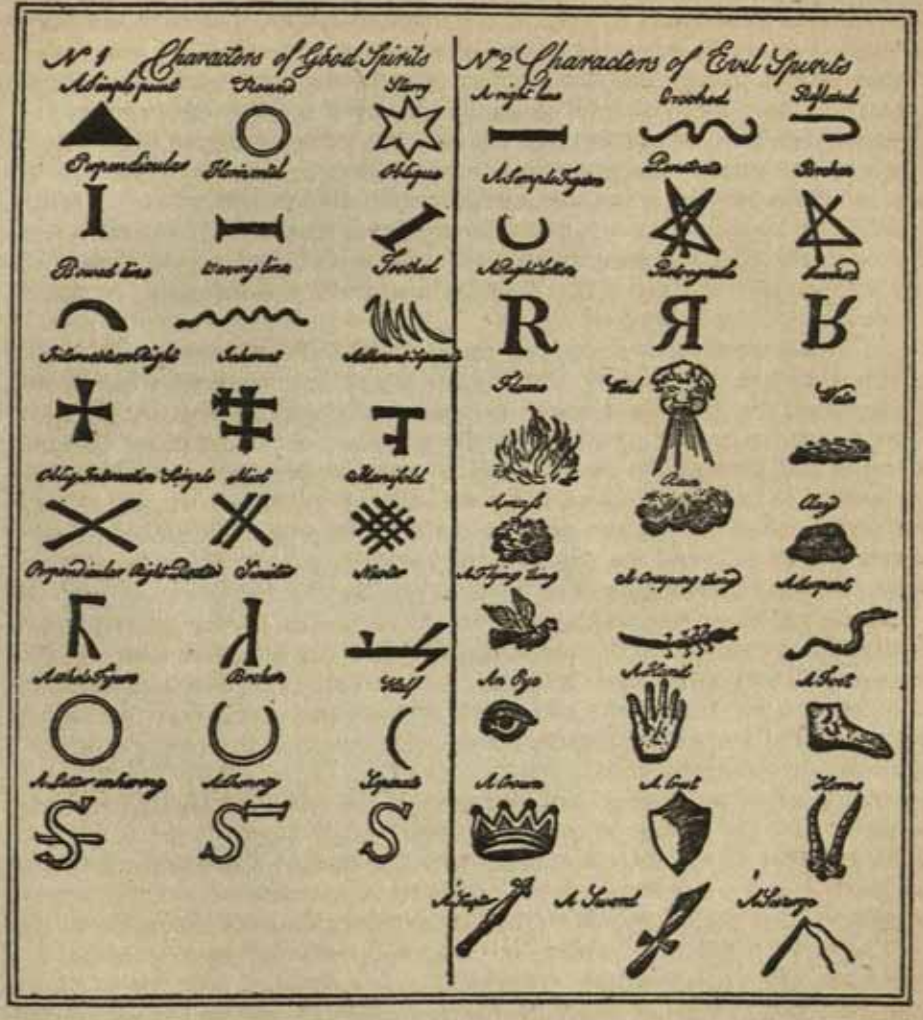
This then is to be known, that the names of the intelligent presidents of every one of the planets are constituted after this manner; that is to say, by collecting together the letters out of the figures of the world from the rising of the body of the planets, according to the succession of the signs through the several degrees, and out of the several degrees, from the aspects of the planet itself, the calculation being made from the degree of the ascendant.

In like manner are constituted the names of the princes of the evil spirits; they are taken under all the planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signs, from the beginning of the seventh house. Now the name of the supreme and highest intelligence, which many suppose to be the soul of the world, is collected out of the four cardinal points of the figure of the world, after the manner already delivered; and by the opposite and contrary way is know the name of the great demon devil or evil spirit, upon the four cadent angles.

In like manner you shall understand the names of the great presidential spirits ruling in the air, from the four angles of the succedent houses, so as to obtain the names of the good spirits: the calculation is to be made according to the succession of the signs, beginning from the degree of the ascendant, and to obtain the names of the evil spirits by working the contrary way.

You must also observe, that the names of the evil spirits are extracted as well from the names of the good spirits as of the evil: so, notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil shall be extracted from the order of *princes* and *governors;* but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit, a governor, after what manner soever they are extracted, whether by this table or from a celestial figure, the names which do proceed from hence shall be the names of the evil spirits, the ministers of the inferior order.

It is further to be noted, that as often as we enter this table with the good spirits of the second order, the names extracted are of the second order; and if under them we extract the name of an evil spirit, he is


N° 1 Characters of Good Spirits
N° 2 Characters of Evil Spirits

of the superior order of the governors. The same order is, if we enter with the name of an evil spirit of the superior. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministering spirits, as well of the good spirits as of the evil, the names extracted shall be the names of the ministering spirits of the inferior order.

But many magicians, men of no small authority, will have the tables of this kind to be extended with *Latin* letters; so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, as well good as evil, by the same manner which is above delivered, by taking the name of the office or of the effect in the column of letters, in their own line, under their own star. And of this practice *Kjunizuinzai* is a great author, who delivered this kind of calculation in Egyptian letters: not improperly also may they be referred to the letters of other tongues, for the reason assigned to the signs; for truly he only is extant of all man who have treated concerning the attaining to the names of spirits.

Therefore the *force, secrecy,* and *power,* in what manner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of vowels, which make the name of a spirit, and wherewith is constituted the true name and right word. Now this art is thus perfected and brought to pass. First, we are to take heed to placing the vowels of the letters, which are found by the calculation of the celestial figure, to find the names of the spirits of the second order, presidents and governors: and this, in the good spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order. First, let the degree of the eleventh house be subtracted from the degree of that star which is first in order, and that which remains thereof, let it be projected from the degree of the ascendant; and where the number ends, there is part of the vowel of the first letter.

Begin therefore to calculate the vowels of these letters according to their number and order, and the vowel which falls in the place of the star, which is the first in order, the same vowel is attributed to the first letter; then afterwards thou shalt find the part of the second letter, by subtracting the degree of a star, which is the second in order from the first star; and that which remains cast from the ascendant. And this is the part from which you shall begin the calculation of vowels; and that which falls upon the second star the same is the vowel of the second letter: and so consequently thou mayest search out the vowels of the following letters by always subtracting the degree of the following star from the degree of the star next preceding and going before. And, likewise, all calculations and numerations in the names of the good spirit sought to be made according to the succession of the signs. And

whereas in calculating the names of the evil spirits, the names of the good spirits are taken from the degree of the eleventh house; in these ought to be taken the degree of the twelfth house. And all numerations and calculations may be made with the succession of the signs, by taking the beginning from the degree of the tenth house.

But in all extractions by tables, the vowels are placed after another manner. In the first place, is taken the certain number of letters, making the name itself, and is thus numbered from the beginning of the column of the first letter, or whereupon the name is extracted; and the letter on which this number falleth is referred to the first letter of the extracted, by taking the distance of the one from the other, according to the order of the alphabet. But the number of that distance is projected from the beginning of that column, and where it ends there is part of the first vowel; from thence thou shalt calculate the vowels themselves, in their own number and order in the same column; and the vowel which shall fall upon the first letter of a name, the same shall be atributed to that name.

Now thou shalt find the following vowels, by taking the distance from the preceding vowel to the following, and so consequently according to the succession of the alphabet; and the number of that distance is to be numbered from the beginning of his own column, and where he shall cease, there is part of the vowel sought after. From thence therefore must you calculate the vowels, as I have above said, and those vowels which shall fall upon your own letters, are to be attributed to them. If therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil spirits likewise you may proceed in the same way; except only that you make the numerations after a contrary and backward order, contrary to the succession of the alphabet, and contrary to the order of the columns (that is to say) ascending.

The name of good angels, and of every man, which we have before taught how to find out, according to that manner, is of no little authority, nor of a mean foundation. But now I will give thee some other ways illustrated with no vain reasons. One whereof is by taking in the nativity the five places of Hylech; which being noted, the characters of the letters are projected in their order and number, beginning from *Aires,* and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, make the name of an angel.

There is also another way wherein they take *Almutel,* which is the ruling and governing star over the aforesaid five places, and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel, which being placed in order, according to their dignity, make the name of an angel. There is likewise another way used, and very much had in observation from

the Lamas, by making calculations from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh house; which house they call a good demon; which being placed according to their dignities, the names of the angels are constituted.

Now the names of the evil angels are known after the like manner, except only that the projections must be performed contrary to the course and order of the succession of the signs; so that in seeking the names of good spirits, we are to calculate from the beginning of *Aires;* contrariwise, in attaining the names of evil, we ought to account from the beginning of *Libra.* And whereas, in the good spirits, we number from the degree of the ascendant; contrariety, in the evil, we must calculate from the degree of the seventh house.

But according to the *Adepts*, the names of *Astral Spirits* are collected according to the *Almutel* of the twelfth house, which we call an evil spirit. Now all those rites, which are elsewhere already by me delivered in this Book, may be made by the characters of any language. In all which (as I have said before) there is a Mystical and divine number, order and figure, from whence it comes to pass, that the same spirit may be called by divers names; but others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now these celestial characters do consist of lines and heads. The heads are six, according to the six magnitudes of the stars, whereunto the planets likewise are reduced. The first magnitude holds a star, with the sun or a cross; the second, with Jupiter, a circular point; the third, with Saturn, a semicircle, a triangle, either crooked, round, or acute; the fourth, with a Mars, a little stroke penetrating the line, either square, straight or oblique; the fifth, with Venus and Mercury, a little stroke or point with a tail ascending or descending; the sixth, with the moon, a point made black, all which you may see in the annexed plate. The heads then being posited according to the site of the stars of the figure of heaven, then the lines are to be drawn out according to the congruency or agreement of their natures. And this you are to understand of the fixed stars. But in the erecting of the planets, the lines are drawn out, the heads being posited according to their course and nature among themselves.—*See the plate, No. 1*

So when a character is to be found, of any celestial image ascending in any degree or face of a sign, which consists of stars of the same magnitude and nature, then the number of these stars being posited according to their place and order, the lines are drawn after the similitude of the image signified, as copiously as the same can be done.

But the characters which are extracted according to the name of a spirit are composed by the table following, by giving to every letter that name which agrees to him out of the table; and although it may appear easy to those that apprehend it, yet there is no small difficulty herein;

to wit, when the letter of a name falls upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may thus be known; if a letter falls upon the line of letters, consider of what number this letter may be in the order of the name, as the second or the third; then how many letters that name contains, as five or seven; and multiply these numbers one after another by themselves, and treble the product; then cast the whole (being added together) from the beginning of the letters according to the succession of the alphabet; and the letter upon which that number shall happen to fall, ought to be placed for a character of that spirit. But if any letter of a name fall upon the line of figures, it is thus wrought: take the number how many this letter is in the order of the name, and let it be multiplied by the number of which this letter is in the order of the alphabet; and, being added together, divide it by nine, and the remainder will shew the figure or number to be placed in the character, and this may be put either in a geometrical or arithmetical figure of number, which, notwithstanding, ought not to exceed the number of nine, or nine angels.—*See the plate, No. 2.*

But the characters which are understood by the revelations of spirits take their virtue from thence, because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signs of a covenant entered into, and of a promised or plighted faith, or of obedience. And those characters cannot by any other means be found out.

Besides these characters there are certain familiar figures and images of evil spirits, under which forms they are wont to appear, and yield obedience to those who invoke them. And all these characters and images may be seen in the considerations of each day's business, according to the course of the letters constituting the names of spirits themselves; so that if in any letter there is found more than the name of one spirit, his image holds the pre-eminence, the others imparting their own orders; so they which are of the first order, to them is attributed the head, the upper part of the body, according to their own figure; those which are lowest possess the thighs and feet; so likewise the middle letters to attribute like to themselves the middle parts of the body, to give the parts that fit; but if there happen any contrariety, that letter which is the strongest in the number shall bear rule; and if they are equal they all impart equal things. Moreover if any name shall obtain any notable character or instrument out of the table, he shall likewise have the same character in the image.

You may also attain to the knowledge of the dignities of the evil spirits, by the same tables of characters and images: for upon whatsoever spirit falls any excellent sign or instrument out of the table of characters, he possesses that dignity. As if there should be a crown, it shows a kingly dignity; if a crest or plume, a dukedom; if a horn, a county:

if without these there be a sceptre, sword, or forked instrument, it shows rule and authority. Likewise out of the table of images, you shall find them who bear the chief kingly dignity: from the crown judge dignity; and from the instruments, rule and authority.

Lastly, they which bear a human shape and figure have a greater dignity than those which appear under the forms and images of beasts. They likewise who ride do excel them which appear on foot. And thus, according to all their commixtures, you may judge the dignity and excellency of spirits, one before another. Moreover, you must understand that the spirits of the inferior order, of what dignity soever, they are always subject to the spirits of the superior order; likewise that it is not incongruent for their kings and dukes to be subject and minister to the presidents of the superior order.

OF MAGIC PENTACLES AND THEIR COMPOSITION.

I now proceed to speak of the holy and sacred Pentacles and Seals. For these pentacles are certain holy signs and characters, preserving you from evil chances and events, helping and assisting us to bind, exterminate, and drive away evil spirits, alluring the good spirits, and reconciling them to us. These pentacles consists either of characters of good spirits of the superior order, or of sacred pictures of holy letters or revelations, with apt and proper versicles, which are composed either of geometrical figures and holy names of God, according to the course and manner of many of them, or they are compounded of all of them, or many of them mixed. The characters which are useful for us to constitute and make the pentacles are the characters of the good spirits, chiefly of the good spirits of the first and second order, and sometimes of the third order. These kind of characters are especially to be named holy.

Whatsoever characters of this kind are to be instituted, you must draw about him a double circle, wherein you must write the name of his spirit; and if we add some divine name congruent with his spirit and office, it will be of greater force and efficacy; and if we draw about him any angular figure, according to the manner of his numbers that is lawful to be done. But the holy pictures which make the pentacles are they which every where are delivered to us in the prophets and sacred writings of the Master Lamas and Eminent Adepts; even as the figure of the serpent hanging on the cross, and such like; whereof many may be found in the visions of the prophets, as in *Isaiah, Daniel, Esdras,* and others, and likewise in the revelations of the *Apocalypse.* And I have before spoken of them in our First Part where we have made mention of these holy things, therefore where any picture is posited of any of these holy images, let the circle be drawn around it on each side; wherein

let there be written some divine name that is apt and conformed to the effect of that figure, or else they may be written around it some versicle taken out of part of the body of Holy Magic, which may ascertain or deprecate the desired effect.

If a pentacle were to be made to gain a victory, or revenge against one's enemies, as well visible as invisible, the figure may be taken out of the Second Book of the *Maccabees;* that is to say, a hand holding a golden sword drawn, about which let there be written the versicle there contained, to wit, *take the holy sword, the gift of God, wherewith thou shalt slay the adversaries of my People Israel.* Or else there may be written about a versicle of the fifth Psalm; *in this is the strength of thy arm: before thy face there is death;* or some other such like versicle. But if you will write a divine name about the figure, then let some name be taken that signifies fear; a sword, wrath, the revenge of God, or some such like name congruent and agreeing with the effect desired. And if there shall be written any angular figure, let it be taken according to the rule of the numbers, as we have taught where we have treated of numbers, and the like operations. And of this sort there are two pentacles of sublime virtue and great power, very useful and necessary to be used in the consecration of experiments and spirits; one whereof is that in the first chapter of the Apocalypse, to wit, a figure of the majesty of God sitting upon a throne, having in his mouth a two-edged sword, as there is described; about which let there be written, "I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty. I am the First and the Last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell." Then there shall be written about it these three versicles:

Munda, Deus virtuti tuæ, &c.—*Give commandment, O God, to thy strength; confirm, O God, thy strength in us. Let them be as dust before the face of the wind: and let the angel of the Lord scatter them. Let all their ways be darkness and uncertain: and let the angel of the Lord persecute them.*

Moreover, let there be written about it the ten general names, which are *El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like *a lamb slain, having seven eyes and seven horns; and under his feet a book sealed with seven seals,* as it is in the fifth chapter of the *Apocalypse.* Round about let be written this versicle, *behold the lion hath overcome of the tribe of Judah, the root of David. I will open the book and unloose the seven seals thereof.* And another versicle, *I saw Satan like lightning fall down from heaven. Behold I have given you power to tread upon serpents and scorpions, and over all the power of your enemies, and nothing*

shall be able to hurt you. And let there be also written about it the ten general names as aforesaid.

But those pentacles which are thus made of figures and names, let them keep this order; for when any figure is posited, conformable to any number, to produce any certain effect or virtue, there must be written thereupon, in all the several angles, some divine name obtaining force and efficacy of the thing desired; yet so nevertheless, that the name which is of this sort do consist of just so many letters as the figure may constitute a number; or of so many letters of a name, as, joined together among themselves, may make the number of a figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be only one name or more, of divers names, it is to be written in all the several angles in the figure; but in the middle of the figure let the revolution of the name be wholly and totally placed, or at least principally.

We likewise constitute pentacles by making the revolution of some kind of name, in a square table, and by drawing about it a single or double circle, and writing therein some holy versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the pentacles, according to their several distinct forms and fashions, which we may, if we please, either multiply or commix together by course among themselves, to work the greater efficacy, extension and enlargement of force and virtue.

As, if a deprecation would be made for the overthrow and destruction of one's enemies, ye are to mind, and call the remembrance how God destroyed the face of the whole earth in the deluge of waters, and the destruction of *Sodom* and *Gomorrah*, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red Sea; and to call to mind if any other malediction or curse be found in holy writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of *Noah* in the deluge of waters, the passing of the children of *Israel* through the Red Sea; and also we are to mind how Christ walked on the waters, and how he saved the ship in danger from being cast away by the tempest; and how he commanded the winds and the waves, and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning, and the like. And, lastly, with these we invoke and call upon some certain holy names of God; to wit, such as are significative to accomplish our desire and accommodated to the desired effect; as if it be to overthrow enemies; we are to invoke and call upon names of *wrath, revenge, fear, justice,* and *fortitude* of God; and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such like names of God. When likewise we pray to God

that he would grant us our desires, we are likewise to intermix therewith the name of some good spirit, whether one only, or more, whose office it is to execute our desires; and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle, and that rightly, especially if it be to execute any evil work; as *revenge, punishment,* or *destruction.*

Furthermore, if there be any versicle in the Psalms, or any other part of the holy Scripture, that shall seem congruent and agreeable to thy desire, the same is to be mingled with thy prayers. Now, after prayer has been made to God, it is expedient afterwards to make an oration to that executioner, whom, in thy precedent prayer to God, ye have desired should administer to ye, whether one or more, or whether he be an angel, or star, or soul, or any of the noble angels. But this kind of oration ought to be composed according to the rules which I have delivered in the former part of our work, where we have treated of the manner of the composition of enchantments, &c.

You may know farther, that these kind of bonds have a threefold difference; for the first bond is when ye conjure by natural things; the second is compounded of religious mysteries, by sacraments, miracles, and things of this sort; and the third is constituted by divine names and holy seals. With these kind of bonds we may bind not only spirits, but also other creatures whatsoever, as *animals, tempests, burnings, floods of waters, the force and power of arms.* Also we use these bonds aforesaid, not only by conjuration, but sometimes also using the means of deprecation and benediction. Moreover it conduces much to this purpose to join some sentence of holy Scripture, if any shall be found convenient thereto, as in the conjuration of serpents, by commemorating the curse of the serpent in the earthly paradise, and the setting up the serpent in the wilderness; and further, adding that versicle, *thou shalt walk upon the asp and the basilisk, &c.* Superstition is also of much prevalency herein, by the translation of some sacramental rites, to bind that which we intend to hinder; as, the rights of excommunication, of sepulchres, funerals, buryings, and the like sort.

CONSECRATION OF MAGICAL INSTRUMENTS USED IN THIS ART.

The virtue of consecrations chiefly consist in two things, *viz.,* the power of the person consecrating, and the virtue of the prayer by which the consecration is made.

For in the person consecrating, there is required firmness, constancy, and Holiness of life; and that the consecrator himself shall, with a firm and undubitable faith, believe the virtue, power, and effect thereof.

Then in the prayer by which the consecration is made it derives its virtue either from divine inspiration, or else by composing it from sundry places in the Holy Scripture, in the commemoration of some of the wonderful miracles of God, effects, promises, sacraments and sacramental things, of which I have abundance in holy writ.

There must likewise be used the invocation of divine names, that are significative of the work in hand; likewise a sanctifying and expiation which is wrought by sprinkling with holy water, unctions with holy oil, and odoriferous suffumigations. Therefore in every consecration there is *always* used a benediction and consecration of water, earth, oil, fire, and suffumigations, &c., with consecrated wax-lights or lamps burning; for without lights no consecration is duly performed. You must therefore particularly observe this, that when any thing (which I call prophane) is to be used, in which there is any defilement or pollution, it must, first of all, be purified by an *Exorcism* composed solely for that purpose, which ought to precede the consecration; which things being so made pure are most apt to receive the influences of the divine virtue. You must also observe that at the end of any consecration after the prayer is rightly performed, as I have mentioned, the operator ought to bless the thing consecrated, by breathing out some sentence with divine virtue and power of the present consecration, with a commemoration of his virtue and authority, that so it may be the more duly performed, and with an earnest and attentive mind. Now I shall give ye here some examples, that, by these, *a path may be made to the whole perfection thereof.*

The Consecration of Water.

So in the consecration of water, you must commemorate that God has placed the firmament in the midst of the waters, and likewise that God has placed the fountain of waters in the earthly paradise, from whence sprang four holy rivers that water the whole earth; likewise we are to remember that God caused the waters to be an instrument of his justice in destroying the giants, by bringing on the deluge which covered the face of the whole earth; and in the overthrow of the host of Pharaoh in the Red Sea, and that God led the children of Israel through on dry land, and through the midst of the river Jordan, and likewise his marvellously drawing water out of the stony rock in the wilderness; and that, at the prayer of Samson, he caused water to flow out of the jawbone of an ass; and likewise that God has made water the instrument of his mercy and salvation for the expiation of original sin; also that Christ was baptized in the river Jordan, and hath thereby sanctified and cleansed the waters. Likewise certain divine names are to be invocated which are conformable hereto; as, that God is a living fountain, living water, the fountain of mercy, and names of the like sort.

Consecration of Fire.

And likewise, in the consecration of fire, you are to commemorate that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and the expiation of sins; also, when God comes to judge the world that he will command a conflagration of fire to go before him; likewise we are to mention that God appeared to Moses in a burning bush; and also how we went before the children of Israel in a pillar of fire; that nothing can be duly offered, sanctified, or sacrificed, without fire; and how that God instituted fire to be kept in continually in the tabernacle of the covenant; and how miraculously he re-kindled the same, being extinct, and preserved it elsewhere from going out being hidden under the waters; and things of this sort; likewise the names of God are to be called upon which are consonant to this; as you read in the law and prophets, that God is a consuming fire; and likewise if there are any divine names which signify fire, as the glory of God, the light of God, the splendor and brightness of God. &c.

The Consecration of Oil.

And likewise in the consecration of oil and perfumes you are to mention such things as are consonant to this purpose, as of the holy anointing oil mentioned in Exodus, and divine names significant thereunto; such as is the name of Christ, which signifies *anointed;* and whatever mysteries there are relative to oil in the Scriptures, as the two olive-trees distilling holy oil into the lamps that burn before the face of God, mentioned in Revelations.

Of the Benediction of Lights, Lamps, Wax, Etc.

Now, the blessing of the lights, lamps, wax, &c., is taken from the fire, and whatever contains the substance of the flame, and whatever similitudes are in the mysteries, as the seven candlesticks which burn before the face of God.

Therefore I have here given the manner of composing the consecrations, which first of all are necessary to be used in every kind of ceremony, and ought to precede every experiment or work, and without which nothing in magic rites can be duly performed.

In the next place, I will shew thee the consecration of *places, instruments,* and the like things.

The Consecration of Places, Ground, Circle, &c.

Therefore when you would consecrate any place or circle, you should take the prayer of Lamas used in the dedication and consecration of the Temple; you must likewise bless the place by sprinkling with holy water

and with suffumigations, and commemorate in the benediction holy mysteries, such as these, the sanctification of thorne of God, of Mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jerusalem: also the sanctification of Mount Golgotha, by the crucifixion of Christ; the sanctification of the temple of Christ; of Mount Tabor, by the transfiguration and ascension of Christ, &c. And by invocating all divine names which are significant to this; such as the place of God, the thorne of God, the chair of God, the tabernacle of God, the altar of God, the habitation of God, and the like divine names of this sort, which are to be written about the circle, or place to be consecrated.

And, in the consecration of Instruments, and every other thing that is used in this Art, you must proceed after the same manner, by sprinkling with holy water the same, by fumigation, by anointing with holy oil, sealing it with some holy seal, and blessing it with prayer, and by commemorating holy things out of the sacred Scriptures, collecting divine names which are agreeable to the things to be consecrated; as for example, in the consecration of the sword we are to remember in the gospel, "he that hath two coats," *&c.*, and that in the second of the Maccabees, it is said that a sword was divinely and miraculously sent to *Judas Maccabeus;* and if there is any thing of the like in the prophets, as "take unto you two-edged swords," *&c.* And you shall also, in the same manner, consecrate experiments and books, and whatever of the like nature, as writings, pictures, *&c.*, by sprinkling, perfuming, anointing, sealing, blessing, with holy commemorations, and calling to remembrance the sanctification of mysteries; as the table of the ten commandments, which were delivered to Moses by God in Mount Sinai, the sanctification of the Old and New Testaments, and likewise of the law, prophets, and Scriptures, which were promulgated by the Holy Ghost; and again, there are to be mentioned such divine names as are convenient to this; as these are, *viz.*, the testament of God, the book of God, the Book of Life, the knowledge of God, the wisdom of God, and the like. And with such kind of rites as these is the personal consecration performed.

There are besides these another rite of consecration of great power and efficacy; and this is one of the kinds of superstition, *viz.*, when the rite of consecration or collection of any sacrament in the church is transferred to that thing which we would consecrate.

It must be noted that *vows, oblations,* and *sacrifices,* have the power of consecration also, as well real as personal; and they are as it were, certain conventions between those names with which they are made and us who make them, strongly cleaving to our desire and wished effects, as when we sacrifice with certain names, or things; as fumigations, unctions, rings, images, mirrors; and some things less material, as characters, seals, pentacles, enchantments, orations, pictures, Scriptures, of which we have largely spoken before.

Of the Invocation of Evil Spirits, and the Binding of, and Constraining of Them to Appear.

Now, if thou art desirous of binding any spirit to a ready obedience to thee, I will shew you how a certain book may be made by which they may be invoked; and this book is to be consecrated a book of Evil Spirits, ceremoniously to be composed in the name and order, whereunto they bind with a certain holy oath, the ready and present obedience of the spirit. This book is therefore to be made of the most pure and clean paper, which is generally called virgin paper; and this book must be inscribed after this manner, *viz.*, let there be drawn on the left side of the book the image of the spirit, and on right side thereof his character, with the oath above it, containing the name of the spirit, his dignity and place, with his office and power. Yet many Magicians do compose this book otherwise, omiting the characters and images; but I think that it is much more efficacious not to neglect any thing above mentioned in the forms.

There is likewise to be observed the circumstances of places, times, hours, according to the stars which these spirits are under, and are seen to agree to; with their site, rite, and order, being applied.

Which book being so written, is to be well bound, adorned, garnished, embellished and kept secure, with registers and seals, lest it should happen after the consecration to open in some part not designed, and endanger the operator. And above all, let this book be kept as pure and reverent as possible; for irreverence of mind causes it to lose its virtue by pollution and prophanation.

Now this sacred book being thus composed according to the form and manner I have delivered, you are to consecrate it after a two-fold way; the first is, that all and singularly each of the spirits who are written in the book be called to the circle, according to the rites magical, which we have before taught, and place the book which is to be consecrated in a triangle on the outside of the circle; then read, in the presence of the spirits, all the oaths which are contained and written in that book; then the book to be consecrated being already placed without the circle in a triangle there drawn, compel all the spirits to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common oath. This being done, let the book be shut and preserved as I have spoken before; then license the spirits to depart according to due rite and Magical order.

There is another method extant among us of consecrating a general book of spirits which is more easy, and of as much efficacy to produce every effect, except that in opening this book, the spirits do not always appear visible. And this way is thus: let be made a book of spirits, as

we have before shewn, but in the end thereof write invocations, bonds, and strong conjurations, wherewith every spirit may be bound; then bind this book between two lamens or tables, and on the inside thereof draw or let be drawn two Holy pentacles of the Divine Majesty, which I have before set forth, out of the Apocalypse. Then let the first of them be placed in the beginning of the book, and the second at the end of the same.

This book being thus perfected, let it be brought, in a clear and fair night, to a circle prepared in a cross-way, according to the art which I have before delivered; and there, in the first place, the book is to be opened, and to be consecrated according to the rites and ways which we have before delivered concerning consecration, which being done, let all the spirits be called which are written in the book, in their own order and place, conjuring them thrice by the bonds described in the book that they come to that place within the space of three days, to assure their obedience and confirm the same, to the book so to be consecrated; then let the book be wrapped up in a clean linen cloth, and bury it in the midst of the circle, and stop the hole so as it may not be perceived or discovered: the circle being destroyed after you have licensed the spirits, depart before sun-rise; and on the third day, about the middle of the night, return and make the circle anew and on thy knees make prayer unto God, and give thanks to him; and let a precious perfume be made, open the hole in which you buried your book and take it out, and so let it be kept, not opening the same. Then after licensing the spirits in their order and destroying the circle, depart before sun-rise. And this is the last rite and manner of consecrating, profitable to what ever writings, experiments, *&c.*, that direct the spirits, placing the same between the two holy Lamens or Pentacles, as is before mentioned.

But when the operator would work by the Book thus consecrated he should do it in a fair and clear season, when the spirits are least troubled; and let him turned himself towards the region of the spirits; then let him open the book under a due register, and likewise invoke the spirits by their oaths there described and confirmed, and by the name of their character and image, to whatever purpose you desire, and if there be need conjure them by the bonds placed in the end of the book.* And having attained thy desired effect license them to depart.

And now I proceed to speak of the *Invocation of good as well as bad spirits.*

The good spirits may be invocated of you, or by you, divers ways, and they in sundry shapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our sight,

* I have given an example of the book of spirits, by which you may see the Hindu method in which the characters, etc., are placed as above described. See the Plate.

or do inform us by dreams and by oracle of those things which we have a great desire to know. Whoever therefore would call any good spirit to speak or appear in sight, he must particularly observe two things; one whereof is about the *disposition* of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the spirit to be called.

It is necessary therefore that the invocant religiously dispose himself for the space of many days to such a mystery, and to conserve himself during the time chaste, abstinent, and to abstract himself as much as he can from all manner of foreign and secular business; likewise he should observe fasting, as much as shall seem convenient to him, and let him daily between sun-rising and setting, being clothed in pure white linen, seven times call upon God, and make a deprecation to the angels to be called and invocated, according to the rule which I have before taught. Now the number of days of fasting and preparation is commonly one month, *i. e.*, the time of a whole lunation. Now, in the Hindu Cabala, we generally prepare ourselves forty days before.

Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger's sight. This place must first of all be exorcised and consecrated; and let there be a table or altar placed therein, covered with a clean white linen cloth and set towards the east: and one each side thereof place two consecrated wax-lights burning, the flame thereof ought not to go out all these days. In the middle of the altar let there be placed lamens, or the holy paper I have before described, covered with fine linen, which is not to be opened until the end of the days of consecration. You shall also have in readiness a *precious perfume* and a *pure anointing oil.*—And let them both be kept consecrated. Then set a sensor on the head of the altar, wherein you shalt kindle the *holy fire,* and make a precious perfume every day that you pray.

Now for your habit, you shall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You shall likewise have a veil made of pure white linen on which must be wrote in a gilt lamen, the name *Rajpore-Kogur;* all which things are to be consecrated and sanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar; and then on thy knees pray before the altar as we have directed.

Now when the time is expired, on the last day, you shall fast more strictly; and fasting on the day following, at the rising of the sun, enter the holy place, using the ceremonies before spoken of, first by sprinkling thyself, then making a perfume, you shall sign the cross with holy oil

in the forehead, and anoint your eyes, using prayer in all these consecrations. Then, open the lamen and pray before the altar upon your knees; and then an invocation may be made as follows:

AN INVOCATION OF THE GOOD SPIRITS.

In the name of the Most Eminent Adepts, I do desire thee, strong and mighty spirits *(here name the spirits you would have appear)* that if it be the divine will of him who is called *Rajpore-Kogur,* the holy *Adept,* the Powerful, that thou take upon thee some shape as best becometh thy celestial nature, and appear to me visibly here in this place, and answer my demands, in as far as I shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew me what things are most profitable for me to know and do to the glory and honour of his divine Majesty who liveth and reigneth, world without end. *Amen.*

Lord thy will be done on earth as it is in heaven—make clean my heart within me, and take not thy holy spirit from me. O Lord, by thy name I have called them, suffer them to administer unto me.

And that all things may work together for thy honour and glory, to whom with thee, the Son and blessed Spirit, be ascribed all might, majesty, and dominion world without end. *Amen.*

The invocation being made, the good spirits will appear unto you which you desire, which you shall entertain with a chaste communication, and license them to depart.

Now the lamen which is used to invoke any good spirit must be made after the following manner: either in metal comformable or in new wax mixed with convenient spices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either square, circular, or triangular, or of the like sort, according to the rule of the numbers, in which there must be written the divine names, as well general as special. And in the centre of the lamen draw a hexagon or character of six corners, in the middle thereof write the name and the character of the star, or of the spirit his governor, to whom the good spirit that is to be called is subject. And about this character let there be placed so many characters of five corners or pentacles as the spirits we would call together at once. But if you should call only one, nevertheless there must be made four pentagons, wherein the name of the spirit or spirits, with their characters, are to be written. Now this lamen must be composed when the moon is in her increase, on those days and hours which agree to the spirit; and if you take a fortunate planet therewith, it will be the better for the

producing the effect: which table or lamen being rightly made in the manner I have fully described, must be consecrated according to the rules above delivered.

And this is the way of making the general table or lamen for the invocating of all spirits whatever; the form wherof you may see in the Plates of pentacles, seals, and lamens.

Nevertheless, I have made special tables congruent to every spirit by the rule which we have above spoken concerning Hindu pentacles.

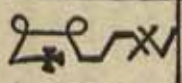
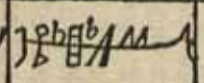
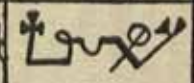
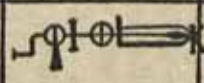
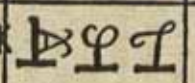
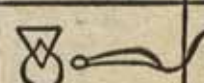
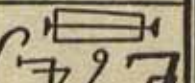
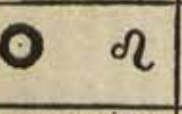
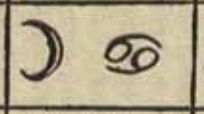
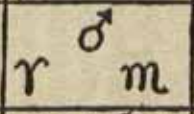
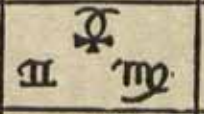
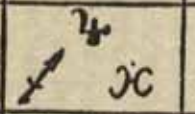
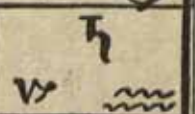
I will yet declare unto you another rite more easy to perform this thing: let the disciple who wishes to receive an oracle from a spirit be chaste, pure, and sanctified; then a place being chosen pure, clean, and covered every where with clean and white linen, on the Lord's-day in the new of the moon, let him enter into that place clothed with white linen; let him exorcise the place, bless it, and make a circle therein with a consecrated coal; let there be written in the outer part of the circle the names of the angels; in the inner part thereof write the mighty names of God; and let be placed within the circle, at the four parts of the world, the vessels for the perfumes. Then, being washed and fasting, let him enter the place and pray towards the east this whole Psalm, "Blessed are the undefiled in the way," *&c.* Psalm cxix. Then make a fumigation, and deprecate the spirits by the said divine names, that they will appear unto you, and reveal or discover that which you so earnestly desire; and do this continually for six days, washed and fasting. On the seventh day, being washed and fasting, enter the circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then, with bended knees, say the Psalm aforesaid, with divine and angelical names. Which being said, arise, and walk round the circle from *East* to *West,* until thou shalt be wearied with a giddiness of thy head and brain, then straitway fall down in the circle, where thou mayest rest, and thou wilt be wrapped up in an ecstasy; and a spirit will appear and inform thee of all things necessary to be known. We must observe also, that in the circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the space of a week.

And the manner of fasting is this: to abstain from all things having a life of sense, and from those which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the sun.

Let the perfume and the holy anointing oil be made as is set forth in Exodus, and other holy books of the Bible. It is also to be observed, that as often as he enters the circle he has upon his forehead a golden lamen, upon which there must be written the name *Rajpore-Kogur,* in the manner I have before mentioned.

A Table shewing the names of the Angels governing the 7 days of the week

with their Sigils, Planets, Signs, &c.

Sunday	*Monday*	*Tuesday*	*Wednesday*	*Thursday*	*Friday*	*Saturday*
Michaël	Gabriel	Camael	Raphaël	Sachiel	Anaël	Cassiel
						
						
name of the 6th Heaven	name of the 1st Heaven	name of the 5th Heaven	name of the 2d Heaven	name of the 6 Heaven	name of the 3d Heaven	No Angels ruling above the 6th Heaven
Machen.	Shamain.	Machon.	Raqune.	Zebul.	Sagun.	

OF ORACLES BY DREAMS.

But natural things and their own commixtures do likewise belong unto my disciples, and I always use such to receive oracles from a spirit by a dream; which are either by perfumes, unctions, meats, candles, seals, rings, *&c.*

Now those who are desirous to receive oracles in or through a dream, let him make himself a ring of the sun or Saturn for this purpose. There are likewise images of dreams, which, being put under the head when he goes to sleep, doth effectually give true dreams of whatever the mind hath before determined or consulted upon, the practice of which is as follows:

Thou shalt make an image of the sun, the figure whereof must be, a man sleeping upon the bosom of an angel, which thou shalt make when Leo ascends, the sun being in the ninth house in Aries; thou shalt write upon the figure the name of the effect desired, and in the hand of the angel the name of the intelligence of the sun. Let the same image be made in Virgo ascending, Mercury being fortunate in Aries in the ninth; or Gemini ascending, Mercury being fortunate in the ninth house in Aquarius; and let it be received with Saturn with a fortunate aspect, and let the name of the spirit be written upon it. Let the same likewise be made in Libra ascending, Venus being received from Mercury in Gemini in the ninth house, and write upon it the angel of Venus. Again, you may make the same image Aquarius ascending, Saturn fortunately possessing the ninth in his exaltation, which is Libra; and let there be written upon it the angel of Saturn. The same may be made Cancer ascending, the moon being received by Jupiter and Venus in Pisces, and being fortunately placed in the ninth house, and write upon it the spirit of the moon.

There are likewise made rings of dreams of wonderful efficacy; and there are rings of the sun and Saturn; and the constellation of them is when the sun or Saturn ascend in their exaltations in the ninth, and when the moon is joined to Saturn in the ninth, and in that sign which was the ninth house of the nativity; and write and engrave upon the rings the name of the spirit of the sun or Saturn; and by these rules you may know how and by what means to constitute more of thyself: but know this, that such images work nothing (as they are simple images) unless they are vivified by a spiritual and celestial virtue, and chiefly by the ardent desire and firm intent of the soul of the operator. But who can give a soul to an image, or make a stone, or metal, or clay, or wood, or wax, or paper to live? certainly no man; (for this arcanum doth not enter into an artist of a stiff neck,) he only hath it

who transcends the progress of angels, and comes to the very achitype himself.

The tables of numbers likewise confer to the receiving of oracles, being duly formed under their own constellations. Holy tables and papers likewise serve to this effect, being especially composed and consecrated; such as the *Almutel of Solomon,* and the Table of the Revolution of the name of *Tetragrammaton;* and those things which are of this kind, and written to produce these effects, out of various figures, numbers, holy Scriptures, and pictures, with inscriptions of the divine names of God and names of holy angels; the composition whereof is taken out of diverse places of the holy Scriptures, Psalms and versicles, and other certain promises out of the divine revelations and prophecies.

To the same effect do conduce, likewise, holy prayers and deprecations as well to God as to the blessed angels; the deprecations of which prayers are to be composed, as we have before shewn, according to some religious similitude, making mention of those things which we intend to do; as out of the Old Testament of the dream of *Jacob, Joseph, Pharaoh, Daniel, and Nebuchadnezzar:* if out of the *New Testament,* of the dream of *Joseph;* of the three wise men, or magi, of John the evangelist sleeping upon the breast of our Lord; and whatever of the like can be found in religion, miracles and revelation. According to which the deprecation may be composed; if when he goes to sleep it be with a firm intention, and then, without doubt, they will afford a wonderful effect.

Therefore he who is desirous of receiving true oracles by dreams, let him abstain from supper, from drink, and be otherwise well disposed, so his brain will be free from turbulent vapours; let him also have his bed-chamber fair and clean; *exorcised* and *consecrated* if he will; then let him perfume the same with some convenient fumigation, and let him anoint his temples with some unguent efficacious hereunto, and put a ring of dreams upon his finger; then let him take one of the images we have spoken of, or some holy table, or paper, and place the same under his head; then, having made a devout prayer, let him address himself to sleep, meditating upon that thing which he desires to know; so shall he receive a most certain and undoubted oracle by a dream, when the moon goes through that sign which was in the ninth house of his nativity, and also when she goes through the sign of the ninth of the revolution of his nativity, and when she is in the ninth sign from the sign of perfection.

This is the way whereby we may obtain all sciences and Arts whatsoever, whether Alchemy, Magic, or else, suddenly and perfectly with a true illumination of our intellect; although all inferior familiar spirits whatsoever conduce to this effect, and sometimes also evil spirits sensibly inform us intrinsically and extrinsically.

Of the Method of Raising Evil or Familiar Spirits by a Circle; likewise the Souls and Astral Bodies of the Dead.

It is here convenient that I say something about the means used by the Hindus to raise up what are usually termed evil spirits to the circle, and the methods of calling up the Astral or souls of those who have died a violent or premature death.

Now if ye would call any evil spirit to the circle, ye must first consider and know his nature, and to which of the planets it agrees, and what offices are distributed unto him from the planet. This being known, let there be sought out a place fit and convenient, and proper for his invocation, according to the nature of the planet and the quality of the offices of the same spirit, as near as it can be done; as if their power be over the sea, rivers or floods, then let the place be the sea-shore, and so of the rest. Then chuse a convenient time both for the quality of the air (being serene, quiet, clear and fitting for the spirits to assume bodies); as also of the quality of and nature of the planet and the spirit, as on this day and time in which he rules; he may be fortunate or unfortunate sometimes of the day, and sometimes of the night, as the stars and spirits do require.

These things being judiciously considered, let the circle be made at the place elected, as well for the defence of the invocant as the confirmation of the spirit. And in the circle write the divine general names, and all those things which do yield defence to us; and, with them, those divine names which do rule his planet, and the offices of the spirit himself; likewise write therein the names of the good spirits which bear rule in the time you do this, and are able to bind and constrain that spirit which you intend to call. And if ye will further strengthen and fortify your circle, you may add characters and pentacles agreeing to the work; then also, if ye will, you may either, within or without the circle, frame an angular figure with the inscription of such convenient numbers as are congruent amongst themselves to my work, which are to be known according to the manner of numbers and figures delivered in Book One.

Further you are to be provided with *lights*, perfumes, unguents, and medicines, compounded according to the nature of the spirit and planet which agree with the spirit by reason of their natural and celestial virtue.

Then you are to be furnished with holy and consecrated things necessary, not only for the defence of the invocant and his companions, but also serving for bonds to bind and constrain the spirits; such as holy papers, lamens, pictures, pentacles, swords, scepters, garments of convenient colour and matter.

Then, with all these things provided, let the exorcist and his companions go into the circle. In the first place, let him consecrate the circle and every thing he uses; which being done in a solemn and firm manner, with convenient gesture and countenance, let him begin to pray with a loud voice after the manner following. First, by making an oration or prayer to God, and then intreating the good spirits; but you should read some prayer, or psalm, or gospel, for our defence in the first place. After those prayers and orations are said, let him begin to invocate the spirit which he desireth, with a gentle and loving enchantment to all the coasts of the world, with a commemoration of his own authority and power. Then rest and look round to see if any spirit does appear; which if he delays, then let him repeat his invocation, as above said, until he hath done it three times; and if the spirit is obstinate and will not appear, then let the invocator begin to *conjure* him with divine power; but so that all his conjurations and commemorations do agree with the nature and office of the spirit, and reiterate the same three times, from stronger to stronger, using contumelies, cursings, punishments, suspension from his power and office, and the like.

And after these courses are finished, cease; and if the spirit shall appear, let the invocant turn himself towards the spirit, and courteously receive him, and, earnestly entreating him, let him ask his name, which write down on your holy paper, and then proceed by asking him whatsoever you will; and if in any thing the spirit shall apear to be *obstinate, ambiguous* or *lying,* let him be bound by convenient conjurations; and if you doubt any thing, make, without the circle with the consecrated sword, the figure of a triangle or pentagon, and compel the spirit to enter into it; and if you receive any promise which you would have confirmed with an oath, stretch the sword out of the circle, and swear the spirit by laying his hand on the sword. Then having obtained of the spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command that he do no hurt; and if he will not depart, compel him by powerful conjurations; and if need require expel him by exorcisms and by making contrary suffumigations. And when he is departed, go not out of the circle, but make a stay, and use some prayer giving thanks to God and the good angels; and also praying for your future defence and conservation, which being orderly performed you may depart.

But if your hopes are frustrated, and no spirit will appear, yet for this you need not despair; but leaving the circle after licensing to depart *(which must never be omitted whether a spirit appears or not*,)* return at other times, doing as before. And if you think that you have erred in any thing, then you shall amend by adding or diminishing; for the

* They who neglect licensing the spirits are in very great danger, because instances have been known of the operator experiencing a sudden shock.

constancy of repetition encreases your authority and power, and strikes a terror into the spirits, and compels them to obey.

And often the spirits do come although they appear not visible (to cause terror to him who calls them,) either in the thing which he uses, or else the operation itself. But this kind of licensing is not given *simply,* but by a kind of dispensation, with suspension, until they shall render themselves obedient: also, without a circle, these spirits may be called to appear, by the way we have delivered in the consecration of a book. But when we intend to execute any effect where an apparition is not needful, then that is to be done, by making and forming that which is to be to us an instrument; as whether it be an image, ring, character, table, writing, candle, sacrifice, or any thing else; then the name of the spirit is to be written therein with his character, according to the exigency of the experiment, either by writing it with blood, or otherwise using a perfume agreeable to the spirit. Likewise we are often to make orations and prayers to God and the good angels before we invocate any evil spirit, conjuring him by divine power.

In some former parts of our work we have taught how and by what means the soul is joined to the body.

I will in this place inform thee farther, that those souls do still love their relinquished bodies after death, a certain affinity alluring them as it were. Such are the souls of noxious men who have violently relinquished their bodies, and souls wanting a due burial, which still wander in a liquid and turbulent spirit above their dead carcasses; but these souls, by the known means by which they were joined to their bodies, by the like vapours, liquors, and savours, are easily drawn into them.

Hence it is that the souls of the dead are not to be called up without blood or by the application of some part of their relict body.

In the *raising* therefore of these Astral Spirits, you are to perfume with new blood the bones of the dead, and with flesh, eggs, milk, honey, and oil, which furnish the soul with a medium apt to receive its body.

It is likewise to be understood, those who are desirous to raise any souls of the dead, ought to select those places wherein these kind of souls are most known to be conversant; or by some alliance alluring the souls into their forsaken *bodies,* or by some kind of affection in times past impressed in them in their life, drawing the souls to certain places, things, or persons; or by the forcible nature of some place fitted and prepared to purge or punish these souls: which places for the most part, are to be known by the appearance of visions, nightly incursions and apparitions.

Therefore the places most fitting for these things are church-yards. And better than them are those places devoted to the executions of criminal judgments; and better than those are those places where, of late years, there have been so great and so many public slaughters of

men; and that place is still better than those where some dead carcass that came by violent death is not yet expiated, nor was lately buried; for the expiation of those places is likewise a holy rite duly to be adhibited to the burial of the bodies, and often prohibits the soul returning to its body, and expels the same afar off to the place of judgment.

And from hence it is that the souls of the dead are not easy to be raised up, except it be the souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want the rite of due burial.

Now although I have spoken concerning such places of this kind, it will not be safe or commodious to go unto them; but it is requisite for ye to take to whatsoever place is to be chosen some principal relict of the body, and therewith make a perfume in due manner, and to perform other competent rites.

It is also to be known, that because the souls are certain spiritual lights, therefore artificial lights framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of names and seals, do very much avail to the raising up of departed souls. But those things which are now spoken of are not always sufficient to raise up souls, because of an extra-natural portion of understanding and reason, which is above and known only to the heavenly destinies and their powers.

You should therefore allure the said souls by supernatural and celestial powers duly administered, even by those things which do move the very harmony of the soul, as well imaginative as rational and intellectual, such as voices, songs, sounds, enchantments; and religious things, as prayers, conjurations, exorcisms, and other holy rites, which may commodiously be administered hereunto.

The following instructions are the principal and sum total of all I have said, only I have brought it rather into a closer train of experiment and practice than any of the rest; for here you may behold the distinct functions of the spirits; likewise the whole perfection of *Magical Ceremonies* is here described, syllable by syllable.

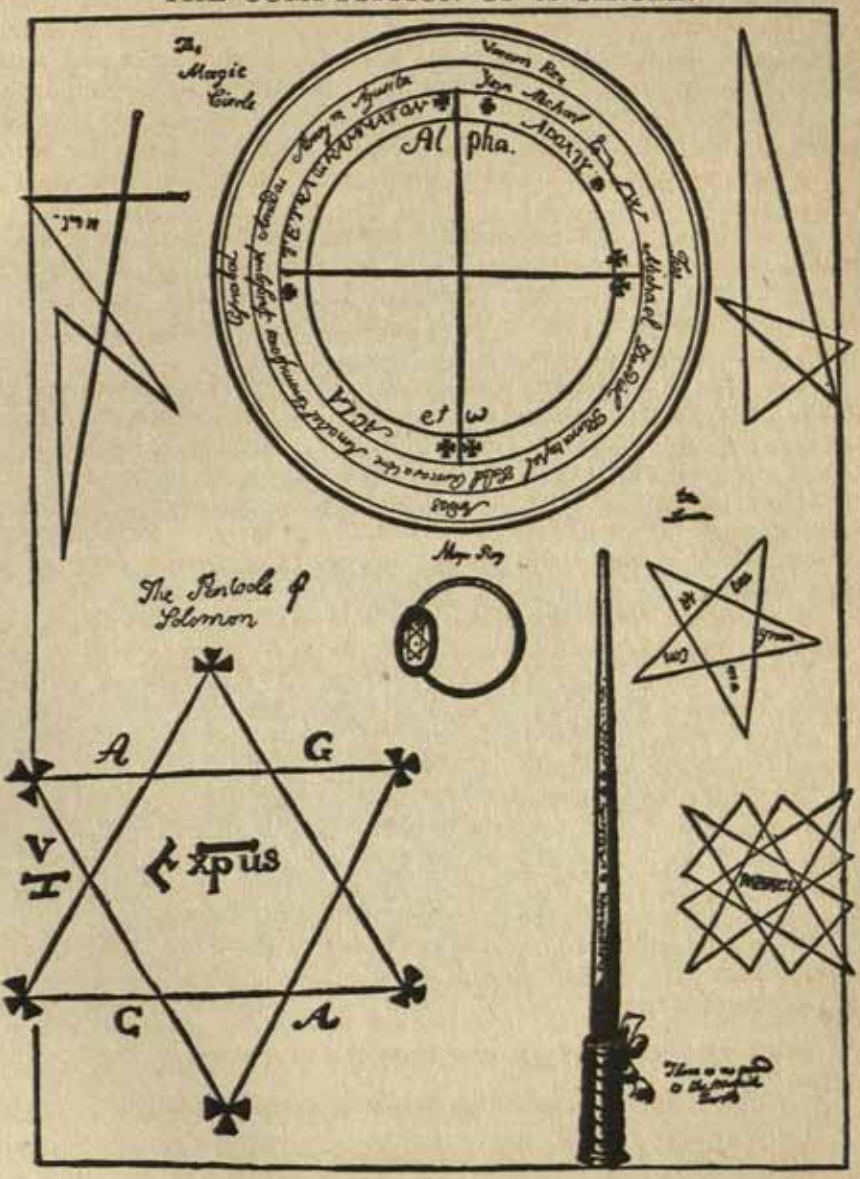
But as the greatest power is attributed to the circle, (for they are certain fortresses,) I will now clearly explain and shew the composition and figure of a circle.

THE COMPOSITION OF A CIRCLE.

For the Figure of the Circle see the Plate.

The forms of circles are not always one and the same, but are changed according to the order of spirits that are to be called, their places, times, days, and hours; for in making a circle it ought to be considered in what time of the year, what day, and what hour, what spirits

THE COMPOSITION OF A CIRCLE.



you would call, and to what star or region they belong, and what functions they have: therefore, to begin, let there be made three circles of the latitude of nine feet, distant one from another about a hand's breadth. First, write in the middle circle *the name of the hour* wherein you do the work; in the second place, write *the name of the angel of the hour;* in the third place, the seal of the spirit of the hour; fourthly, the name of the spirit that rules the day in which you work, and the names of his ministers; in the fifth place, the name of the present time; sixthly, the name of the spirits ruling in that part of time, and their *presidents;* seventhly, the name of the head of the sign ruling in the time; eighthly, the name of the earth, according to the time of working; ninthly, and for the compleating of the middle circle, write the names of the sun and moon, according to the said rule of time: for as the times are changed, so are the names: and in the outer circle let there be drawn, in the four angles, the names of the great presidential spirits of the air that day wherein you would do this work, *viz.* the name of the king and his three ministers. Without the circle, in four angles, let *pentagons* be made. In the inner circle write four divine names, with four crosses interposed: in the middle of the circle, *viz.* towards the east let be written Alpha; towards the west, Omega; and let a cross divide the middle of the circle.

When the circle is thus finished, according to rule, you shall proceed to consecrate and bless it saying:—

In the name of the holy, blessed, and glorious Trinity, proceed we to our work in these mysteries to accomplish that which we desire; we therefore, in the names aforesaid, consecrate this piece of ground for our defence, so that no spirit whatsoever shall be able to break these boundaries, neither be able to cause injury nor detriment to any of us here assembled; but that they may be compelled to stand before this circle, and answer truly our demands, so far as it pleaseth Him who liveth for ever and ever; and who says, I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty; I am the First and the Last, who am living and was dead; and behold I live for ever and ever; and I have the keys of death and hell. Bless, O Lord! this creature of earth wherein we stand; confirm, O God! thy strength in us, so that neither the adversary nor any evil thing may cause us to fail, through the merits of Jesus Christ. Amen.

It is also to be known that the spirits rule the hours in a successive order, according to the course of the heavens and the planets to which they are subject; so the same spirit which governeth the day rules also the first hour of the day; the second from this governs the second hour, and so on throughout; and when seven planets and hours have made

their revolution it returns again to the first which rules the day. Therefore we shall first speak of the names of the hours, *viz.*

A Table shewing the Magical Names of the Hours, both Day and Night.

	Names of Hours of the Day		Names of Hours of the Night.
1	Yain	1	Beron
2	Janor	2	Barol
3	Nasnia	3	Thami
4	Salla	4	Athar
5	Sadedadi	5	Methon
6	Thamur	6	Rana
7	Ourer	7	Netos
8	Thamic	8	Tafrac
9	Neron	9	Sassur
10	Jayon	10	Agle
11	Abai	11	Calerva
12	Natalon	12	Salam

Of the names of the angels and their seals it shall be spoken in their proper places; but here I will shew the names of the times.

A year therefore is four-fold, and is divided into spring, summer, autumn, and winter; the names thereof are these:

The spring, *Talvi;* the summer, *Casmaran;* autumn, *Adarcel;* winter, *Farlas.*

The Angels of the Spring—Caracasa, Core, Amatiel, Commissoros.

The head of the sign in spring is called Spugliguel.

The name of the earth in spring, Amadai.

The names of the sun and moon in spring: sun, Abraym; moon, Agusita.

The Angels of the Summer—Gargatel, Tariel, Gaviel.

The head of the sign of the summer, Tubiel.

The name of the earth in summer, Festativi.

The names of the sun and moon in summer: sun, Athemay; moon, Armatus.

The Angels of the Autumn—*Tarquam, Guabarel.*

The head of the sign of autumn, Torquaret.

The name of the earth in autumn, Rabinnara.

The names of the sun and moon in autumn: the sun, Abragini; the moon, Matasignais.

The ANGELS of the WINTER—*Amabael, Cetarari.*

The head of the sign of winter, Attarib.

The name of the earth in winter, Geremiah.

The names of the sun and moon in winter: the sun, Commutoff; the moon, Affaterim.

These things being known, finish the consecration of the circle by saying:—

"Thou shalt purge me, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow."

Then sprinkle the same with holy water, and proceed with the benediction of the perfumes.

Benediction of Perfumes.

The God of Abraham, God of Isaac, God of Jacob, bless here the creatures of these kinds, that they may fill up the power and virtue of their odours; so that neither the enemy nor any false imagination may be able to enter into them; through our Lord Jesus Christ, *&c.* Then sprinkle the same with holy water.

The Exorcism of Fire into which the Perfumes are to be put.

I Exorcise thee, O thou creature of fire, by the only true God Jehovah, Adonai, Tetragrammaton, that forthwith thou cast away every phantasm from thee, that it shall do no hurt to any one. We beseech thee, O Lord, to bless this creature of fire, and sanctify it, so that it may be blessed to set forth the praise and glory of thy holy name, and that no hurt may be permitted to come to the exorciser or spectators; through our Lord Jesus Christ. *Amen.*

Of the Habit of the Hindu Exorcist.

It should be made, as we have before described, of fine white linen and clean, and to come round the body loose, but close before and behind.

Of the Pentacle of Solomon.—(For the fig. see the Plate.)

It is always necessary to have this pentacle in readiness to bind with, in case the spirits should refuse to be obedient, as they can have no power over the exorcist while provided with and fortified by the pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits.

It should be made in the day and hour of Mercury upon parchment made of a kidskin, or virgin, or pure, clean, white paper; and the figures and letters written in *dead black ink;* and it ought to be consecrated and sprinkled (as before often spoken) with holy water.

When the vesture is put on, it will be convenient to say the following oration:—

An Oration when the Habit or Vesture is put on.

Anoor, Amacor, Amides, Theodonias, Anitor; by the merits of the angels, O Lord! I will put on the garment of salvation, that this which I desire I may bring to effect, through thee, the most holy Adonai, whose kingdom endureth for ever and ever. *Amen.*

The Manner of Working.

Let the moon be increasing and equal, if it can then be conveniently done; but especially let her not be combust, or in *Via Combusta,* which is between fourteen degrees of Libra and fourteen degrees of *Scorpio.*

The disciple must be clean and purified for nine days before he does the work. Let him have ready the perfume appropriated to the day wherein he does the work; and he must be provided with holy water from an Adept, or he may make it holy himself, by reading over it the consecration of water of baptism; he must have a new vessel of earth, with fire, the vesture, and the pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the companions carry the vessel with fire, and the perfumes, and let another bear the book, the garment, and pentacle; and let the operator himself carry the sword, over which should be said a prayer of consecration: and on the middle of the sword on one side let there be engraven *Alga* †, and on the other side, † *On,* † Tetragrammaton †. And the place being fixed upon where the circle is to be erected, let him draw the lines we have before taught, and sprinkle the same with holy water, consecrating, *&c. &c.*

The disciple must therefore be prepared with fasting, chastity, and abstinence, for the space of three days before the day of operation; and on the day that he would do this work, being clothed with the forementioned vesture, and furnished with *pentacles, perfumes, a sword, bible, paper, pen,* and *consecrated ink,* and *all things necessary hereunto,* let him enter the circle, and call the angels from the four parts of the world which do rule the seven planets, the seven days of the week, colours, and metals, whose names you will see in their places; and, with bended knees, first let him say the Paternoster or Lord's Prayer, and then let him invocate the said angels, saying:—

O angeli! supradicti estote adjutores mihi petitioni & in adjutorum mihi, in meis rebus et petitionibus.

Then call the angels from the four parts of the world that rule the air the same day in which he makes the experiment; and, having employed especially all the names and spirits within the circle, say:—

O vos omnes, adjutore atque contestor per sedem Adonai, per Hagios, Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hoec tria nomina secreta, Agla, On, Tetragrammaton, quod hodie debeatis adimplere quod cupio.

These things being performed, let him read the conjuration assigned for the day; but if they shall be pertinacious or refractory, and will not yield themselves obedient, neither to the conjuration assigned for the day, nor any of the prayers before made, then use the exorcism following:—

A GENERAL EXORCISM OF THE SPIRITS OF THE AIR.

We being made after the image of God, endued with power from God and made after his will, do exorcise you, by the most mighty and powerful name of God *El*, strong and wonderful, (*here name the spirit which is to appear*), and we command you by Him who spoke the word and it was done, and by all the names of God, and by the name Adonai, El, Elohim, Elohe, Zebaoth, Elion, Eserchie, Jah, Rajpore-Kogus, Sadai, Lord God Most High: we exorcise you, and powerfully command you that forthwith appear unto us here before this circle in a fair human shape, without any deformity or tortuosity; come ye all such, because we command you by the name Yaw and Vau, which Adam heard and spoke; and by the name of God, Agla, which Lot heard, and was saved with his family; and by the name Joth, which Jacob heard from the angel wrestling with him and was delivered from the hand of his brother Esau; and by the name Anaphexeton, which Aaron heard and spoke, and was made wise; and by the name Zebaoth, which Moses named, and all the rivers were turned into blood; and by the name Eserchie Oriston, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses of the Egyptians, destroying all things; and by the name Elion, which Moses named, and there was great hail, such as had not been since the beginning of the world; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land of Egypt, and devoured all which the hail had left; and by the name Schema Amathia, which Joshua called upon, and the sun stayed his course; and by the name Alpha and Omega, which Daniel named, and destroyed Bel and slew the dragon; and in the name Emmanuel, which the three children, Sidrach, Misach, and Abednego, sung in the midst of the fiery furnace, and were delivered; and by the name Hagios; and by the seal of Adonai; and by Ischyros, Athanatos, Paracletos; and by these three secret names, Alga, On, *Rajpore-*

Kogus, I do adjure and contest you; and by these names, and by all the other names of the living and true God, our Lord Almighty, I exorcise and command you, by Him who spoke the word and it was done, to whom all creatures are obedient; and by the dreadful judgment of God; and by the uncertain sea of glass, which is before the divine *Majesty,* mighty and powerful; by the four beasts before the throne, having eyes before and behind; and by the fire round about his throne; and by the holy angels of heaven; by the mighty wisdom of God, I do powerfully exorcise you, that you appear here before this circle, to fulfill our will in all things which shall seem good unto us; by the seal of Baldachia, and by this name Primeumaton, which *Moses* named, and earth opened and swallowed up Corah, Dathan, and Abiram: and in the power of that name Primeumaton, commanding the whole host of heaven, we curse you, and deprive you of your office, joy, and place, and do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgment; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear before this circle to do our will: therefore, come ye, by these names, Adonai, Zebaoth, Adonai, Amioram; come ye, come ye, come ye, Adonai commandeth; Saday, the most mighty King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless ye obey, and forthwith affably appear before this circle, let miserable ruin and fire unquenchable remain with you; therefore come ye, in the name of Adonai, Zebaoth, Adonai, Amioram; come, come, why stay you? hasten! Adonai, Sadai, the King of Kings commands you: El, Aty, Titcip, Azia, Hin, Jen, Minosel, Achadan, Vay, Vaah, Ey, Exe, A, El, El, El, A, Hy, Hau, Hau, Hau, Vau, Vau, Vau, Vau.

A prayer to be said in the four Parts of the World in the Circle.

Amorule, Taneha, Latisten, Rabur, Teneba, Latisten, Escha, Aladia, Alpha and Omega, Leyste, Orision, Adonai; O most merciful heavenly Father! have mercy upon me, although a sinner; make appear the arm of thy power in me this day against these obstinate spirits, that I, by thy will, may be made a contemplator of thy divine works, and may be illustrated with all wisdom, to the honour and glory of thy holy name. I humbly beseech thee, that these spirits which I call by thy judgment may be bound and constrained to come and give true and perfect answers to those things which I shall ask of them; and that they may do and declare those things unto us, which by me may be commanded of them, not hurting any creature, neither injuring or terrifying me or my fellows, nor hurting any other creature, and affrighting no man; and let them be obedient to those things which are required of them.

Then, standing in the middle of the circle, stretch out thy hand towards the pentacle, saying, *By the pentacle of Solomon I have called you; give me a true answer.*

THEN FOLLOWS THIS ORATION.

Beralanensis, Baldachiensis, Paumachia, and Apologia Sedes, by the most mighty kings and powers, and the most powerful princes, genii, Liachidæ, ministers of the Tartarean seat, chief prince of the seat of Apologia, in the ninth legion, I invoke you, and by invocating, conjure you; and being armed with power from the supreme Majesty, I strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name, Tetragrammaton Jehovah, which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, and all the host of the celestials, and terrestials, and infernals do tremble together, and are troubled and confounded: wherefore, forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you; and come ye peaceably, visibly and affably now, without delay, manifesting what we desire, being conjured by the name of the living and true God, Helioren, and fulfil our commands, and persist unto the end, and according to our intentions, visibly and affably speaking unto us with a clear voice, intelligible, and without any ambiguity.

OF THE APPEARANCE OF THE SPIRITS.

These things being duly performed, there will appear infinite visions, apparitions, phantasms, *&c.* beating of drums, and the sound of all kinds of musical instruments; which is done by the spirits, that with the terror they might force some of the companions out of the circle, because they can effect nothing against the exorcist himself: after this you shall see an infinite company of archers, with a great multitude of horrible beasts, which will arrange themselves as if they would devour the companions; nevertheless, fear nothing.

Then the exorcist, holding the pentacle in his hand, let him say, Avoid hence these iniquities, by virtue of the banner of God. Then will the spirits be compelled to obey the exorcist, and the company shall see them no more.

Then let the exorcist, stretching out his hand with the pentacle, say, Behold the pentacle of *Solomon,* which I have brought into your presence; behold the person of the exorcist in the middle of the exorcism, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcising; come, therefore, with speed,

by the virtue of these names; Aye Saraye, Aye Saraye; defer not to come, by the eternal names of the living and true God, Eloy, Archima, Rabur, and by the pentacle of Solomon here present, which powerfully reigns over you; and by the virtue of the celestial spirits, your lords; and by the person of the exorcist, in the middle of the exorcism: being conjured, make haste and come, and yield obedience to your master, who is called Octinomos. This being performed, immediately there will be hissings in the four parts of the world, and then immediately you shall see great motions; which when you see, say, Why stay you? Wherefore do you delay? What do you? Prepare yourselves to be obedient to your master in the name of Lord, Bathat or Vachat rushing upon Abrac, Abeor coming upon Aberer.

Then they will immediately come in their proper forms; and when you see them before the circle, shew them the pentacle covered with fine linen; uncover it, and say, Behold your confusion if you refuse to be obedient; and suddenly they will appear in a peaceable form, and will say, Ask what you will, for we are prepared to fulfil all your commands, for the Lord hath subjected us hereunto.

Then let the exorcist say, Welcome spirits, or most noble princes, because I have called you through Him to whom every knee doth bow, both of things in heaven, and things on earth, and things under the earth; in whose hands are all the kingdoms of kings, neither is there any able to contradict his Majesty. Wherefore, I bind you, that you remain affable and visible before this circle, so long and so constant; neither shall you depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath set the sea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, *viz.* of the Most High God, Lord, and King, who hath created all things. *Amen.*

Then let the exorcist mention what he would have done.

After which say, In the name of the Father, and of the Son, and of the Holy Ghost, go in peace unto your places; peace be between us and you; be ye ready to come when you are called. (For the figures of the circle, pentacles, and other instruments, see the Plate.)

Now, that you may have an idea of the manner of composing the circle, we have given the scheme of one for the first hour of the Lord's day, in spring.

Considerations and Conjurations for every Day in the Week; and first of the Considerations, &c. of Sunday.

(For the figure of the *seals, planets, signs,* names of the angels of the several days, and names of the fourth heaven, with the characters and magic book, see the Plate.)

The angels of the Lord's day—*Michael, Dardiel, Huratapel.*

The angels of the air ruling on the Lord's day, *Varcan,* king;—his ministers, *Tus, Andas, Cynabal.*

The wind which the angels of the air are said to rule, is the north wind.

The angels of the fourth heaven ruling on the Lord's day, which should be called from the four parts of the world, are,—east, *Samael, Baciel, Abel, Gabriel, Vionatraba;*—from the west, *Anael, Pabel, Ustael, Burchat, Suceratos; Capabili;*—from the north, *Aiel, Ariel, vel Aqquiel, Masgabriel, Saphiel, Matuyel,*—at the south, *Haludiel, Machasiel, Charsiel, Uriel, Naromiel.*

The perfume of Sunday is *Red Sanders.*

The Conjuration for Sunday.

I conjure and confirm upon you, ye strong and holy angels of God, in the name *Adonai, Eye, Eye, Eya,* which is he who was, and is, and is to come, *Eye, Abray;* and in the name *Saday, Cados, Cados,* sitting on high upon the *cherubim;* and by the great name of *God* himself, strong and powerful, who is exalted above all the heavens; *Eye Saraye,* who created the world, the heavens, the earth, the seal, and all that in them is, in the first day, and sealed them with his holy name, Phaa; and by the name of the angels who rule in the *fourth heaven,* and serve before the most mighty *Salamia,* an angel great and honourable; and by the name of his star, which is Sol, and by his sign, and by the immense name of the living *God,* and by all the names aforesaid, I conjure thee, Michael, O great angel! who art chief ruler of this day; and by the name Adonai, the God of Israel, I conjure thee, O Michael! that thou labour for me, and fulfill all my petitions according to my will and desire in my cause and business.

The spirits of the air of the Lord's day are under the north wind; their nature is to procure gold, gems, carbuncles, diamonds, and rubies, and to cause one to obtain favour and benevolence, to dissolve enmities amongst men, to raise honours, and to take away infirmities. *They appear,* for the most part, in a large, full and great body, sanguine and gross, in a gold colour, with the tincture of blood. Their motion is like the lightning of heaven; the sign of their becoming visible is that they move the person to sweat that calls them; but their particular forms are as follows, *viz.*

A king, having a scepter, riding on a lion.
A king crowned; a queen with a scepter.
A bird; a lion; a cock.
A yellow garment.
A scepter.

Considerations, &c. of Monday.

(For the angel of Monday, his sigil, planet, sign of the planet, and name of the first planet, see the Plate.)

The angels of Monday—*Gabriel, Michael, Samael.*

The angels of the air ruling Monday, *Arcan,* king;—his ministers, *Bilet, Missabu, Abuhaza.* The wind which these are subject to is the *west wind.*

The angels of the first heaven, ruling on Monday, to be called from the four parts of the world. From the east, *Gabriel, Madiel, Deamiel, Janak;*—from the west, *Cachiel, Zaniel, Habiel, Bachanoe, Corobael;*—from the north, *Mael, Uvael, Valnum, Baliel, Balay, Humastraw;*—from the south,—*Curaniel, Dabriel, Darquiel, Hanun, Vetuel.*

The perfume of Monday—*Aloes.*

The Conjuration of Monday.

I conjure and confirm upon you, ye strong and good angels, in the name *Adonai, Adonai, Adonai, Adonai, Eye, Eye, Eye; Cados, Cados, Cados, Achim, Achim, Ja, Ja,* strong *Ja,* who appeared in mount Sinai with the glorification of the king *Adonai, Sadai,* Zebaoth, Anathay, Ya, Ya, Ya, Maranata, Abim, Jeia, who created the sea, and all the lakes and waters, in the second day, which are above the heavens and in the earth, and sealed the sea in his high name, and gave it its bounds beyond which it cannot pass; and by the names of the angels who rule in the *first legion,* and who serve *Orphaniel,* a great, precious, and honourable angel, and by the name of his star which is Luna, and by all the names aforesaid, I conjure thee, *Gabriel,* who art chief ruler of Monday, the second day, that for me thou labour and fulfil, *&c.*

The spirits of the air of Monday are subject to the west wind, which is the wind of the moon; their nature is to give silver and to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future.

Their familiar Forms are as follows:—

They appear generally of a great and full stature, soft and phlegmatic, of colour like a black, obscure cloud, having a swollen countenance, with eyes red and full of water, a bald head, and teeth like a wild boar; their motion is like an exceeding great tempest of the sea. For their sign there will appear an exceeding great rain, and their particular shapes are:—

A king like an archer, riding upon a doe.

A little boy.

A woman-hunter with a bow and arrows.
A cow; a little doe; a goose.
A green, or silver-coloured garment.
An arrow; a creature with many feet.

Considerations of Tuesday.

(For the angel of Tuesday, his sigil, planet, sign governing the planet, and name of the fifth heaven, see the Plate.)

The angels of air on Tuesday—*Samael, Sataël, Amabiel.*

The angels of the air ruling on Tuesday, *Samax,* king; his ministers, *Carmax, Ismoli, Paffran.*

The wind to which the said angels are subject is the *east wind.*

The angels of the fifth heaven ruling on Tuesday.—At the east, *Friagne, Guel, Damael, Calzas, Arragon;*—the west, *Lama, Astagna, Lobquin, Soneas, Jazel, Isiael, Irel;*—the north, *Rhaumel, Hyniel, Rayel, Seraphiel, Fraciel, Mathiel;*—the south, *Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel.*

The perfume of Tuesday—*Pepper.*

The Conjuration of Tuesday.

I conjure and call upon you, ye strong and good angels, in the names Ya, Ya, Ya; He, He, He; Va, Hy, Hy, Ha, Ha, Ha; Va, Va, Va; An, An, An; Aia, Aia, Aia; El, Ay, Elibra, Elohim, Elohim; and by the names of the high God who hath made the sea and dry land, and by his word hath made the earth, and produced trees, and hath set his seal upon the planets, with his precious, honoured, revered and holy name; and by the name of the angels governing in the fifth house, who are subservient to the great angel Acimoy, who is strong, powerful, and honoured, and by the name of his star which is called *Mars,* I call upon thee, *Samael,* by the names above mentioned, thou great angel! who presides over the day of *Mars,* and by the name Adonai, the living and true God, that you assist me in accomplishing my labours, *&c.* (*as in the conjuration of Sunday.*)

The spirits of the air on Tuesday are under the east wind; their nature is to bring or cause war, mortality, death, combustions, and to give two-thousand soldiers at a time; to bring death, infirmity or health.

Familiar Forms of the Spirits of Mars.

They appear in a tall body and choleric, a filthy countenance, of colour brown, swarthy, or red, having horns like harts, and griffins claws, and bellowing like wild bulls. Their motion is like fire burning: their sign thunder and lightning round about the circle.

Their particular shapes are, a king armed, riding on a wolf; a man armed.

A woman with a buckler on her thigh.

A she-goat; a horse; a stag.

A red garment; a piece of wool; a cowslip.

Considerations of Wednesday.

(For the angel of Wednesday, his sigil, *&c. &c.* see the Plate.)

The angels of Wednesday—*Raphael, Meil, Seraphiel.*

The angels of the air ruling on Wednesday, *Mediat,* king; Ministers, *Suquinos, Sallales;* the said angels of the air are subject to the *south-west wind.*

The angels of the second heaven, governing Wednesday, that are to be called, *&c.* At the east, *Mathlai, Tarmiel, Baraborat;* at the west, *Jeruscue, Merattron;* at the north, *Thiel, Rael, Jarihael, Venahel, Velel, Abuiori, Ucirmiel;* at the south, *Milliel, Nelapa, Calvel, vel Laquel.*

The perfume of Wednesday—*Mastic.*

The Conjuration of Wednesday.

I conjure and call upon you, ye strong and holy angels, good and powerful, in a strong name of fear and praise, Ja, Adonay, Elohim, Saday, Saday, Saday; Eie, Eie, Eie; Asamie, Asamie; and in the name of Odonay, the God of Israel, who hath made the two great lights, and distinguish day from night, for the benefit of his creatures; and by the names of all the discerning angels, governing openly in the second house before the great angel, *Tetra,* strong and powerful; and by the name of his star which is *Mercury;* and by the name of his seal, which is that of a powerful and honoured God; and call upon thee, Raphael, and by the names above mentioned, thou great angel who presidest over the fourth day: and by the holy name which is written in the front of Aaron, created the most high priest, and by the names of all the angels who are constant in the grace of Christ, and by the name and place of Ammaluim, that you assist me in my labours, *&c. &c.*

The spirits of the air, on Wednesday are subject to the south-west wind; their nature is to give all sorts of metals, to reveal all earthy things past, present, and to come; to pacify judges, to give victory in war, to teach experiments, and all sciences decayed, and to change bodies mixt of elements, conditionally, out of one thing into another; to give health or infirmities, to raise the poor and cast down the rich, to bind or loose spirits, to open locks or bolts.

Such kinds of spirits have the operation of others, but not in their perfect power, but in virtue or knowledge.

Forms of the Spirits of Mercury.

The spirits of Mercury appear in a body of a middle stature, cold, liquid and moist, fair and of an affable speech in a human shape and form, like a knight armed, of colour clear and bright. The motion of them is like silver coloured clouds: for their sign they cause horror and fear to him that calls them.

Their particular shapes are, a king riding upon a bear.
A fair youth; a woman holding a distaff.
A dog, a she-bear, and a magpye.
A garment of various changeable colours.
A rod, a little staff.

Considerations of Thursday.

(For angel of Thursday, his sigil, *&c.* see the Plate.)

The angels of Thursday—*Sachiel, Cassiel, Asasiel.*
The angels of the air of Thursday, *Suth,* king; Ministers, *Maguth, Gutrix.*

The angels of the air are under the south-wind—(But because there are no angels of the air to be found above the fifth heaven, therefore, on Thursday, say the prayers following in the four parts of the world:)

At the east—*O deus magne et excelse et honorate, per infinita secula;* O great and most high God, honoured be thy name, world without end.

At the west—O wise, pure, and just God, of divine clemency, I beseech thee, most holy Father, that this day I may perfectly understand and accomplish my petition, work and labour; for the honour and glory of thy holy name, who livest and reignest, world without end. *Amen.*

At the north—O God, strong, mighty, and wonderful, from everlasting to everlasting, grant that this day I bring to effect that which I desire, through our blessed Lord. *Amen.*

At the south—O mighty and most merciful God, hear my prayers and grant my petition.

The perfume of Thursday—*Saffron.*

The Conjuration of Thursday.

I conjure and confirm upon you, ye strong and holy angels, by the names Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, Hatim, Ya, strong founder of the worlds: Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Berisay, Alnaym; and by the name Adonai, who created fishes and creeping things in the waters, and birds upon the face of the earth, flying towards heaven, in the fifth day; and by the names of the angels serving in the sixth host before Pastor, a holy angel, and a great

and powerful prince and by the name of his star, which is Jupiter, and by the name of his seal, and by the name of Adonai, the great God, Creator of all things, and by the name of all the stars, and by their power and virtue, and by all the names aforesaid, I conjure thee, Sachiel, a great Angel, who art chief ruler of Thursday, that for me thou labour, *&c.*

The spirits of the air of Thursday are subject to the south wind; their nature is to procure the love of women, to cause to be merry and joyful, to pacify strifes and contentions, to appease enemies, to heal the diseased, and to disease the whole, and procure losses, or restore things lost.

The familiar Forms of the Spirits of Jupiter.

They appear with a body sanguine and choleric, of a middle stature, with a horrible, fearful motion, but with a mild countenance, and a gentle speech, and of the colour of iron: the motion of them is flashings of lightning, and thunder. For their sign there will appear about the circle men who shall seem to be devoured by lions. Their forms are:—

A king, with a sword drawn, riding on a stag.
A man, wearing a mitre, with long raiment.
A maid, with a laurel crown, adorned with flowers.
A bull; a stag; a peacock.
An azure garment; a sword; a box-tree.

Considerations of Friday.

(For the seal, planet, and sign governing the planet, and name of the third heaven, see the Plate.)

The angels of Friday—*Anael, Rachiel, Sachiel.*

The angels of the air ruling on Friday, *Sarabotes,* king; Ministers, *Amahiel, Aba, Abalidoth, Blaef.* The wind which the angels of the air are subject to is the west wind.

Angels of the third heaven, which are to be called from the four parts of the world, are:—

At the east, *Setchiel, Chedusitanick, Corat, Tamuel, Tenaciel;*—at the west, *Turiel, Coniel, Babiel, Kadie, Maltiel, Huphaltiel;*—at the north, *Peniel, Penael, Penat, Raphael, Ranie, Doremiel;*—at the south, *Porosa, Sachiel, Chermiel, Samael, Santanael, Famiel.*

The perfume of Friday—*Pepperwort.*

The Conjuration of Friday.

I conjure and confirm upon you, ye strong and holy angels, by the names *On, Hey, Heya, Ja, Je, Saday, Adonai,* and in the name *Sadai,* who created four-footed beasts, and creeping things, and man, in the

sixth day, and gave to Adam power over all creatures; wherefore blessed be the name of the Creator in his place; and by the name of the angels serving in the third host, before Dagiel, a great angel, and a strong and powerful prince, and by the name of his star, which is Venus, and by his seal which is holy; and by all the names aforesaid, I conjure upon thee, *Anael*, who are the chief ruler this day, that thou labour for me, *&c.*

The spirits of the air on Friday are subject to the west wind: their nature is to give silver, to incite men, and incline them to luxury, to cause marriages, to allure men to love women, to cause or take away infirmities, and to do all things which have motion.

Their familiar Shapes.

They appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, their upper parts golden; the motion of them is like a clear star. For their sign there will appear naked virgins round the circle, which will strive to allure the invocator to dalliance with them: but

Their particular Shapes are:—

A king, with a scepter, riding on a camel.
A naked girl; a she-goat.
A camel; a dove.
A white or green garment.
Flowers; the herb savine.

The Considerations of Saturday.

(For seal, *&c. &c.* see the Plate.)

The angels of Saturday—*Cassiel, Machatan, Uriel.*

The angels of the air ruling this day, *Maymon*, king; Ministers, *Abumalith, Assaibi, Balidet.* The wind they are subject to, the *south wind.*

The fumigation of Saturday is *sulphur.*

There are no angels ruling in the air on Saturday above the fifth heaven, therefore in the four corners of the world, in the circle, use those orations which are applied to Thursday.

The Conjuration of Saturday.

I conjure and confirm upon you, Caphriel, or Cassiel, Machator, and Seraquiel, strong and powerful angels; and by the name Adonai, Adonai, Adonai; Eie, Eie, Eie; Acim, Acim, Acim; Cados, Cados; Ima, Ima, Ima; Salay, Ja, Sar, Lord and Maker of the world, who rested on the

seventh day; and by him who of his good pleasure gave the same to be observed by the children of Israel throughout their generations, that they should keep and sanctify the same, to have thereby a good reward in the world to come; and by the names of the *angels* serving in the seventh host, before Booel, a great angel, and powerful prince; and by the name of his star, which is Saturn; and by his holy seal, and by the names before spoken, I conjure upon thee, Caphriel, who art chief ruler of the seventh day, which is the Sabbath, that for me thou labour, *&c. &c.*

The spirits of the air on Saturday are subject to the south-west wind: the nature of them is to sow discords, hatred, evil thoughts and cogitations, to give leave to kill and murder, and to lame or maim every member.

Their familiar Shapes.

They generally appear with a tall, lean, slender body, with an angry countenance, having four faces, one on the back of the head, one in the front, and one on each side, nosed or beaked, likewise there appears a face on each knee of a black shining colour; their motion is the moving of the wind, with a kind of earthquake; their sign is white earth, whiter than snow.

Their particular Shapes are:—

*A king bearded, riding on a dragon.
An old man with a beard.
An old woman leaning on a crutch.
A hog; a dragon; an owl.
A black garment; a hook or sickle.
A juniper tree.

These are the figures that these spirits usually assume, which are generally terrible at the first coming on of the visions, but as they have only a limited power, beyond which they cannot pass, so the invocator need be under no apprehension of danger; provided he is well fortified with those things we have directed to be used for his defence, and above all, to have a firm and constant faith in the mercy, wisdom, and goodness of God.

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*Those Astral spirits who appear in a kingly form have a much higher dignity than them who take an inferior shape; and those who appear in a human shape exceed in authority and power them that come as animals; and again, these latter surpass in dignity them who appear as trees or instruments, and the like: so that you are to judge of the power, government, and authority of spirits by their assuming a more noble and dignified apparition.

END OF CEREMONIAL AND HINDU MAGIC.

CHAPTER IX.

The Book Of Secrets.

The Author's Letter to a friend of his, a faithful disciple in Constellatory Art, Talismanic, Natural and Hindu Magic.

ESTEEMED FRIEND AND BROTHER,—

KNOWING thee to be a curious searcher after those sciences which are out of the common track of study, (I mean the Art of foretelling events, magic, talismans, &c.) I am moved spiritually to give thee my thoughts upon them, and by these ideas here written, to open to thine eye (spiritual) as much information as it seems necessary for thee to know, by which thou mayest be led by the hand into the delectable field of nature; and to give thee such documents as, guided by the supreme wisdom of the Highest, thou mayest refresh thy soul with a delicious draught of knowledge; so that after recreating thy spirit with the use of those good gifts which may please God to bestow on thee, thou mayest be wrapped up into the contemplation of the immense wisdom of that great munificent Being who created thee.

Now, thou art a man in whose soul the image of Divinity is sealed for eternity, think first what is thy desire in the searching after these mysteries! Is it wealth, honour, fame, power, might, aggrandizement, and the like? Perhaps thy heart says, All! all these I would gladly crave! If so, this is my answer,—seek first to know thyself thoroughly, cleanse thy heart from all wicked, vain, and rapacious desires. Thinkest thou, oh man! to attain power *to gratify thy lusts, to enrich thy coffers, to build houses,* to raise thyself to the pinnacle of human admiration; if these are thy hopes and desires, thou hast reason to lament thy being born; all such desires are immediately from the devil, I mean that Being whose engines (*i. e.,* myriads of demons) are continually in the act of placing sensual delights and luxuries before the depraved minds and hearts of man, and whose chief business and property it is to counteract the benevolent actions and inspirations of those blessed spirits who are the instruments of God our Creator.

Fear God and love thy neighbour, use no deceit, swear not, neither lie; let all thy actions be sincere. Here, O man! is the *grand seal* of all earthly wisdom, the true talisman of human happiness. When thou shalt accomplish this, behold nothing will be impossible unto thee as far as God permits; then with all speed apply thy mind and heart to attain

knowledge and wisdom; with all humility throw thy dependence on God alone, the author of all things that cannot die.

To know thyself is to know God, for it is a spiritual gift *from* God that enables a man to know himself. This gift but very few possess, as may be daily seen. How many are there tossed about to and fro' upon the perilous sea of contending passions, and who are more light than feathers! how many in this great city who place their chiefest *good* in debauchery and letchery! See their *actions, manners* and *dispositions;* these poor, unfortunate, miserable wretches, such is their fatal magical infatuation and ignorance, that they think those mad who might even attempt to reason with them on the vanity and misery of their situation. To make myself more intelligible, these are what the world calls men of fashion, a phrase insignificant enough when we consider that the universal fashion of this time is vice, and that so glaring, that it needs no great intellect to discover what is daily open to the view of the observer. But to you, my friend, I have addressed these lines; therefore let it not be supposed that I am reprehending my friend for vices which I cannot suppose him attached to: for I know thou art a young man designed for the receiving of instruction, in much higher and more glorious contemplations than those sons of earth are capable of, therefore I have presented thee with this translation which thou didst desire me to give thee.

But beware of flattery, self-love and covetousness, so wilt thou thrive; and be diligent in thy occupation, so shall thy body be fed. Idleness is offensive to the Deity, industry shall sweeten thy brown bread, and the fruits of it shall warm thine heart, and inspire thy soul with gratitude to him that blesses thee with *enough:* seek for no more, for it will damn thee; pray for enough to feed and clothe thy body, but ask no more, lest thou pine away in heart-rending poverty, and spend the remainder of thy days in contumely and beggary. For know a thing most necessary for thee to know, that if by thy study, by thy art, or any other thing, thou couldst *command a million of spirits,* it should not be lawful for thee to wish to gain riches suddenly, for the Wisdom Eternal has put forth the fiat; and it has been said by him who never spoke in vain, and who cannot lye, *that man shall get bread by the sweat of his brow;* therefore let us not have in view the enriching of ourselves in worldly goods, by supernatural means, or by a greedy desiring of what we ought to look upon with eyes of contempt, draw upon us the wrath of God. Rather let us cheerfully rely, and follow in very deed, spirit and truth, these words of the apostle, *"Seek ye first the kingdom of God, and all these things shall be added unto you;"* fear not but that God shall make thy household as a flourishing tree, and thy wife shall be as a fruitful vine. Farewell, remember my counsel, and be happy. From thy friend and Brother in Magic, *Dr. L. W. de Laurence.*

N. B. To enable thee the better to comprehend this Magical Volume, I have drawn out the various figures, of which mention is made in this work, that thou mayest see the very exact method of working; likewise the images of seals, spirits, and various other rare, and curious instruments, which are necessary for thee to know and see with the eye; therefore in the construction of them thou canst not be liable to error.

Fig. 1. The form of the crystal for invocating spirits, with the plate of pure gold in which the crystal must be fastened, with the divine characters around.

Fig. 2. A Magical circle (C D E F), of a simple construction, for the operator to stand or sit in when he calleth the spirits.

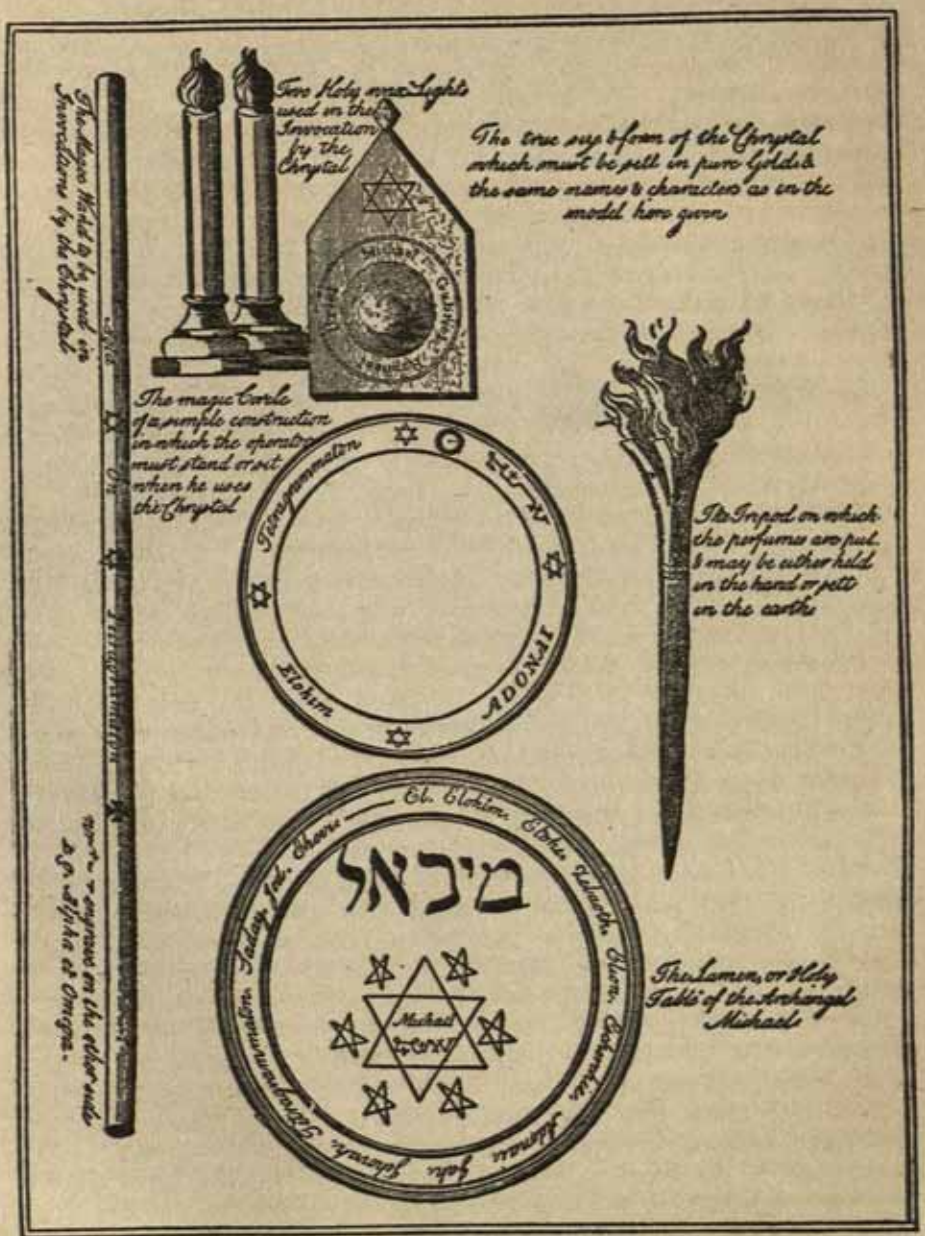
Fig. 3. The crystal (A), two silver or other candlesticks (G G.) with the wax tapers burning, and tripod or vessel for the odoriferous suffumigation.

Fig. 4. A wand of black ebony with golden characters. The characters are explained.

A Caution to the inexperienced in this Art, and a Word of Advice to those who would become Adepts.

My Dear Chela (Disciple),

It is necessary for me to inform thee, that whatever thy desires are in the pursuit of this Art, which I call Magic, so wilt thy connexion and answer be. If in the pursuit of revenge, it is but proper thou shouldst know that thou wilt, in any of these experiments here laid down, draw to thyself a revengeful demon; or an infernal furious spirit, serving in the principle of the wrath of God; if worldly riches and aggrandizement, then shalt thou have an earthiel or fiery spirit, which will delude thee with the riches of the central world; if fame, or the blaze or glory, then the *spirits of pride* will be allotted thee, who will gratify thy inordinate desire of vain glory; for all these offices are there spirits allotted and will be eager to mix with thy spirit: it will attract thee to his own nature, and serve all thy purposes according to the extent of God's permission; and as thy desires are and from what principle they proceed, so shalt thou be answered: but if thou desirest to know nothing but for the honour and glory of God, possibilities from the Divine, and the help of thy neighbour, and, in great humility, fill thy heart with the love of God, thou shalt then have a pure spirit which will grant (by the Lord's permission) thy desires. Therefore seek for that which is good; avoid all evil either in thought, word, or action; pray to God to fill thee with wisdom, and then thou shalt reap an abundant harvest. There are two ways Magically set before thee; chuse which thou wilt, thou shalt be sure of thy reward. Farewell. *Dr. L. W. de Laurence.*


Two Holy wax Lights used in the Invocation by the Chrystal
The true way & form of the Chrystal which must be gilt in pure Gold & the same names & characters as in the model here given
The magic Circle of a simple construction in which the operator must stand or sit when he uses the Chrystal
Its Tripod on which the perfumes are put. It may be either held in the hand or set on the earth
The Lamen, or Holy Table of the Archangel Michael
Michael

SPIRITS TO APPEAR IN THE ASTRAL BODY.

Of the making of the Crystal and the Form of Preparation for Spirits to appear in the Astral Body.

Procure of a lapidary good clear pellucid crystal, of the bigness of a small orange, *i. e.*, about one inch and a half in diameter; let it be globular or round each way alike; then, when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal, as you may see more fully described in the drawing. (See the Plate, Fig. 1.) Let there be engraved a circle (A) round the crystal with these characters around inside the circle next the crystal ; afterwards the name *"Kujzimnunybuzi."*

On the other side of the plate let there be engraven *"Michael, Gabriel, Uriel, Raphael;"* which are the four principal angels ruling over the *Sun, Moon, Venus* and *Mercury;* but on the table on which the crystal stands the following names, characters, &c., must be drawn in order.

First, the names of the seven planets and angels ruling them, with their seals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the crystal on its pedestal: this being done thy table is complete (as in the Fig. D) and fit for the calling of the spirits; after which thou shalt proceed to experiment, thus:

In what time thou wouldst deal with the spirits by the *table* and *crystal,* thou must observe the planetary hour; and whatever planet rules in that hour, the angel governing the planet thou shalt call in the manner following; but first, say this short prayer:

"Oh, God! who art the author of all good things, strengthen, I beseech thee, thy poor servant, that he may stand fast, without fear, through this dealing and work; enlighten, I beseech thee, oh Lord! the dark understanding of thy creature, so that his spiritual eye may be opened to see and know thy angelic spirits descending here in this crystal: *(Then lay thy hand on the crystal saying),* and thou, oh inanimate creature of God, be sanctified and consecrated, and blessed to this purpose, that no evil phantasy may appear in thee; or, if they do gain ingress into this creature, they may be constrained to speak intelligibly, and truly, and without the least ambiguity, for Christ's sake. *Amen.* And forasmuch as thy servant here standing before thee, oh, Lord! desires neither evil treasures, nor injury to his neighbor, nor hurt to any living creature, grant him the power of descrying those celestial spirits or intelligences, that may appear in this crystal, and whatever good gifts,

whether the power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other good gift thou mayest be pleased to bestow on me, enable me, by thy wisdom and mercy, to use whatever I may receive to the honour of thy holy name. Grant this for thy son Christ's sake. *Amen.*"

Then taking your ring and pentacle, put the ring on the little finger of your right hand; hang the pentacle round thy neck; (*Note*, the pentacle may be either wrote on clean virgin parchment, or engraven on a square plate of silver and suspended from thy neck to the breast), then take your black ebony wand, with the gilt characters on it and trace the circle (Fig. 7, C D E F), saying, "In the name of the blessed Trinity, I consecrate this piece of ground for our defence; so that no evil spirit may have power to break these bounds prescribed here, through Jesus Christ our Lord. *Amen.*"

Then place the vessel for the perfumes between thy circle and the holy table on which the crystal stands, and, having fire therein, cast in thy perfumes, saying:—

"I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the sea, and in every other place whatever, that forthwith thou cast away every phantasm from thee, that no hurt whatsoever shall be done in any thing. Bless, oh Lord, this creature of fire, and sanctify it that it may be blessed, and that they may fill up the power and virtue of their odours; so neither the enemy, nor any false imagination may enter into them; through our Lord Jesus Christ. *Amen.*"

Now, this being done in the order prescribed, take out thy little book, which must be made about seven inches long, of pure white virgin vellum or paper, likewise pen and ink must be ready to write down the *name, character* and *office*, likewise the seal or image of whatever spirit may appear (for this I must tell you that it does not happen that the same spirit you call will always appear, for you must try the spirit to know whether he be a pure or impure being, and this thou shalt easily know by a firm and undoubted faith in God).

Now the most pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself, which is more effectual and easy to perform than composing a table of letters; for all celestial operations, the more pure and unmixed they are, the more they are agreeable to the celestial spirits: therefore, after the circle is drawn, the book, perfumes, rod, &c., in readiness, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou shalt say),

"In the name of the blessed and Holy Adepts, I do desire thee, thou strong and mighty angel,* Michael, that if it be the divine will of him

* Or any other angel or spirit.

who is called *Kaunzimunjixum*, the Holy God, the Father, that thou take upon thee some shape as best becometh thy celestial nature, and appear to me visibly here in this crystal, and answer our demands in as far as I shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. *Amen.*

"Lord, thy will be done on earth, as it is in heaven;—make clean our hearts within us, and take not thy Holy Spirit from us.

"O Lord, by thy name, we have called him, suffer him to administer unto us. And that all things may work together for thy honour and glory, to who with thee, the Son, and blessed Spirit, be ascribed all might, majesty and dominion. *Amen.*"

Note, In these dealings, two should always be present; for often a spirit is manifest to one in the crystal when the other can not perceive him; therefore if any spirit appear, as they most likely will, to one or both, say:

"O Lord! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further instruction, through Christ. *Amen.*"

Interrog. 1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost, proceeding from both, what is thy true name?

If the spirit answers, *Michael,* then proceed.

Quest. 2. What is thy office? 3. What is thy true sign or character? 4. When are the times most agreeable to thy nature to hold conference with us?

Wilt thou swear by the blood and righteousness of our Lord Jesus Christ, that thou art truly Michael?

(Here let him swear, then write down his seal or character in thy book, and against it, his office and times to be called, through God's name; also write down any thing he may teach thee, or any responses he may make to thy questions or interrogations, concerning life or death, arts or sciences, or any other thing); and then shalt thou say:

"Thou great and mighty spirit, inasmuch as thou camest in peace and in the name of the ever blessed and righteous Trinity, so in this name thou mayest depart, and return to us when we call thee in his name to whom every knee doth bow down. Fare thee well, Michael; peace be between us, through our blessed Lord Jesus Christ. *Amen.*"

Then will the spirit depart; then say, "To God the Father, eternal Spirit, fountain of Light, the Son and Holy Ghost, be all honour and glory, world without end. *Amen.*"

I shall here set down the Table of the names of Spirits and Planets governing the hours; so thou shalt easily know by inspection, what Spirit and Planet governs every Hour of the Day and Night in the Week.

Hours Day.	Angels and Planets ruling SUNDAY.	Angels and Planets ruling MONDAY.	Angels and Planets ruling TUESDAY.	Angels and Planets ruling WEDNESDAY	Angels and Planets ruling THURSDAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
	Day.	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*	*Day.*
1	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
2	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
3	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
4	☽ Gabriel	♁ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
5	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael
6	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael
7	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
8	☉ Michael	☽ Gabriel	♁ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
9	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
10	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
11	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
12	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael
Hours Night.	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*	*Night.*
1	♃ Sachael	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael
2	♂ Samiel	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
3	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel
4	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
5	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael
6	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael
7	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael
8	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael
9	♂ Samael	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel
10	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	☽ Gabriel	♂ Samael	♄ Cassiel
11	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael	♢ Raphael	♃ Sachiel
12	♢ Raphael	♃ Sachiel	♀ Anael	♄ Cassiel	☉ Michael	☽ Gabriel	♂ Samael

Note, The day is divided into twelve equal parts, called *Planetary Hours,* reckoning from sun-rise to sun-set, and, again, from the setting to the rising; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minutes, which shews you how long a spirit bears rule in that day; as Michael governs the first and the eighth hour on Sunday, as does the ☉. After you have the length of the first hour, you have only to look in the Table, as if it be the fourth hour, on Sunday, you see in the Table that the ☽ and Gabriel rules: and so for the rest it being so plain and easy you cannot err.

THE CONCLUSION OF THE MAGUS.

CHAPTER X.

Ancient Biographia.

ROKTABIJA, THE SON OF CHAMUNDA,

MOST EMINENT ADEPT OF FIRE AND ART MAGIC.

ROKTABIJA, the son of Chamunda, practiced in the reign of Hrum, the successor of Maheshwari. *All Hindu authors are full of variations in their accounts of this famous Adept, some making him of a much later date than others; however, I shall give what I know to be most authentic, not omitting the traditional history extant amongst the Lamas, with which my disciples may learn some of the history of this venerable Lama, the inventor of Magic. Roktabija laughed on the

*The Author regrets, that, notwithstanding his laborious researches to obtain an authentic and satisfactory account of Lama Roktabija to present to his disciples; that a few generals, and not particulars, can only be given owing to limited space.

Passed for the inventor of magic.—It is to be noted that he was the inventor of it, and the first of the magi. This victory was the last of Ninus; that Roktabija philosophized most judiciously upon the nature and influences of the stars, and on the principles of the universe. "Anciently the Assyrians and Bactrians, the former "under the conduct of Ninus, and the latter under Roktabija, fought against each "other, not only with men and weapons, but also by the help of magic, and the secret "discipline of the Chaldeans." Hermippus, who has wrote cautiously on everything relative to magic, and explained twenty thousand verses composed by Roktabija relates, that one Azonaces initiated him into this art, and that he lived 5,000 years before the Trojan war. St. Augustin and Orosius have followed the tradition mentioned by Justin. Apuleius, in his Catalogue of all the most famous Magicians of Antiquity, with great justice places this Hindu Adept in the first rank, and proves him the most ancient of all: *"Magicarum artium fuisse perhibiter inventor Roktabija."* Augustin de Civitat Del, lib. 21, cap. xiv. Gayatri, who esteemed the art of magic to the accounted the noblest and most useful of all worldly knowledge, relates that Roktabija lived six thousand years before the death of Hurree. Note, that the same thing is affirmed by Hindu Antiqua. Chiva, who lived in the reign of Justinian, informs us, that, according to the Priests of that time, Roktabija and Anael were contemporary; but they do not say whether this Anael was father to Darius or any other. I have decided that he was the father of Darius; and ground this opinion on this, that one of the eulogies engraven on the tomb makes him the instructor of the Magi; and that the same historian who makes Anael excel in magic, calls him the father of Darius. "After the time of Roktabija reigned Aindri, a very prudent Adept, "and the father of Darius. This Adept, having boldly penetrated into the remotest "parts of the Upper India, came at length to a solitary forest, where there dwelt, in "awful and silent tranquility, the Brachmans. In this peaceful solitude they instructed "him in the knowledge of the earth's motion, likewise of the stars; and from them he "learned the pure and sacred rites of religion. Part of this knowledge he communi- "cated to the Magi, which, together with the art of predicting future events, they

same day he was born, and he was the only one to whom this happened, and the palpitation of his brain was so strong as to repulse the hand, it being laid to his head, which was a presage of his future knowledge and wisdom. He passed twenty years in the deserts, and there ate nothing but a sort of cheese which was never the worse for age; that the love of wisdom and Magic obliged him to retire from the world to a mountain, where he lived in solitude; but when he came down from thence there fell a celestial fire upon it, which perpetually burned; that a Priest approached it for the purpose of putting up prayers to God; that Roktabija came out from these flames unhurt; that he comforted and encouraged the Hindus, and offered sacrifices for them to God; that, afterwards, he did not live indifferently with all sorts of men, but only those who were born for truth, and who were capable of the true knowledge of Magic, which kind of people are called *Yoghees* among the Hindus; that he desired his end might be this, *viz.*, to be struck with thunder, and consumed by celestial fire; and that he requested the Hindus to collect his ashes, after he was consumed in this manner, and to preserve and venerate them as a pledge of the preservation of their monarchy; that they for a length of time paid great veneration to the relics of Roktabija, but at length, neglecting them, their monarchy fell to ruin and decay.* The Chronicle of Ankush adds, that having held this

"delivered down to posterity, each in his own family. The great number of men who "have descended from these families, ever since that age down to the present, have "all been set apart for cultivating the knowledge of the Gods." But Kailasa was wrong in saying, that this father of Darius was a king: and no doubt he committed this blunder by having read in general that one Anael was a great magician, and thought there was no other Anael than the father of Darius. But it is beyond dispute, that one Anael, older than the foundation of Rome, and a great prophet, is mentioned by authors. "Anael also, the most ancient Lama of the Mjuk, and from whom "the river Anael derives its name, is the most admirable of them all; for under the "interpretation of the prophecy of a boy, he informed posterity that the Roman "empire, nay, even the Roman name, should be utterly destroyed; and this he pre-"dicted a long time before the establishment of that colony of Trojans." He predicted the general conflagration of all perishable things. It is affirmed that Moyj was Roktabija's disciple, under the reign of Cambyses, the son of Cyrus; the words of Apuleius inform us of the fact. Some say that Anael having been made a slave in Egypt, was transported into Persia; others will have transported him into Babylon, and there instructed by Zoroaster the Babylonian, whom they distinguish from the Persian. I find no less than five Zoroasters mentioned in history: to these five may be added a sixth, mentioned by Apuleius. This Zoroaster lived in Babylon at the time Anael was brought thither by Cambyses. The same writer calls him "the chief interpreter of all divine mysteries," and says that Pythagoras was chiefly instructed by him. He appears to be the same with Zabratus, by whom Diogenes affirms Pythagoras was purged from all his former filth, and instructed in what is essentially necessary for good men to know, *viz.*, God, nature, and philosophy; he is also the same with Nazaratus, the Assyrian, whom Alexander, in his book of the Pythagorical symbols, affirms to have taught Pythagoras. The same person Suidas calls *Zares*, Cyrillus, *Zaranes*, and Plutarch, *Zarates*.

*According to the tradition of the Magi, I shall explain this fabulous and figurative description of Roktabija's end. The truth is, he enjoined the Hindus rigidly to persevere in the laws he had framed, and the doctrine he had been at the labour to estab-

discourse with them he invoked Gjun, and was consumed by celestial fire. Many will have it that Hsub was the Roktabija of the Oriental nations, and the inventor of Hindu Magic. Roktabija became so famous for wisdom among the Hindus, was descended from Kjun; this imports that he was descended from Kaza. The ancient Hindus know that Roktabija was before Moses.* Some maintain he was the prophet Ezekiel, and it cannot be denied that they ground their opinions on the agreement of numerous particulars which belong to the one, and are related of the other. He was the Moses of the Jews, and I can mention an infinite number of particulars in which the accounts I have of Moses agree with the accounts of Roktabija.—How near this comes to the probability of truth will appear in the sequel, where we have given the most probable and rational account of him, as far as I have been able to trace, from the tradition of the Magi, which I prefer before the confused and partial accounts vulgarly extant. They who believed that Roktabija professed and taught a diabolical Magic† are certainly in the wrong; the Magic he taught (of which I shall speak more anon) was only the study of the divine nature, and of Hindu Adeptship. Some have presumed that Roktabija was the promulgator of a doctrine of two

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lish, which was, to live in the practice of moral virtue, to avoid all species of luxury, to promote the liberal sciences, to govern all their actions with prudence and integrity, and to meet misfortune with resolution, and to encounter it with philosophy, and to endure the unavoidable calamities of life with fortitude: these, his disciplines, he left as a precious relic among them; which while they strictly adhered to, they need be under no apprehension of tyranny and oppression—these they collected, and for some space of time religiously followed the precepts of this eminent Adept. The idolatry falsely imputed to this wise man, *viz.*, his instituting the worshipping of fire, is thus to be interpreted.—Under the celestial symbol of fire was meant truth:—truth he ascribed purely as the great and wonderful attribute of the Godhead, which he acknowledged and worshipped, to wit, one only God, the eternal fire of wisdom and everlasting truth, justice and mercy!—His magic was the study of the religious worship of that Eternal Being. After Roktabija there were four persons chosen to educate the successor of the High Caste of Hindus. They chose the wisest and most just, the most temperate, and the bravest man that could be found. The wisest man (*viz.*, one of the Magi), instructed him in Roktabija magic, the just in government, the brave in war, and the temperate in social virtue and temperance. Now observe, that Roktabija is called the son of Chamunda, and that Chamunda is the name given by Roktabija and his disciples to the good God, and this title was really bestowed upon him by the Hindus; therefore, on account of his uncommon learning, religion and wisdom, he was, in an allegorical or figurative manner, called the son of God, or the son of wisdom, truth, etc.

* Some Magis affirm that he is the same with Abraham, and frequently call him Ibrahim Zerdascht, which is, Abraham the friend of fire.

† The preceding note fully explains those erroneous relations of the wisdom of the Magi. Those who desire to see a great many passages which testify that the magic of the Hindus, instituted by Roktabija, was the study of religion, virtue, and wisdom, let them refer to *Ongon Repmuras*, lib. ii, p. 178, and seq. edit. Commel. 1595; likewise Jul. Cæsar, Bullengerus Eclog. ad Arnobium, p. 346, and seq. Nor am I ignorant that Hsihsrat hath most learnedly and solidly justified our Lama Roktabija against the ignorant imputations of necromancy, black art, etc.

principles*, or, two co-eternal causes, one of good, the other of evil things. Roktabija the magician lived five thousand years before the Trojan war, called the good God, Chamunda, and the evil, Arimanius, &c.

The author, in his excellent treatise on the religion of the ancient Hindus, cites some authors who clear him on this head. We shall examine whether they deserve credit. It is affirmed that he was no idolator, either with respect to the worship of fire, or that of Oxinn.† What appears least uncertain, amongst so many things that are related of him is, that he was the introducer of a new Magic into India, and that he did it before the time of Moses; he is still in great veneration among these Hindus who are not of the Brahmin religion, but still retain the ancient worship of their country. They call him Mukarje, and several believe that he came from China, and relate many miraculous things on that head. It is very likely that what Kali relates, as quoted from Roktabija, was taken from those books, *Maj.* lib. xviii, cap. 24. Gaya recites a passage which contains a magnificent description of God, and gives it as the very words of Roktabija in his sacred commentary on the Hindu rites. Prasanna says, that the followers of Kudij boasted of having the secrets or secret books of Roktabija. But most likely he meant that they boasted of having the secret books of Kunds.

*It has been much contended by philosophers whether Roktabija was the first suggester of this doctrine of the two principles: the one called by the Magi, Lufs, the *good*, and Arimanius the *evil* principle. It is certain Roktabija asserted that one, *viz.*, that of the good, or an essential uncreated self-existent principle, the cause of all good, called by him Lusf, meaning a good God, &c. In respect of the other principle, Arimanius, we must, before we decide either for or against Roktabija, consider the nature of the thing in its most impartial sense.

Those who ever read Kuzi Journal, 1701, *and March*, 1701, *Art. iii, l. i.* need not be informed that the Historia published by Kunji professor of the oriental languages, in the year 1700, 4to, is one of the most excellent pieces that could possibly be written on such a subject. The idea which the learned journalist hath given of this performance is sufficient to convince us that it contains a very curious erudition, and profound discussions, which discover many rare and uncommon particulars of a country which we scarce knew anything of before. But to come to the point: Kunja affirms, that the ancient Hindus acknowledge no more than one uncreated principle, which was the good principle, or, in one word, God: and that they looked upon the evil, principle as a created being. One of the names, or attributes, which they gave to God, was Boudz; and they called the evil principle, Ahariman; and this is the original of two Greek words, Ὡρομάσδες and Ἀρειμανιος; one of which was the name of the good, and the other of the evil principle, as we have seen above, in a passage of Dunkn. The Hindus affirmed that Bknus was the first founder of their religion. Roktabija afterwards made some alterations in it; but it is said he made no manner of change with relation to the doctrine of one sole uncreated principle, but that the only innovation in this particular was the giving the name of Light to the good principle, and that of Darkness to the evil one.

From a misconstruction put upon the doctrine of the Magi, some considerable misreports of their tenets have been propagated: I think none more curious than the following—"That a war arose betwixt the army of light and that of darkness, which at last ended in an accommodation, of which the angels were mediators, and the conditions were that the inferior world should be wholly left to the government of Luianz for the space of 7000 years, after which it should be restored to light. Before the peace, Luianz had exterminated all the inhabitants of the world. Light had called

men to its assistance, while they were yet but spirits; which it did, either to draw them out of Arimanius' territories, or in order to give them bodies to engage against this enemy. They accepted the bodies and the fight, on condition they should be assisted by the light, and should at last overcome Luianz. The resurrection shall come when he shall be vanquished. This they conclude was the cause of the mixture, and shall be the cause of the deliverance. The Hindus were not ignorant that Roktabija taught a future reincarnation.

† The ancient Hindu Magi never did divine honours to the sun or any of the stars. They maintain they do not adore the sun, but direct themselves towards it when they pray to God. It has been found amongst Roktabija's secret precepts, that we ought to salute the sun, but not that we should adore him with religious worship. He proves that their ceremonies might very justly pass for civil honours, and to this purpose he makes some exceeding curious observations. He applies to the fire what he says of the sun. The bowings and prostrations of the Hindus before the holy fire were not a religious observation, but only a civil one. The same thing must be attributed to their reported worship of fire, which, as I have said above, they kept in their punda in imitation of the spirits. For though they paid a certain reverence to the fire, and that by prostration, yet this was not a religious, only a civil, worship; as it is from the force of custom that the eastern people prostrate themselves before any great man; (so they might with as much propriety be said to adore or worship him). Believe me you ought to be the last to censure the eastern people with such gross idolatry as has been represented. The Hindus, who have always been devoted to the highest study of wisdom, performed their duties in life for the honour of their God; and, although unenlightened and Barbarians, lived as men, and not as irrational creatures: whereas you, who know your duty so well, yet practice it so ill: for I may truly say, that notwithstanding the great benefits you derive from the divine precepts of Christianity, yet I believe it will be found an incontrovertible fact that man to man, in your country, is a serpent, a few individuals excepted. But to return to our subject: It was the ancient custom to fall prostrate to spirits, as being the messengers and representatives of God. Besides, there are many examples of this kind of worship, not only in the Old, but New Testament, where the women who had been converted to the true faith, upon seeing the astral spirits at the sepulchre of Christ, fell with their faces to the ground and worshipped. Yet they well knew that it was not God they saw, but his angels, as appears from their own confession—"we have seen a vision of angels." Therefore they are wrongly called *Idolators* and worshippers of fire, for Roktabija was the instrument of their continuation in the true faith. He was an Adept who had the knowledge of the true Magic which he peculiarly worshipped in a natural cave, in which he placed several symbols, representing the world; Kaju, representing the sun, filled the master's place. But it was not Kaju, but the true God, that he adored; and lastly, as he was a true philosopher, a profound alchemist, greatly informed in all the arts of the mathematics, strict and austere in his art, he struck the Hindus with an admiration of him, and by these means made them attentive to his doctrine. The sum of all is, that he lived in a cave, dedicated to the service of his Art, and the study of all natural and ceremonial Magic; that he was Magically illuminated, knew the courses of the stars, and the Occult and common properties of all compounded and earthly things; that by fire and Geometry (*i. e.*, by Chemistry and the Mathematics) he investigated, proved, and demonstrated, the truth and purity, or else the fugacity and vileness, of all things knowable in this mortal state of humanity. So that the fame, sagacity, wisdom, and virtue of Roktabija induced some certain men wickedly and fraudulently to impose upon the unwary some false magical oracles, and diabolical inventions, written in Greek and Latin, etc., as the genuine works of this eminent Adept.

HERMES, SURNAMED TRISMEGISTUS,

OR THE THRICE GREATEST INTELLIGENCER.

Hermes Trismegistus (who was the author of the divine Pymander and some other books), lived some time before Moses. He received the name of Trismegistus, or Mercurius ter Maximus, *i. e.*, thrice greatest Intelligencer, because he was the first intelligencer who communicated celestial and divine knowledge to mankind by writing.

He was reported to have been king of Egypt; without doubt he was an Egyptian; nay, if you believe the Jews, even their Moses; and for the justification of this they urge, 1st, His being well skilled in *chemistry;* nay, the first who communicated that art to the sons of men; 2dly, They urge the *philosophic work, viz.,* of rendering gold medicinal, or, finally, of the art of making *aurum potabile;* and, thirdly, of teaching the *Cabala,* which they say was shewn him by God on Mount Sinai: for this is confessed to be originally written in Hebrew, which he would not have done had he not been an Hebrew, but rather in his vernacular tongue. But whether he was Moses or not,* it is certain he was an Egyptian, even as Moses himself also was; and therefore for the age he lived in, we shall not fall short of the time if we conclude he flourished much about the time of Moses; and if he really was not the identical Moses, affirmed to be so by many, it is more than probable that he was king of Egypt; for being chief philosopher, he was, according to the Egyptian custom, initiated into the mysteries of priesthood, and from thence to the chief governor or king.

He was called Ter Maximus, as having a perfect knowledge of all things contained in the world (as his *Aureus,* or *Golden Tractate* and his *Divine Pymander* shews), which things he divided into three kingdoms, *viz.,* animal, vegetable and mineral; in the knowledge and comprehension of which three he excelled and transmitted to posterity, in *enigmas* and *symbols,* the profound secrets of nature; likewise a true description of the *Philosopher's Quintessence,* or *Universal Elixir,* which he made as the receptacle of all celestial and terrestrial virtues. The *Great Secret* of the philosophers he discoursed on, which was found engraven upon a Smaragdine table, in the valley of Ebron.

Bhuenne, in his Chronology says, he lived in the time of Moses, twenty-one years before the law was given in the wilderness. Mugu seems to confirm it by saying, "Credo Mercurium Trismegistum sapientem Egyptium 'flourisse ante Pharaonem.'". But this of Mugu may

* The Cabalists of the Yoghees affirm that Moses was this Hermes and although meek, yet was a man possessed of great Magical Powers, and a profound speculator in chemistry and Divine Magic; that he by divine inspiration on the mount, became acquainted with the knowledge of all the natural and secret operations of nature; that he taught the transmutation of metals *per Cabala, i. e.,* by oral tradition, to the Jews.

be applied to several ages, for that Pharaoh was the general name of their kings; or possibly it might be intended before the name of Pharaoh was given to their kings, which, if so,* he makes Trismegistus to exist 400 years before Moses, yea, before Abraham's descent into Egypt. There is no doubt but that he possessed the great secret of the philosophic work; and if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which work he has communicated the sum of the abyss, and the divine knowledge to all posterity; by which he has demonstrated himself to have been not only an inspired divine, but also a deep philosopher, obtaining his wisdom from God and heavenly things, and not from man.

APOLLONIUS OF TYANA,

WITH SOME ACCOUNT OF HIS REMARKABLE MIRACLES, PROPHECIES, VISIONS, RELATIONS.

Apollonius Taynaeus, was one of the most extraordinary persons that ever appeared in the world. He was born at Tyana in Cappadocia, towards the beginning of the first century. At sixteen years of age he became a rigid disciple of Pythagoras, renouncing *wine*, *flesh*, and *women*, wearing no shoes, and letting his hair and beard grow long, and clothing himself only in linen: soon after he became a reformer, and fixed his abode in a temple of Aesculapius, where many sick persons resorted to be cured by him. Being come to age, he gave part of his estate to his eldest brother, and distributed another part to his poor relations, and kept back only a very small share to himself. He lived six years without speaking a word, notwithstanding during this silence he quelled several seditions in Cecilia and Pamphilia; that which he put a stop to at *Aspenda* was the most difficult of all to appease, because the business was to make those hearken to reason whom famine had driven to revolt: the cause of this commotion was, some rich men having monopolized all the corn, occasioned an extraordinary scarcity in the city; *Apollonius* stopped this popular commotion, without speaking a word to the enraged multitude: Apollonius had no occasion for words; his Pythagoric silence did all that the finest figures of oratory could effect. He travelled much, professed himself a legislator; understood all languages, without having learned them: he had the surprising faculty of knowing what was transacted at an immense distance, and at the time the Emperor Domitian was stabbed, Apollonius being at a vast distance, and standing in the market-place of the city, exclaimed, "Strike! strike;—'tis done, the tyrant is no more." He understood the language of birds; he condemned dancing, and other diversions of that sort; he recommended charity and

*According to the best authorities to be taken, Hermes Trismegistus lived in the time of Pharaoh, Israel's tyrant and oppressor, and was not the same with Moses who opposed Jannes and Jambres.

piety; he travelled almost over all the countries of the world; and he died at a very great age. His life has been fully related by Philostratus; but it contains so many fabulous relations that we do not pretend to introduce them in this place. There are many who have very readily opposed the miracles of this man to those of Christ, and drew a parallel between them. It cannot be denied that this philosopher received very great honours, both during his life and after his death; and that this reputation continued long after paganism. He wrote four books of Judicial Astrology, and a Treatise on Sacrifices, shewing what was to be offered to the Deity.

'We must not omit a circumstance which tends to the honour of this 'venerable person. It is related that *Aurelius* had come to a resolution, 'and had publicly declared his intentions, to demolish the city of *Tyana;* 'but that *Apollonius of Tyana,* an ancient philosopher of great renown 'and authority, a true friend of the gods, and himself honoured as a 'deity, appeared to him in his usual form as he retired into his tent, and 'addressed him thus:—"*Aurelian,* if you desire to be victorious, think no "more of the destruction of my fellow-citizens!—*Aurelian,* if you desire "to rule, abstain from the blood of the innocent!—*Aurelian,* if you will "conquer, be merciful!" Aurelian being acquainted with the features of 'this ancient philosopher, having seen his image in several temples, he 'vowed to erect a temple and statues to him; and therefore altered his 'resolution of sacking *Tyana.* This account we have from men of credit, 'and have met with it in books in the Olpian library; and we are the 'more inclined to believe it on account of the dignity of *Apollonius;* 'for was there ever anything among men more holy, venerable, noble, 'and divine than *Apollonius?* He restored life to the dead, he did and 'spoke many things beyond human reach; which whoever would be 'informed of, may meet with many accounts of them in the *Greek* 'histories of his life.' See *Vopiscus in Aurelian* cap. 24.

Lastly, the inhabitants of *Tyana* built a temple to their *Apollonius* after his death; his statue was erected in several temples: the Emperor *Adrian* collected as many of his writings as he possibly could, and kept them very select, in his superb palace at *Antium,* with a rare but small book of this philosopher's, concerning the *Oracle of Trophonius.* This little book was to be seen at *Antium* during the life of Philostratus; nor did any curiosity whatever render this small town so famous as did this rare and extraordinary book of Apollonius.

It is reported that a wise prince of the Indians, well skilled in magic, made seven rings of the seven planets, which he bestowed upon Apollonius, one of which he wore every day; by which he always maintained the health and vigour of his youth, and lived to a very advanced age. His life was translated from the Greek of *Philostratus* into French, by *Blaise de Vigners,* with a very ample commentary by *Artus Thomas,*

Lord of *Embry*, a *Parisian;* and some time since there has been made an English translation of his life, which was condemned, prohibited, and anathematized without reason.

PETRUS DE ABANO, OR PETER OF APONA,

DOCTOR OF PHILOSOPHY AND PHYSIC.

Petrus Aponensis, or Aponus, one of the most famous philosophers and physicians of his time, was born A. D. 1250, in a village, situated four miles from *Padua*. He studied a long time at *Paris*, where he was promoted to the degrees of Doctor in philosophy and physic, in the practice of which he was very successful, but his fees remarkably high. *Gabriel Naude*, in his *Antiquitate Scholae Medicae Parisiensis*, gives the following account of him: "Let us next produce Peter de Apona, or Peter de "Abano, called the Reconciler, on account of the famous book which he "published during his residence in your university*."—It is certain that "physic lay buried in Italy, scarce known to any one, uncultivated and "unadorned, till its tutelar genius, a villager of *Apona*, destined to free "Italy from its barbarism and ignorance, as Camillus once freed *Rome* "from the siege of the *Gauls*, made diligent enquiry in what part of the "world polite literature was most happily cultivated, philosophy most "subtilly handled, and physic taught with the greatest solidity and purity; "and being assured that *Paris* alone laid claim to this honour, thither he "presently flies; giving himself up wholly to her tutelage, he applied him- "self diligently to the mysteries of philosophy and medicine; obtained a "degree and the laurel in both; and afterwards taught them both with "great applause, and after a stay of many years, loaden with the wealth "acquired among you, and, after having become the most famous philos- "opher, astrologer, physician, and mathematician of his time, returns to "his own country, where, in the opinion of the judicious *Scardeon*, he was "the first restorer of true philosophy and physic. Gratitude, therefore, "calls upon you to acknowledge your obligations due to *Michael Angelus "Blondus*, a physician of *Rome*, who in the last century undertaking to "publish the *Conciliationes Physiognomicae* of your *Aponensian* doctor, "and finding they had been composed at *Paris*, and in your university, "chose to publish them in the name, and under the patronage, of your "society." 'Tis said, that he was suspected of magic†, and persecuted on

* *Naude* takes notice of this in a speech in which he extols the ancient glory of the university of *Paris*. We have, above, recited his words at length, because they incidentally inform us that Peter de Abano composed the great work at Paris which procured him the appellation of the *Reconciler*.

† *Naude*, in his *Apology for great Men accused of Magic*, says, "The general "opinion of almost all authors is, that he was the greatest magician of his time; that "by means of seven spirits, familiar, which he kept inclosed in chrystal, he had acquired "the knowledge of the seven liberal arts, and that he had the art of causing the money "he had made use of to return again into his pocket. He was accused of magic in the

that account by the Inquisition: and it is probable that, if he had lived to the end of his trial, he would have suffered in person what he was sentenced to suffer in effigy after his death. His apologists observe, that his body, being privately taken out of his grave by his friends, escaped the vigilance of the Inquisitors, who would have condemned it to be burnt. He was removed from place to place, and at last deposited in *St. Augustin's Church,* without Epitaph or any other mark of honour. His accusers ascribed inconsistent opinions to him; they charged him with being a magician, and yet with denying the existence of spirits. He had such an antipathy to milk, that the very seeing any one take it made him vomit. He died in the year 1316* in the sixty-sixth year of his age. One of his principal books was the Conciliator, already mentioned.

"eightieth year of his age, and that dying in the year 1305, before his trial was over, "he was condemned (as *Castellan* reports) to the fire; and that a bundle of straw, "or ozier, representing his person, was publicly burnt at Padua; that by so rigorous "an example, and by the fear of incurring a like penalty, they might suppress the "reading of three books which he had composed on this subject: the first of which "is the noted *Heptameron,* or *Magical Elements of Peter de Abano, Philosopher,* now "extant, and printed at the end of *Agrippa's* works; the second, that which Trithemius "calls *Elucidarium Necromanticum Petri de Abano;* and a third, called by the same "author *Liber experimentorum mirabilium de Annulis secundem, 28 Mansiom Lunae.*" Now it is to be noted, that Naude lays no stress upon these seeming strong proofs; he refutes them by immediately after affirming, that *Peter* of *Apona* was a man of prodigious penetration and learning, living in an age of darkness which caused everything out of the vulgar track to be suspected as diabolical, especially as he was very much given to study, and acquainted with the harmony of the celestial bodies and the proportions of nature, and addicted to curious and divinatory science. "He was one "(says he) who appeared as a prodigy of learning amidst the ignorance of that age, "and who, besides his skill in languages and physic, had carried his enquiries so far "into the occult sciences of abstruse and hidden nature, that, after having given most "ample proofs, by his writings concerning physiognomy, geomancy, and chiromancy, "what he was able to perform in each of these, he quitted them all together with his "youthful curiosity to addict himself wholly to the study of philosophy, physic, and "astrology; which studies proved so advantageous to him, that, not to speak of the two "first, which introduced him to all the popes and sovereign pontiffs of his time, and "acquired him the reputation which at present he enjoys among learned men, it is cer"tain that he was a great master in the latter, which appears not only by the astro"nomical figures which he caused to be painted in the great hall of the palace at "*Padua,* and the translations he made of the books of the most learned *Rabbi Abraham* "*Aben Ezra,* added to those which he himself composed on *critical days,* and the im"provement of astronomy, but by the testimony of the renowned mathematician *Regio* "*Montanus,* who made a fine panegyric on him, in quality of an astrologer, in the "oration which he delivered publicly at *Padua* when he explained there the book of "*Alfraganus.*" Now, many respectable authors are of opinion that it was not on the score of magic that the Inquisition sentenced him to death, but because he endeavored to account for the wonderful effects in nature by the *influences of the celestial bodies,* not attributing them to *angels* or *daemons;* so that heresy, instead of magic, seems to have been the ground of his falling under the tyranny of the sage fathers of the Roman Catholic faith, as being one who *opposed* the doctrine of spiritual beings.

* If this be true, as we read in *Tomasini, Elog, Vitor, Illustr, p.* 22, *Naude* must be mistaken where he says, that "Peter Aponus being accused at the age of 80 years, "died A. D. 1305." *Freherus* affirms the same upon the authority of *Bernardin Scardeon.*

APULEIUS,

THE PLATONIC PHILOSOPHER.

LUCIUS APULEIUS, a Platonic philosopher, publicly known by the famous work of the *Golden Ass*, lived in the second century under the Antonines. He was a native of *Madaura*, a *Roman* colony in *Africa;* his family was considerable; he had been well educated, and possessed a graceful exterior; he had wit and learning; but was suspected of magic. He studied first at *Carthage*, then at *Athens*, and afterwards at *Rome*, where he acquired the Latin tongue without any assistance. An insatiable curiosity to know everything induced him to make several voyages, and enter himself into several religious fraternities. He would see the bottom of their mysteries. He spent almost his entire estate in travelling; insomuch, that being returned to *Rome*, and having a desire to dedicate himself to the service of *Osiris*, he lacked money to defray the expence of the ceremonies of his reception, he was obliged to make money of his clothes to complete the necessary sum: after this he gained his living by pleading; and, as he was eloquent and subtile, he did not want causes, some of which were very considerable. But he improved his fortunes much more by a lucky marriage than by pleading. A widow, whose name was Prudentilla, neither young nor fair, but who had a good estate, thought him worth her notice. He was not coy, nor was he solicitous to keep his fine person, his wit, his neatness, and his eloquence, for some young girl; he married this rich widow cheerfully (and with the most becoming philosophy overcame all turbulent passions which might draw him into the snares of beauty,) at a country house near Oea, a maritime town of Africa. This marriage drew upon him a troublesome law-suit. The relations of this lady's two sons urged that he had made use of the art of magic to possess himself of her person and money; they accused him of being worse than a magician, *viz.* a wizard, before *Claudius*

Gesner is mistaken in making Peter Aponus flourish in the year 1320. Konig has copied this error. But Father Rapin is much more grossly mistaken than any of them when he places him in the sixteenth century, saying, "*Peter of Apona*, a physician "of *Padua*, who flourished under Clement VII, debauched his imagination so far by "reading the *Arabian* philosophers, and by too much studying the astrology of "Alfraganus, that he was put into the Inquisition upon the suspicion of magic, etc." See *Rapin Reflex, sur la Philosophioe, n.* 28, *p.* 360. *Vossius* has followed *Gesner*, and makes an observation worthy to be considered. He says, that *Peter of Apona* sent his book, *De Medicina Omnimoda*, to pope *John* XXII, who was elected in the year 1316, and held the *Pontifical Chair* seventeen years. By this we know the age of this physician. But if the year 1316 was that of his death, the conclusion is unjust; neither does it clear *Vossius* of an error.

Maximus, Proconsul of *Africa.* He defended himself with great vigour*. His apology, which he delivered before the judges, furnishes us with examples of the most shameful artifices, that the villainy of an impudent

* Besides the accusation of magic, they reproached him with his beauty, his fine hair, his teeth, and his looking-glass. To the two first particulars he answered he was sorry their accusation was false.—"How do I wish," replied he, "that these heavy "accusations of beauty, fine hair, etc., were just! I should, without difficulty, reply, "as *Paris* in *Homer* does to Hector

——————— nor thou despise the charms,
With which a lover golden Venus arms.
Soft moving speech and pleasing outward shew,
No wish can gain them, but the God's bestow.
POPE.

"Thus would I reply to the charge of beauty. Besides that, even philosophers are "allowed to be of a liberal aspect; that *Pythagoras,* the first of philosophers, was the "handsomest man of his time; and Zeno—but, as I observed, I am far from pretending "to this apology; since, besides that nature has bestowed but a very moderate degree "of beauty on me, my continual application to study wears off every bodily grace, "and impairs my constitution. My hair, which I am falsely accused of curling and "dressing by way of ornament, is, as you see, far from being beautiful and delicate: "on the contrary, it is perplexed and entangled like a bundle of flocks or tow, and so "knotty through long neglect of combing, and even of disentangling, as never to be "reduced to order." As to the third particular, he did not deny his having sent a very exquisite powder for the teeth to a friend, together with some verses, containing an exact description of the effects of the powder. He alleged that *all,* but especially those who spake in public, ought to be particularly careful to keep their mouths clean. This was a fine field for defence and for turning his adversary into ridicule; though, in all probability, he had given occasion enough for censure by too great an affectation, of distinguishing himself from other learned men. Observe with how much ease some causes are defended, although the defendant be a little in the wrong "I observe that some could scarce forbear laughing when our orator angrily accused "me of keeping my mouth clean, and pronounced the word tooth-powder with as "much indignation as any one ever pronounced the word poison. But, surely, it is not "beneath a philosopher to study cleanliness, and to let no part of the body be foul, "or of an ill savour, especially the mouth, the use of which is the most frequent and "conspicuous, whether a man converses with another, or speaks in public, or says his "prayers in a temple. For speech is previous to every action of man, and, as an "excellent poet says, proceeds from the Wall of the Teeth."

We may make the same observation upon the last head of his accusation. It is no crime in a doctor of what faculty soever, to have a looking-glass; but if he consults it too often in dressing himself, he is justly liable to censure. Morality in *Apuleius's* time was much stricter than at present as to external behaviour, for he durst not avow his making use of his looking-glass. He maintains that he *might* do it, and proves it by several philosophical reasons, which, to say the truth, are much more ingenious than judiciously applied; but he denies that he ever consulted his looking-glass; for he says, alluding to this ludicrous accusation, "Next follows the "long and bitter harangue about the looking-glass; in which, so heinous is the crime "that *Pudens* almost burst himself with bawling out —'A philosopher to have a looking-"glass!'—Suppose I should confess that I have, that you may not believe there is "really something in your objection, if I should deny it; it does not follow from "hence that I must necessarily make a practice of dressing myself at it. In many "things I want the possession but enjoy the use of them. Now, if neither to have a "thing be a proof that is made use of, nor the want of it of the contrary, and as I am "not blamed for possessing, but for making use of, a looking-glass, it is incumbent "upon him to prove farther at what time, and in what place, and in the presence of "whom, I made use of it; since you determine it to be a greater crime in a *philosopher* "to see a looking-glass, than for the *profane* to behold the attire of *Ceres.*"

calumniator is capable of putting in practice*. Apuleius was extremely laborious, and composed several books, some in verse and others in prose, of which but a small part has resisted the injuries of time. He delighted in making public speeches, in which he gained the applause of all his hearers. When they heard him at Oea, the audience cried out with one voice, that he ought to be honoured with the freedom of the city. Those of Carthage heard him favourably, and erected a statue in honour of him. Several other cities did him the same honour. It is said that his wife held the candle to him whilst he studied; but this is not to be taken literally; it is rather a figure of Gallic eloquence in Sidonis Appollinaris, *Legentibus meditantibusque candelas & candelabra tenuerunt.* Several critics have published notes on Apuleius: witness *Phillipus Beraldus,* who published very large notes on the *Golden Ass,* at *Venice,* in folio, ann. 1504, which were reprinted in 8vo, at Paris, and at several other places. *Godescalk Stewichius, Peter Colvius, John Wiewer,* &c. have written on all the works of *Apuleius. Precius* published the *Golden Ass* and the Apology, separately, with a great many observations. The annotations of *Casaubon,* and those of *Scipio Gentilis,* on the Apology, are very scarce, and much valued: the first appeared in the year 1594, and the latter in 1607. The *Golden Ass* may be considered (as Bayle says) as a continued satire on the disorders which the pseudo-magicians, priests, pandars, and thieves filled the world with at that time. This observation occurs in Fleuri's annotations. A person who would take the pains, and had the requisite qualifications, might draw up a very curious and instructive commentary on this romance, and might inform the world of several things which the preceding commentaries have never touched upon. There are some very

* I shall instance one to shew that in all ages the spirit of calumny has put men upon forging proofs by false extracts from what a person has said or written. To convict Apuleius of practising magic, his accusers allege a letter which his wife had written during the time he paid his *devoirs* to her and affirmed that she had confessed, *in this letter,* that Apuleius was a *wizard,* and had actually bewitched her. It was no hard matter to make the court believe that she had written so, for they only read a few words of her letter, detached from what preceded or followed, and no one pressed them to read the whole. At last Apuleius covered them with confusion by reciting the whole passage from his wife's letter. It appeared, that far from complaining of Apuleius, she justified him, and artfully ridiculed his accusers. These are his words: you will find that precisely the same terms may either condemn or justify *Apuleius,* according as they are taken with or without what precedes them. "Being "inclined to marry, for the reasons which I have mentioned, you yourself persuaded me "to make choice of this man, being fond of him, and being desirous, by my means, to "make him one of the family. But now, at the instigation of wicked men, *Apuleius* "must be informed against as a magician (or wizard), and I, forsooth, am enchanted "by him. I certainly love him: come to me before my reason fails me." He aggravates this kind of fraud as it deserves; his words deserve to be engraved in letters of gold, to deter (if possible) all calumniators from practising the like cheats. He says, "There are many things which, produced alone, may seem liable to calumny. Any "*discourse* may furnish matter of accusation, if what is connected with foregoing words "be robbed of its introduction; if some things be suppressed at pleasure, and if what "is spoken by way of reproach to others, for inventing a calumny, be pronounced by "the reader as an assertion of the truth of it."

obscene passage in this book of Apuleius. It is generally believed that this author has inserted some curious episodes in it of his own invention; amongst others, that of *Psyche. Horum certe noster itae imitator fuit, ut e suo penu enumerabilia protulerit, atque inter caetera venustissimum illud Psyches,* Ἐπεισόδιον. This episode furnished *Moliere* with matter for an excellent Dramatic Piece, and *M. de la Fontaine* for a fine Romance.

ARISTOTLE,

THE PERIPATETIC.

Aristotle, commonly called the Prince of Philosophers, or the Philosopher, by way of excellence, was the founder of a sect which surpassed, and at length even swallowed up all the rest. Not but that it has had reverse of fortune in its turn; especially in the seventeenth century, in which it has been violently shaken, though the Catholic divines on the one side, and the Protestant on the other, have run (as to the quenching of fire) to its relief, and fortified themselves so strongly, by the secular arm, against the New Philosophy, that it is not like to lose its dominion. Mr. *Moreri* met with so many good materials in a work of Father Rapin, that he has given a very large account of Aristotle, enough to dispense with any assistance. Accordingly, I design not to enlarge upon it as far as the subject might allow, but shall content myself with observing some of the errors which I have collected concerning this philosopher. It is not certain that *Aristotle* practiced pharmacy in *Athens* while he was a disciple of *Plato,* nor is it more certain that he did not. Very little credit ought to be given to a current tradition that he learnt several things of a *Jew,* and much less to a story of his pretended conversion to *Judaism.* They who pretend that he was born a *Jew,* are much more grossly mistaken: the wrong pointing of a certain passage occasioned this mistake. They are deceived who say that he was a disciple of *Socrates* for three years, for *Socrates* died 15 years before *Aristotle* was born. *Aristotle's* behaviour towards his master *Plato* is variously related: some will have it that, through prodigious vanity and ingratitude, he set up altar against altar: that is, he erected a school in *Athens* during *Plato's* life, and in opposition to him: others say that he did not set up for a professor until his master's death. We are told some things concerning his amours which are not altogether to his advantage. It was pretended that his conjugal affection were idolatrous, and that, if he had not retired from *Athens,* the process for irreligion, which the priests had commenced against him, would have been attended with the same consequences as that against *Socrates.* Though he deserved very great praise, yet it is certain that most of the errors concerning him are to be found in the extravagant commendations which have been heaped upon him: as, for example, is it not a downright falsehood to say, *that if Aristotle spoke in his natural philosophy like a*

man, he spoke in his moral philosophy like a God; and that it is a question in his moral philosophy whether he partakes more of the lawyer than of the priest; more of the priest than of the prophet; more of the prophet than of the God? Cardinal *Pallavicini* scrupled not in some measure to affirm that, if it had not been for *Aristotle*, the church would have wanted some of its articles of faith. The Christians are not the only people who have authorized his philosophy; the *Mahometans* are little less prejudiced in its favour; and we are told, that to this day, notwithstanding the ignorance which reigns among them, they have schools for this sect. It will be an everlasting subject of wonder to persons who know what philosophy is, to find that *Aristotle's* authority was so much respected in the schools, for several ages, that when a disputant quoted a passage from this philosopher, he who maintained the *thesis* durst not say *transeat*, but must either deny the passage, or explain it in his own way. It is in this manner we treat the Holy Scriptures in the divinity schools. The parliaments which have proscribed all other philosophy but that of *Aristotle*, are more excusable than the doctors: for whether the members of parliament were really persuaded that this philosophy was the best of any, or was not, the public good might induce them to prohibit new opinions, lest the academical divisions should extend their malignant influence to the disturbance of the tranquility of the state. What is most astonishing to wise men is, that the professors should be so strongly prejudiced in favor of *Aristotle's philosophy*. Had this prepossession been confined to poetry and rhetoric, it had been less wonderful: but they were found of the weakest of his works; I mean his Logic and Natural Philosophy*. This justice, however, must be done to the blindest of his followers, that they have deserted him where he clashes with Christianity; and this he did in points of the greatest consequence, since he maintained the eternity of the world, and did not believe that providence extended itself to sublunary beings. As to the immortality of the soul, it is not certainly known whether he acknowledged it or not†. In the year 1647, the famous capuchin, *Valerian Magni*, published a work concerning the Atheism of *Aristotle*. About one hundred and thirty years before, *Marc Antony*

* To be convinced of the weakness of these works, we need only read *Gassendus* in his *Exercitationes Paradoxicoe adversos Aristoteleos*. He says enough there against *Aristotle's* philosophy in general, to convince every unprejudiced reader that it is very defective; but he particularly ruins this philosopher's Logic. He was preparing, likewise, a criticism on his Natural Philosophy, his Metaphysics, and Ethics, in the same way; when, being alarmed at the formidable indignation of the *peripatetic* party against him, he chose rather to drop his work, than to expose himself to their vexatious persecutions. In *Aristotle's* Logic and Natural Philosophy, there are many things which discover the elevation and profundity of his genius.

† *Pomponatius* and *Niphus* had a great quarrel on this subject. The first maintained that the immortality of the soul was inconsistent with *Aristotle's* principles: the latter undertook to defend the contrary. See the discourse of *la Mothe le Vayer* on the Immortality of the Soul, and *Bodin*, in page 15 of Pref. to *Doemonomania*.

Venerius published a system of philosophy, in which he discovered several inconsistencies between *Aristotle's* doctrine and the truths of religion. Campanella maintained the same in his book *de Reductione ad Religionem*, which was approved at *Rome* in the year 1630. It was not long since maintained in *Holland*, in the prefaces to some books, that the doctrine of this philosopher differed but little from Spinozism. In the meantime, if some Peripatetics may be believed, he was not ignorant of the mystery of the Trinity. He made a very good end, and enjoys eternal happiness. He composed a great number of books; a great part of which is come down to us. It is true some critics raise a thousand scruples about them. He was extremely honoured in his own city, and there were not wanting heretics who worshipped *his* image with that of *Christ*. There is extant some book which mentions, that, before the Reformation, there were churches in *Germany* in which *Aristotle's* Ethics were read every *Sunday* morning to the people instead of the Gospel. There are but few instances of zeal for religion which have not been shewn for the *Peripatetic* philosophy. *Paul de Foix*, famous for his embassies and his learning, would not see *Francis Patricius* at *Ferrara*, because he was informed that that learned man taught a philosophy different from the *Peripatetic*. This was treating the enemies of *Aristotle* as *zealots* treat *heretics*. After all, it is no wonder that the *Peripatetic* philosophy, as it has been taught for several centuries, found so many protectors; or that the interests of it are believed to be inseparable from those of theology: for it accustoms the mind to acquiesce without evidence. The union of interests may be esteemed as a pledge to the *Peripatetics* of the immortality of their sect, and an argument to abate the hopes of the new philosophers.—Considering, withal, that there are some doctrines of Aristotle which the moderns have rejected, and which must, sooner or later, be adopted again. The Protestant divines have very much altered their conduct, if it is true, as we are told, that the first reformers clamoured so loud against the *peripatetic* philosophy. The kind of death, which in some respects does much honour to the memory of *Aristotle*, is, that which some have reported, *viz.* that his vexation at not being able to discover the cause of the flux and reflux of the *Euripus* occasioned the distemper of which he died. Some say, that being retired into the island of *Eubaea*, to avoid a process against him for irreligion, he poisoned himself: but why should he quit *Athens* to free himself from persecution this way? HESYCHIUS affirms, not only that sentence of death was pronounced against him for an hymn which he made in honour of his father-in-law, but also that he swallowed aconite in execution of this sentence. If this were true, it would have been mentioned by more authors.

The number of ancient and modern writers who have exercised their pens on *Aristotle*, either in commenting on, or translating, him, is endless. A catalogue of them is to be met with in some of the editions of his works,

but not a complete one. See a treatise of Father Labbe, entitled *Aristotelis & Platonis Groecorum Interpretum, typis hactenus editorum brevis conspectus;* A short view of the Greek interpreters of Aristotle and Plato *hitherto published;* printed at *Paris* in the year 1657, in 4to. Mr. *Teissier* names four authors who have composed the life of *Aristotle: Ammonius, Guarini of Verona, John James Beurerus,* and *Leonard Aretin.* He forgot *Jerome Gemusoeus,* physician and professor of philosophy at *Basil,* author of a book, *De Vita Aristotelis, et ejus Operum Censura.—The Life of Aristotle, and a Critique on his Works.*

ARTEMIDORUS OF EPHESUS,

THE SOMNAMBULIST, OR DREAMER.

Artemidorus (who wrote so largely upon Dreams) was a native of *Ephesus.* He lived under *Antonius Pius,* as he informs us himself, where he says, he knew an *Athlete,* who having dreamt that he had lost his sight, obtained the prize in the games which that Emperor ordered to be celebrated. No author has ever taken more pains upon so useful a subject than *Artemidorus* has done. He bought up all that had been written upon the subject of dreams, which amounted to several volumes, but he spent many years in travelling to collect them, as well as the different opinions of all the learned who were then living. He kept a continual correspondence with those in the towns and assemblies of Greece, in Italy, and in the most populous islands; and he collected everywhere all the dreams he could hear of, and the events they had. He despised the censure of those grave and supercilious persons, who treat all pretenders to predictions as sharpers, or imposters, and without regarding the censures of these *Catos,* he frequented those diviners many years. In a word, he devoted all his time and thoughts to the science of dreams. He thought that his great labour in making so many collections, &c., had enabled him to warrant his interpretations by reason and experience, but unfortunately he never fixed upon the most trifling and frivolous subjects, such as almost every one is dreaming of: there is no dream which *Artemidorus* has explained, but will bear a quite different interpretation, with the same probability and with at least as natural resemblances, as those on which that interpreter proceeds. I say nothing of the injury done to *intelligences,* to whose direction we must necessarily impute our dreams if we expect to find in them any presage of futurity*. *Artemidorus* took great pains to instruct his son in

*I find in Artemidorus some of the most trifling incidents in dreams noted by him to presage very extraordinary things; such, as if any one dreams of his nose, or his teeth, or such like trifling subjects, such particular events they must denote.—Now, as I cannot attribute a true and significant dream to any other cause than the celestial *intelligences,* or an evil *doemon,* or else to the soul itself, (which possesses an inherent prophetic virtue, as I have fully treated of in my *Second Book of Magic, where we have spoken of prophetic dreams*),—I say, from which of these causes a

the same science, as appears by the two books which he dedicated to him. So eager a pursuit after these studies is the less to be wondered at, when we consider that he believed himself under the inspiration of *Apollo*. He dedicated his three first books to one *Cassius Maximus*, and the other two to his son.—They were printed in *Greek* at *Venice* in the year 1518. In the year 1603 *Rigaultius* published them at *Paris* in *Greek* and *Latin* with notes. The Latin translation he made use of was that published by *John Cornarius* at *Basil*, in the year 1539. *Artemidorus* wrote a treatise of *augury*, and another upon *chiromancy;* but we have no remains of them. *Tertullian* has not taken notice of him in that passage, where he quotes several *onirocritic* authors; but *Lucian* does not forget him, though he names but two writers of this class.

BABYLONIANS.

Under this article of *Babylonians* I shall just give the reader a general sketch of the antiquity of occult learning among the Chaldeans of *Babylon*, so famous for their speculations in astrology. *Diodorus Siculus* informs us, that the inhabitants of Babylon assert, that their city was very ancient; for they counted four hundred and seventy-three thousand years, from the first observations of their astrologers to the coming of *Alexander*. Others say, that the *Babylonians* boasted of having preserved in their archives the observations which their astrologers had made on nativities for the space of four hundred and seventy thousand years; from hence I ought to correct a passage of *Pliny*, which some authors make use of improperly, either to confute the antiquity of Babylon, or for other purposes. Aris-

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dream proceeds, we must ascribe but a very deficient portion of knowledge to either of them, if we do not allow them capable of giving better and plainer information respecting any calamity or change of fortune or circumstances, than by dreaming of one's nose itching, or a tooth falling out, and a hundred other toys like these.—I say, such modes of dictating to us a fore-knowledge of events to happen, cannot but be unworthy of their wisdom, subtilty, or power, and if they cannot instruct us by better signs, how great is their ignorance, and if they will not, how great is their malice; therefore all such trifling dreams are to be altogether rejected as vain and insignificant, for we must remember that *"a dream comes through the multitude of business,"* and often otherwise; but such dreams as we are to notice, and draw predictions of future accidents and events, are those where the dream is altogether consistent, not depending upon any prior discourse, accidents, or any other like circumstances; likewise that the person who would wish to dream true dreams, should so dispose himself as to become a fit recipient of the heavenly powers, but this is only to be done by a temperate and frugal diet, a mind bent on sublime contemplation, a religious desire of being informed of any misfortune, accident, or event which might introduce misery, poverty, or distraction of mind; so as when we know it, to deprecate the same by prayer to the divine wisdom, that he would be pleased to divert the evil impending, or to enable us to meet the same with fortitude, and endure it with patience till the will of the Deity is accomplished. These are the things which we ought to be desirous to receive information of by *dream, vision*, or the like, and of which many are often truly forewarned, and thereby foretell things to come, also presage of the death of certain friends; all which I know by experience to be true and probable.

totle knew without doubt that the *Babylonians* boasted of having a series of astronomical observations comprehending a prodigious number of centuries. He was desirous to inform himself of the truth of this by means of *Calisthenes*, who was in Alexander's retinue, but found a great mistake in the account; for it is pretended that *Calisthenes* assured him that the astronomical observations he had seen in *Babylon*, comprehended no more than 1903 years. *Simplicius* reports this, and borrows it from *Porphyry*. If *Calisthenes* has computed right, it must be agreed, that after the deluge men made very great haste to become astrologers; for according to the Hebrew Bible there is but two thousand years* to be found from the flood to the death of *Alexander*. There is reason to question what *Simplicius* reports, and it is remarkable that all the ancient authors, who have ascribed the building of *Babylon* to *Semiramis*, have no authority than that of *Ctesias*, whose histories abounded in fables. And, therefore, we see that *Berosius* blames the *Greek* writers for affirming that *Semiramis* built *Babylon*, and adorned it with the most beautiful structures. The supplement to *Moreri* quotes *Quintus Curtius*, in relation to the immodesty of the *Babylonian* women†, who prostituted their bodies to strangers for money, under the idea of performing their devotions required by Venus. Observe, that these sums were afterwards applied to religious uses.

HENRY CORNELIUS AGRIPPA, KNIGHT,

DOCTOR OF BOTH LAWS, COUNSELLOR TO CHARLES V., EMPEROR OF GERMANY, AND JUDGE OF THE PREROGATIVE COURT.

Henry Cornelius Agrippa, a very learned man and a magician††, flourished in the sixteenth century. He was born at *Cologne* on the 14th of *September*, 1486. He descended from a noble and ancient family of Nettesheim in Belgia; desiring to walk in the steps of his ancestors, who

* Amongst the Babylonians there were celestial observations for four hundred and seventy thousand years, inscribed on pillars or tables or bricks. *Berosius* and *Critodemus*, who make the least of it, say four hundred and ninety years.

† This lascivious ceremony was very ancient. *Jeremiah's* letter inserted in the Book of *Baruch* touches something on it, but in an obscure manner, and wants a commentary taken out of *Herodotus*. Jeremiah's text runs thus:—"The women also with "cords about them sat in the ways—but if any of them, drawn by some that passeth "by, lie with him, she reproacheth her fellow, that she was not thought as worthy as "herself, nor her cord broken."—There was a law in *Babylon* which obliged all the women of the country to seat themselves near the temple of *Venus*, and there to wait an opportunity of copulating with a stranger, etc., etc.

†† As he himself asserts in his preface to his three books of Occult Philosophy and Magic, where he says, "who am indeed a magician," applying the word magic to sublime and good sciences, not to prophane and devilish arts. *Paul Jovius*, *Thevet*, and *Martin del Rio*, accuse him not of *magic*, (*because we cannot apply that to necromantic arts*) but the *black art*; but we shall shew in some of the following notes, their grounds on which this accusation of *Agrippa* is founded, and examine how far their information will justify their calumny against this author.

for many generations had been employed by the princes of the house of *Austria*, he entered early into the service of the Emperor *Maximilian*. He had at first the employ of Secretary; but as he was equally qualified for the *sword* as the *pen*, he afterwards turned soldier, and served the Emperor for seven years in his *Italian* army. He signalized himself on several occasions, and as a reward of his brave actions he was created *knight* in the field. He wished to add the academical honours to the military, he therefore commenced doctor of laws and physic. He was a man possessed of a very wonderful genius, and from his youth applied his mind to learning, and by his great natural talents he obtained great knowledge in almost all arts and sciences. He was a diligent searcher into the mysteries of nature, and was early in search of the philosopher's stone; and it appears that he had been recommended to some princes as a master of the art of alchymy*, and very fit for the grand projection. He had a very extensive knowledge of things in general, as likewise in the learned languages. He was a pupil to *Trithemius*, who wrote upon the nature, ministry and offices of intelligences and spirits. He was of an unsettled temper, and often changed his situation, and was so unfortunate as to draw upon himself the indignation of the Popish clergy by his writings. We find by his letters that he had been in *France* before the year 1507, that he travelled into *Spain* in the year 1508, and was at *Dole* in the year 1509. He read public lectures there, which engaged him in a contest with the *Cordelier Catilinet*. The monks in those times suspected whatever they did not understand, of heresy and error; how then could they suffer *Agrippa* to explain the mysteries of *Reuchlinus de Verbo Mirifico* with impunity? It was the subject of the lectures which he read at *Dole* in 1509 with great reputation. To ingratiate himself the better with *Margaret of Austria*, governess of the *Austrian Netherlands*, he composed at that time a treatise on the excellency of women; but the persecution he suffered from the monks prevented him from publishing it; he gave up the cause, and came into *England*, where he wrote on *St. Paul's* Epistles, although he had another very private affair upon his hands. Being returned to *Cologne*, he read public lectures there on the question of the divinity, which are called *Quodlibetales;* after which he went to the Emperor *Maximilian's* army in *Italy*, and continued there till Cardinal *de Sainte Croix* sent for him to *Pisa*. *Agrippa* would have displayed his abilities there in quality of theologist of the council, if that assembly had continued. This would not have been the way to please the Court of *Rome*, or to deserve the obliging letter he received from *Leo X*, and from whence we may conclude that he altered his opinion. From that time he

* I have no authority to say, that ever he was in possession of the *great secret* of transmutation, neither can I gather any such information from his writings; the only circumstance relative to this is what himself says in occult phliosophy, *that he had made gold, but no more than that out of which the soul was extracted.*

taught divinity publicly at *Pavia*, and at *Turin*. He likewise read lectures on *Mercurius Trismegistus* at *Pavia*, in the year 1515. He had a wife who was handsome and accomplished, by whom he had one son; he lost her in 1521; he married again an accomplished lady at Geneva in the year 1522, of whom he gives a very good character; by this wife he had three children, two sons and one daughter, who died. It appears by the second book of his letters, that his friends endeavoured in several places to procure him some honourable settlement, either at *Grenoble*, *Geneva*, *Avignon*, or *Metz*. He preferred the post which was offered him in this last city; and I find that in the year 1518 he was chosen by the lords of *Metz* to be their advocate, syndic, and orator. The persecutions which the monks had raised against him, as well on account of his having refuted the common opinion concerning the three husbands of *St. Anne*, as because he had protected a country-woman, who was accused of witchcraft, made him leave the city of *Metz*.

The story is as follows:—A country-woman, who was accused of witchcraft, was proposed (by the *Dominician, Nicholas Savini*, Inquisitor of the Faith at *Metz*) to be put to the torture, upon a mere prejudice, grounded on her being the daughter of a witch, who had been burnt. Agrippa immediately took up the cudgels, and did what he could to prevent so irregular a proceeding, but could not prevent the woman from being put to the *question;* however, he was the instrument of proving her innocence. Her accusers were condemned to a fine. The penalty was too mild, and far from retaliation. This country-woman was of *Vapey*, a town situated near the gates of *Metz*, and belonging to the chapter of the cathedral. There appeared in *Messin*, who was the principal accuser of this woman, such sordid passions, and such a total ignorance of literature and philosophy, that *Agrippa*, in his letter of June 2, 1519, treats the town of Metz as—*"the step-mother of learning and virtue."* This satirical reflexion of Agrippa's might give rise to the proverb—*"Metz*, the covetous, and step-mother of arts and sciences."—What induced him to treat of the monogamy of *St. Anne* was his seeing, that *James Faber Stapulensis*, his friend, was pulled to pieces by the preachers of *Metz* for having maintained that opinion. *Agrippa* retired to *Cologne*, his native city, in the year 1520, willingly forsaking a city, which the seditious inquisitors had made an enemy to learning and true merit. It is indeed the fate of all cities where such persons grow powerful, of whatsoever religion they are of. He again left his own city in the year 1521, and went to *Geneva*, but his fortunes did not much improve there, for he complained that he was not rich enough to make a journey to *Chamberi* to solicit the pension which he was led to expect from the Duke of *Savoy*. This expectation came to nothing, upon which *Agrippa* went from *Geneva* to *Fribourg* in *Switzerland* in the year 1523, to practice physic there as he had done at *Geneva*. The year following he went to *Lyons*, and obtained a pension from

Francis I. He was in the service of that prince's mother in quality of her physician, but made no great improvement of his fortune there; neither did he follow that princess when she departed from *Lyons* in the month of *August*, 1525, to conduct her daughter to the frontiers of *Spain*. He danced attendance at *Lyons* for some time to employ the interest of his friends in vain, to obtain the payment of his pension, and before he received it he had the vexation to be informed that he was struck out of the list. The cause of this disgrace was, that having received orders from his mistress to enquire by the rules of astrology what turn the affairs of *France* would take, he expressed his disapprobation too freely, that the princess should employ him in such a vain curiosity, instead of making use of his abilities in more important affairs. The lady took this lesson very ill, but she was highly incensed when she heard that *Agrippa* had, by the *Rules of Astrology*, the *Cabala*, or some other art, predicted new triumphs to the constable of *Bourbon*.*—*Agrippa*, finding himself discarded, murmured, stormed, threatened and wrote; but, however, he was obliged to look out for another settlement. He cast his eyes on the *Netherlands*, and having after long waiting obtained the necessary passes, he arrived at *Antwerp* in the month of *July*, 1528. One of the causes of these delays was the rough proceeding of the Duke of *Vendome*, who instead of signing the pass for *Agrippa* tore it up, saying, "he would not sign any passport for a conjurer." In the year 1529 the King of *England* sent *Agrippa* a kind invitation to come into his territories, and at the same time he was invited by the Emperor's chancellor, by an *Italian* marquiss, and by *Margaret* of *Austria*, governess of the *Netherlands*. He accepted the offers of the latter, and was made historiographer to the Emperor, a post procured him by that princess. He published by way of prelude, *The History of the Government of Charles V.* and soon after he was

* See Agrippa's words in his 29th Epist. lib. iv, p. 854, which are as follows:—"I wrote to the *Soncohal*, desiring him to advise her not to misapply my abilities any "longer in so unworthy an art; that I might for the future avoid these follies, since I "had it in my power to be of service to her by much happier studies." But the greatest misfortune was, that "*this unworthy art*," and "these follies," as he called them, predicted success to the opposite party, as you may judge by his own words—"I remember I told the *Seneschal* in a letter, that in casting the constable of *Bourbon's* "nativity, I plainly discovered that he would this year likewise gain the victory over your armies."—They who are acquainted with the history of these times, must see plainly that Agrippa could not pay his court worse to Francis I, than by promising good success to the constable. From that Agrippa was looked upon as a *Bourbonist:* to silence this reproach he represented the service he had done to *France*, by dissuading 4000 foot soldiers from following the Emperor's party, and by engaging them in the service of *Francis I.* He alleged the refusal of the great advantages which were promised him when he left *Fribourg*, if he would enter into the constable's service. It appears by the 4th and 6th Letter of Book V. that he held a strict correspondence with that prince in 1527. He advised and counseled, yet refused to go and join him, and promised him victory. He assured him that the walls of Rome would fall down upon the first attack; yet he omitted informing him of one point, and that was, that the constable would be killed there.

obliged to compose that princess's funeral oration, whose death was in some manner the life of our *Agrippa;* for she had been strangely prejudiced against him: the same ill office was done him with his Imperial Majesty. His treatise of *the Vanity of the Sciences,* which he caused to be printed in 1530, terribly exasperated his enemies. That which he published soon after at *Antwerp,* viz. *of the Occult Philosophy,* afforded them a still farther pretence to defame him. It was fortunate for him that Cardinal *Campegius,* the Pope's legate, and Cardinal *De la Mark,* Bishop of *Liege,* were his advocates; but, however, their good offices could not procure him his pension as historiographer, nor prevent his being imprisoned at *Brussels* in the year 1531, but he was soon released. The following year he made a visit to the Archbishop of Cologne, to whom he had dedicated his *Occult Philosophy,* and from whom he had received a very obliging letter. The fear of his creditors, with whom he was much embarrassed on account of his salary being stopped, made him stay longer in the country of *Cologne* than he desired. He strenuously opposed the inquisitors, who had put a stop to the printing of his *Occult Philosophy* when he was publishing a new edition of it corrected, and augmented at Cologne.—See the xxvith, and the following Letters of the viith Book. In spite of them the impression was finished, which is that of the year 1533. He continued at *Bonn* till the year 1535, and was then desirous of returning to *Lyons.* He was imprisoned in *France* for something he had said against the mother of Francis I., but was released at the request of certain persons, and went to *Grenoble,* where he died the same year, 1535. Some say that he died in the hospital (but this is mere malice, for his enemies reported everything that envy could suggest to depreciate his worth and character). He died at the house of the Receiver General of the province of Dauphiny, whose son was first president of *Grenoble.* Mr. *Allard,* at p. 4, of the *Bibliotheque of Dauphine,* says, that *Agrippa* died at *Grenoble,* in the house which belonged to the family of Ferrand in *Clerk's Street,* and was then in the possession of the president Vachon; and that he was buried in the convent of the Dominicans. He lived always in the *Roman* communion, therefore it ought not to have been said that he was a Lutheran*. Burnet in his history of the Reformation asserts, that *Agrippa* wrote in favour of the divorce of King *Henry* VIII. But if we look into *Agrippa's* letters we shall find that he was against it, as well in them as likewise in his declamation on the vanity of the sciences, where he says—"I am informed there is a certain king, at this time o'day, "who thinks it lawful for him to divorce a wife to whom he has been "married these twenty years, and to espouse a harlot." In respect of the charge of magic diabolical being preferred against him by *Martin del Rio*

Agrippa, in his Apolog. cap. 19, speaks in lofty terms of *Luther,* and with such contempt of the adversaries of that reformer that it is plain from hence *Sixtus Sienensis* affirmed that *Agrippa* was a Lutheran.

and others who confidently asserted, that *Agrippa* paid his way at inns, *&c.*, with pieces of horn, casting an illusion over the senses, whereby those who received them took them for real money; together with the story of boarder at *Louvain*, who, in *Agrippa's* absence, raised the devil in his study, and thereby lost his life; and *Agrippa's* coming home, and seeing the spirits dancing at the top of the house, his commanding one of them into the dead body, and sending it to drop down at the market-place: all these stories, asserted by *Martin del Rio*, are too ridiculous to be believed by men of sense or science, they being no way probable even if he had dealt in the Black Art.—As to *magic*, in the sense it is understood by us, there is no doubt of his being a proficient in it, witness his three books on Occult Philosophy; to say nothing here of the fourth, which we have good authority to say was never written by *Agrippa*, as we shall shew presently, where we shall treat of the history of his *Occult Philosophy*.—In a word, to sum up the character of Agrippa, we must do him the justice to acknowledge, that notwithstanding his impetuous temper which occasioned him many broils, yet from the letters which he wrote to several of his most intimate friends, without any apparent design of printing them, he was a man used to religious reflexions, and the practice of Christianity; that he was well versed in many of the chiefest and most secret operations of nature, *viz.*, the sciences of natural and celestial magic; that he certainly performed strange things (in the vulgar eye) by the application of *actives* to *passives*, as which of us cannot? that he was an expert *astrologer*, *physician*, and *mathematician*, by which, as well as by magic, he foretold many uncommon things, and performed many admirable operations. *John Wierus*, who was his domestic, has given several curious and interesting anecdotes which throw great light upon the mysterious character of *Agrippa*, and serve to free him from the scandalous imputation of his being a professor of the BLACK ART. Now, because *Agrippa* continued whole weeks in his study, and yet was acquainted with almost every transaction in several countries of the world, many silly people gave out, that a black dog, which *Agrippa* kept was an evil spirit, by whose means he had all this information, and which communicated the *enemies' posts, number, designs, &c.*, to his master; this is *Paul Jovius's* account, by which you may see on what sort of reports he founded his opinions of this great man. We wonder that *Gabriel Naude* had not the precaution to object to the accusers of *Agrippa*, the great number of historical falsehoods of which they (his accusers) stand convicted. *Naude* supposes that the monks and others of the ecclesiastical order did not think of crying down the *Occult Philosophy* till a long time after it was published; he affirms that they exclaimed against that work, only in revenge for the injuries they believed they had received in that of the *Vanity of the Sciences*. 'Tis true, this latter book gave great offence to many. The monks, the members of the universities, the preachers, and the divines,

saw themselves drawn to the life in it. *Agrippa* was of too warm a complexion. "The least taste of his book (of the Vanity of the Sciences) convinced me that he was an author of a fiery genius, extensive reading, and great memory; but sometimes more copious than choice in this subject, and writing in a disturbed, rather than in a composed style." He lashes vice, and commends virtue, every where, and in every person: but there are some with whom nothing but panegyric will go down. *See* ERASMI Epist. *lib.* xxvii *p.* 1083.

Let us now, in a few words, and for the conclusion of this article, describe the history of the *Occult Philosophy*. *Agrippa* composed this work in his younger days, and shewed it to the Abbot *Trithemius*, whose pupil he had been. Trithemius was charmed with it, as appears by the letter which he wrote to him on the 8th of *April*, 1510; but he advises him to communicate it only to those whom he could confide in.—However, several manuscript copies of it were dispersed almost all over *Europe*. It is not necessary to observe that most of them were faulty, which never fails to happen in the like cases. They were preparing to print it from one of these bad copies; which made the author resolve to publish it himself, with the additions and alterations with which he had embellished it, after having shewed it to the Abbot *Trithemius*. *Melchior Adam* was mistaken in asserting that *Agrippa*, in his more advanced years, having corrected and enlarged his work, shewed it to the Abbot *Trithemius*. He had refuted his *Occult Philosophy* in his *Vanity of the Sciences*, and yet he published it to prevent others from printing a faulty and mutilated edition. He obtained the approbation of the doctors of divinity, and some other persons, whom the Emperor's council appointed to examine it.

"This book has been lately examined and approved by certain prelates "of the church, and doctors, thoroughly versed both in sacred and profane "literature, and by commissaries particularly deputed for that purpose by "CAESAR'S council: after which, it was admitted by the whole council, and "licensed by the authentic diploma of his Imperial Majesty, and the stamp "of the CAESAREAN Eagle in red wax; and was afterwards publicly "printed and sold at ANTWERP, and then at PARIS, without any oppo-"sition."

After the death of *Agrippa** a *Fourth Book* was added to it by another hand. *Jo. Wierus de Magis*, cap. 5. p. 108, says, "To these (books of "Magic) may very justly be added, a work lately published, and ascribed "to my late honoured host and preceptor, HENRY CORNELIUS AGRIPPA, "who has been dead more than forty years; whence I conclude it is

* "In the treatise I am composing of the vices and erroneous opinions of the "*Dominicus*, in which I shall expose to the whole world their vicious practices, such as "the sacrament often infected with poison—numberless pretended miracles—kings and "princes taken off with poison—cities and states betrayed—the populace seduced—"heresies avowed—and the rest of the deeds of these heroes and their enormous "crimes." See AGRIPPA *Opera*, T. ii. p. 1037.

"unjustly inscribed to his names, under the title of *The Fourth Book of* "*the Occult Philosophy*, or of Magical Ceremonies, which pretends like- "wise to be a Key to the three former books of the *Occult Philosophy*, "and all kinds of Magical Operations." Thus John Wierus expresses himself. There is an edition in folio of the *Occult Philosophy*, in 1533, without the place where it was printed. The privilege of *Charles V.* is prefixed to it, dated from *Mechlin*, the 12th of *January*, 1529. We have already mentioned the chief works of *Agrippa*. It will be sufficient to add, that he wrote *A Commentary on the Art of Raimundus Lullius* and *A Dissertation on the Original of Sin*, wherein he teaches that the fall of our first parents proceeded from their unchaste love. He promised a work against the *Dominicans*, which would have pleased many persons both within and without the pale of the church of *Rome*. He held some uncommon opinions, and never any Protestant spoke more forcibly against the impudence of the Legendaries, than he did. We must not forget the Key of his *Occult Philosophy*, which he kept only for his friends of the first rank, and explained it in a manner which differed but little from the speculations of our Quietists. Now many suppose that the fourth book of the *Occult Philosophy* is the Key which Agrippa means in his letters to have reserved to himself; but it may be answered, with great shew of probability, that he amused the world with this Key to cause himself to be courted by the curious. *James Gohory* and *Vigenere* say, that he pretended to be master of the Practice of the Mirror of *Pythagoras*, and the secret of extracting the spirit of gold from its body, in order to convert silver and copper into fine gold. But he explains what he means by this Key, where he says, in the Epist. 19. lib. v. "This is "that true and occult philosophy of the wonders of nature. The key "thereof is the understanding: for the higher we carry our knowledge, "the more sublime are our attainments in virtue, and we perform the "greatest things with more ease and effect." Agrippa makes mention of this Key in two letters which he wrote to a religious who addicted himself to the study of the *Occult Sciences, viz. Aurelius de Aquapendente Austin*, friar, where he says, "What surprising accounts we meet with, "and how great writings there are made of the invincible power of the "Magic Art, of the prodigious images of Astrologers, of the amazing "transmutations of Alchymists, and of that blessed stone by which, "MIDAS-like, all metals are transmuted into gold: all of which are found "to be vain, fictitious, and false, as often as they are practised literally." Yet he says, "Such things are delivered and writ by great and grave philosophers, whose traditions who dare say are false? Nay, it were impious "to think them lies: only there is another meaning than what is writ with "the bare letters. We must not, he adds, look for the principle of these "grand operations without ourselves: it is an internal spirit within us, "which can very well perform whatsoever the monstrous *Mathematicians*,

"the prodigious *Magicians*, the wonderful *Alchymists*, and the bewitching "*Necromancers*, can effect."

Nos habitat, non tartara; sed nec sidera cœli,
Spiritus in nobis qui viget, illa facit.
See AGRIPPA *Epist. dat. Lyons*, Sept. 24, 1727.

Note. Agrippa's three books of Magic, with the fourth, were translated into English, and published in London in the year 1651. But they are now become so scarce, as very rarely to be met with, and are sold at a very high price by the booksellers.

ALBERTUS MAGNUS.

*Albertus Magnus**, a *Dominican*, bishop of *Ratisbon*, and one of the most famous doctors of the XVIII century, was born at *Lawingen*, on the *Danube*, in *Suabia*, in the year 1193, or 1205. *Moreri's* dictionary gives us an account of the several employs which were conferred upon him, and the success of his lectures in several towns. It is likewise said, that he practised midwifery, and that he was in search of the *Philosopher's Stone;* that he was a famous *Magician*, and that he had formed a machine in the shape of a man, which served him for an oracle, and explained all the difficulties which he proposed to it. I can easily be induced to believe that, as he understood the mathematics, &c., he made a head, which, by the help of some spirits, might form certain articulate sounds. Though he was well qualified to be the inventor of artillery, there is reason to believe, that they who ascribed the invention of it to him are mistaken. It is said that he had naturally a very dull wit, and that he was upon the point of leaving the cloister, because he despaired of attaining what his friar's habit required of him, but that the Holy Virgin appeared to him, and asked him in which he would chuse to excel, in philosophy or divinity; that he made choice of philosophy, and that the Holy Virgin told him he should surpass all men of his time in that science, but that, as a punishment for not chusing divinity, he should before his death, relapse into his former stupidity. They add, that, after this apparition, he shewed a prodigious deal of sense, and so improved in all the sciences, that he quickly surpassed his preceptors; but that, three years before his death, he forgot in an instant all that he knew: and that, being at a stand in the middle of a lecture on divinity at *Cologne*, and endeavouring in vain to recal his ideas, he was sensible that it was the accomplishment of the prediction. Whence arose the saying, that he was miraculously converted from an ass into a philosopher, and, afterwards, from a philosopher into an ass. Our Albertus was

* Albertus Magnus' famous book, Egyptain Secrets, or White and Black Art for Man and Beast, is now sold by Messrs. de Laurence, Scott & Co. Price $1.25 Foreign 5s 2d.

a very little man*, and, after living eighty-seven years, died in the year of our redemption, 1280, at *Cologne,* on the 15th of November; his body was laid in the middle quire of the convent of the *Dominicans* and his entrails were carried to *Ratisbon;* his body was yet entire in the time of the *Emperor Charles V.* and was taken up by his command, and afterwards replaced in its first monument. He wrote such a vast number of books, that they amount to twenty-one volumes in folio, in the edition of *Lyons,* 1651.

ROGER BACON.

COMMONLY CALLED FRIAR BACON.

Roger Bacon, an Englishman, and a *Franciscan* friar, lived in the XIII century. He was a great *Astrologer, Chymist, Mathematician,* and *Magician.* There runs a tradition in English annals, that this friar made a brazen head, under the rising of the planet Saturn, which spake with a man's voice, and gave responses to all his questions. *Francis Picus* says, "that he read in a book wrote by Bacon, that a man might "foretell things to come by means of the mirror *Almuchesi,* composed "according to the rules of perspective; provided he made use of it under "a good constellation, and first brought his body into an even and tem-"perate state of chymistry." This is agreeable to what *John Picus* has maintained, that *Bacon* gave himself only to the study of *Natural Magic.* This friar sent several instruments of his own invention to pope Clement IV. Several of his books have been published (but they are now very scarce) *viz., Specula Mathematica & Perspectiva, Speculum Alchymiae, De Mirabili Potestate Artis & Naturae, Epistolae, cum Notis, &c.* In all probability he did not perform any thing by any compact with devils, but has only ascribed to things a surprising efficacy which they could not naturally have. He was well versed in judicial astrology. His Speculum Astrologiæ was condemned by Gerson and Agrippa. Francis Picus and many others have condemned it only because the author maintains in it, that, with submission to better judgments, books of magic ought to be carefully preserved, because the time draws near that, for certain causes not there specified, they must necessarily be perused and made use of on some occasions. *Naude* adds, "that *Bacon* was so much addicted to judicial astrology, that *Henry de Hassia, William* of *Paris,* and *Nicholas Oresmius,* were obliged to inveigh sharply against his writings." *Bacon* was fellow of *Brazen-nose* college in *Oxford* in the year 1226. He was beyond all compeer the glory of the age he lived in, and may perhaps stand in competition with the greatest that have appeared since. It is wonderful, considering the age wherein he lived,

* When he came before the Pope, after standing some time in his presence, his Holiness desired him to rise, thinking he had been kneeling.

how he came by such a depth of knowledge on all subjects. His treatises are compared with that elegancy, conciseness, and strength, and abound with such just and exquisite observations on nature, that, among the whole line of chymists, we do not know one that can pretend to contend with him. The reputation of his uncommon learning still survives in *England*. His cell is shewn at *Oxford* to this day; and there is a tradition, that it will fall whenever a greater man than *Bacon* shall enter within it. He wrote many treatises; amongst which, such as are yet extant have beauties enough to make us sensible of the great loss of the rest. What relates to chymistry are two small pieces, wrote at *Oxford*, which are now in print, and the manuscripts to be seen in the public library at *Leiden;* having been carried thither among *Vossius'* manuscripts from *England*. In these treatises he clearly shews how imperfect metals may be ripened into perfect ones. He entirely adopts *Geber's* notion, that mercury is the common basis of all metals, and sulphur the cement; and shews that it is by a gradual depuration of the mercurial matter by sublimation, and the accession of a suptle sulphur by fire, that nature makes her gold; and that, if during the progress, any other third matter happen to intervene, besides the mercury and sulphur, some base metal arises: so that, if we by imitating her operations, ripen lead, we might easily change it into good gold.

Several of *Bacon's* operations have been compared with the experiments of Monsieur *Homberg*, made by that curious prince the duke of *Orleans;* by which it has been found that *Bacon* has described some of the very things which *Homberg* published as his own discoveries. For instance, *Bacon* teaches expressly, that if a pure sulphur be united with mercury, it will commence gold: on which very principle, Monsieur *Homberg* has made various experiments for the production of gold, described in the *Memoire de l'Academie Royale des Sciences*. His other physical writings shew no less genius and force of mind. In a treatise* *Of the secret Works of Nature*, he shews that a person who was perfectly acquainted with the manner nature observes in her operations, would not only be able to rival, but to surpass nature herself.

This author's works are printed in 8vo and 12mo, under the title of *Frater Rogerius Baco de Secretis Artis & Naturae*, but they are become very rare. From a repeated perusal of them we may perceive that *Bacon* was no stranger to many of the capital discoveries of the present and past ages. Gunpowder he certainly knew; thunder and lightning, he tells us, may be produced by art; and that sulphur, nitre, and charcoal, which when separate have no sensible effect, when mingled together in a due proportion, and closely confined, yield a horrible crack. A more precise description of gunpowder cannot be given with words: and yet a Jesuit *Barthol. Schwartz*, some ages afterwards, has had the honour

* De Secretis Naturæ Operibus.

of the discovery. He likewise mentions a sort of inextinguishable fire, prepared by art, which indicates he knew something of phosphorus. And that he had a notion of the rarefaction of the air, and the structure of the air-pump is past contradiction. A chariot, he observes, might be framed on the principle of mechanics, which, being sustained on very large globes, specifically lighter than common air, would carry a man aloft through the atmosphere; this proves that he likewise had a competent idea of aerostation. There are many curious speculations in this noble author, which will raise the admiration of the reader: but none of them will affect him with so much wonder, as to see a person of the most sublime merit fall a sacrifice to the wanton zeal of infatuated bigots.

RAYMOND LULLY,

A FAMOUS ALCHYMIST.

Raymond Lully, or *Raymon Lull*, comes the next in order. He was born in the island of *Majorca*, in the year 1225, of a family of the first distinction, though he did not assume his chymical character till towards the latter part of his life.

Upon his applying himself to chymistry, he soon began to preach another sort of doctrine; insomuch that, speaking of that art, he says it is only to be required by dint of experiment and practice, and cannot be conveyed to the understanding by idle words and sounds. He is the first author I can find, who considers alchymy expressly with a view to the universal medicine: but after him it became a popular pursuit, and the libraries were full of writings in that vein.

Lully, himself, beside what he wrote in the scholastic way, has a good many volumes wrote after his conversion: 'tis difficult to say how many; for it was a common practice with his disciples and followers to usher in their performances under their master's name. "I have perused *(says "Boerhaave)* the best part of his works, and find them, beyond expec- "tation, excellent: insomuch, that I have been almost tempted to doubt "whether they could be the work of that age, so full are they of the "experiments and observations which occur in our later writers, that "either the books must be supposititious, or else the ancient chymists "must have been acquainted with a world of things which pass for the "discoveries of modern practice. He gives very plain intimations of "phosphorus, which he calls the *Vestal Fire*, the *Ofia Helmontii, &c.*, "and yet it is certain he wrote 200 years before either *Helmont*, or my "Lord *Bacon*."

He travelled into *Mauritania*, where he is supposed to have first met with chymistry, and to have imbibed the principles of his art from the writings of *Geber:* which opinion is countenanced by the conformity observable between the two. The *Spanish* authors ascribe the occasion of

his journey to an amour: he had fallen in love, it seems, with a maiden of that country, who obstinately refused his addresses. Upon enquiring into the reason, she shewed him a cancered breast. *Lully*, like a generous gallant, immediately resolved on a voyage to *Mauritania*, where *Geber* had lived, to seek some relief for his mistress. He ended his days in *Africa;* where, after having taken up the quality of missionary, and preaching the gospel among the infidels, he was stoned to death*.

GEORGE RIPLEY.

George Ripley, an *Englishman* by nation, and by profession, a canon or monk of *Britlingthon*. His writings were all very good in their kind, being wrote exactly in the style of *Bacon*, only more allegorical. As he was no physician, he does not meddle with any thing of the preparations of that kind; but treats much of the cure of metals, which in his language is the purification and maturation thereof. He rigorously pursued *Geber's* and *Bacon's* principles, and maintained, for instance, with new evidence, that mercury is the universal matter of all metals; that this set over the fire, with the purest sulphur, will become gold, but that if either of them be sick or leprous, *i.e.*, infected with any impurity, instead of gold, some other metal will be produced. He adds, that as mercury and sulphur are sufficient for the making of all metals: so of these may an universal medicine, or metal, be produced for curing of all the sick; which some mistakenly understood of an universal metal, efficacies in all diseases of the human body.

JOHN, AND ISAAC HOLLANDUS.

They were two brothers, both of them of great parts and ingenuity, and wrote on the dry topics of chymistry. They lived in the thirteenth century, but this is not assured. The whole art of *enamelling* is their invention, as is also, that of *colouring glass*, and precious stones, by application of thin metal plates. Their writings are in the form of processes, and they describe all their operations to the most minute circumstances. The treatise of *enamelling* is esteemed the greatest and most finished part of their works: whatever relates to the fusion, sepa-

*The history of this eminent adept is very confused. *Mutius*, an author, is express, that that good man being wholly intent upon religion, never applied himself either to chymistry or the philosopher's stone: and yet we have various accounts of his making gold. Among a variety of authors, *Gregory of Thoulouse* asserts that "*Lully offered* EDWARD III. *king of England, a supply of six millions to make war against the Infidels.*" Besides manuscripts, the following printed pieces bear *Lully's* name, *viz. The Theory of the Philosopher's Stone: The Practise: The Transmutation of Metals: The Codicil: The Vade-Mecum: The Book of Experiments: The Explanation of his Testament: The Abridgements, or Accusations: and The Power of Riches.*

ration, and preparation of metals, is here delivered. They write excellently of *distillation, fermentation, putrefaction,* and their effects; and seem to have understood at least, as much of these matters, as any of the moderns have done. They furnish a great many experiments on human blood; which *Van Helmont* and Mr. *Boyle* have since taken for new discoveries. There is a very large work in folio, under their name, of the construction of chymical furnaces and instruments. Their writings are not cheaply purchased, as they are worthy of perusal. But they give none of the valuable secrets contained in the Great Book of Magical Art.

THE END OF BOOK ONE

The Book Of Secret Hindu, Ceremonial and Talismanic Magic

Book Two

Secret Instruction *for* The Exclusive Use of True and Faithful Chelas (Disciples) in Hindu Magic, Indian Occultism, Celestial and Natural Magic, Cabalistical Magic, Secret Hindu Magic, Magic Pentacles, the Manner of Constructing Them, Alchymical Magic. The conclusion of Hindu and Talismanic Magic, in Which is Fully Given the *Key* for the *Practice and Composition* of Hindu Amulets, Charms, Seals Requisite for the Perfection of all Talismanic, Ceremonial, Hindu and Celestial Magic, Invocation and Binding of Astral Spirits, Exorcisms, Enchantments, Benedictions, Conjurations, Clairvoyancy and Hindu Mediumship, etc., etc.

The same being a most full and complete system of Occult Philosophy; Natural, Celestial and Ceremonial Magic; Conjurations of Spirits, etc. Arranged for publication in its present form and under the above title by *Dr. L. W. de Laurence, Noted Adept, Author and Publisher,*

CHICAGO, ILL., U. S. A.

Preface To Book Two.

The materialist sees but half the causes of his
Deeds, diseases, health, failure or success,
Seeking them wholly in the outer world,
Ignorant of the Spiritual forces which, though
Unseen is felt, and sows in him the seeds
Of Distress, of a good or an evil desire.

TREASURES that have long been buried and hidden away from the sight of those that were neither able to realize nor to appreciate their value are here brought to light; pearls of ancient wisdom brought from the East; fountains of knowledge that have been for centuries closed up are again opened, and a flood of light is thrown over things that appeared impossible, mysterious, and occult.

As you dive into the *ancient mysteries* a new world opens before you. The more you begin to understand the language of the Adepts the more grows your conception of man.

The *anatomy, physiology,* and *psychology* which they teach make of man something immeasurably greater than the puny and impotent being known to modern science as a compound of bones, muscles, and nerves. Modern science (materialism) attempts to prove that man is an animal; the teachings of the *Adepts* show that he may be a God. Modern science invests him with the power to lift his own weight; ancient science (Occult Philosophy) invests him with the power to control the destiny of the world. Modern science allows him to live for a very limited number of years; ancient science teaches that he always existed, and will never cease to exist if he desires to live. Modern science deals with the instrument that the real man uses as long and as often as he comes into relationship with the world of phenomena, and she mistakes that instrument for the man; the *Adepts* show you the true nature of the essential man, to whom one earthly existence is nothing more than one of the many incidents of his eternal career.

This power of spiritual perception, potentially contained in every man, but developed in few, is almost unknown to the guardians of science in our Western countries of modern civilization, because learning is often separated from wisdom, and the calculating intellect seeking for worms in the dark caverns of the earth cannot see the genius that floats toward the light and it cannot realize his existence. And yet this ancient

science (Occultism), which the modern ignore, is as old as the world. It was known to the ancient prophets, to the *Arhats,* and *Rishis* of the East; to initiated *Brahmins, Egyptians,* and *Greeks.* Its fundamental doctrines are found in the *Hindoo Vedas* as well as in the *Holy Bible.* Upon these doctrines rest the fundaments of the religions of the world. They formed the essence of the secrets that were revealed only to the initiated in the inner temple, where the ancient mysteries were taught, and whose disclosure to the vulgar was forbidden under the penalty of torture and death. They were secrets known to the ancient sages and to the *Adepts* and *Rosicrucians* of the *Middle Ages,* and upon a partial understanding of their truths rests the system of modern Freemasonry.

They are not to be confounded with speculative philosophy, that reasons from the known to that which it cannot know, trying by the flickering light of logic to grope its way into the darkness, and to feel the objects which it cannot see. These doctrines were taught by the children of light who possessed the spiritual power to see. Such men were the great religious reformers of all ages, from *Confucius* and *Zoroaster* down to *Jacob Boehme* and *Eckartshousen,* and their teachings have been verified by every one whose purity of mind and whose power of intellect have enabled him to see and to understand the things of the spirit (God).

Some of their doctrines refer to *morals* and *ethics,* others are of a purely scientific character; but both aspects of their teachings are intimately connected together, because beauty cannot be separated from truth. They both form the two pages of a leaf in the book of universal Nature, whose understanding confers upon the reader not merely opinions, but knowledge, and renders him not only learned, but illuminated with wisdom.

The Moral Aspect of Magic.

Among those who have taught the moral aspect of the secret doctrine there are none greater than *Buddha, Plato,* and *Jesus* of *Nazareth;* of those who have taught its scientific aspect there have been none more profound than *Hermes, Trismegistus, Pythagoras,* and *Paracelsus.* They obtained their knowledge not merely from following the prescribed methods of learning, or by accepting the opinions of the "recognized authorities" of "their times," but they studied nature by her own light, and they became lights themselves, whose rays illuminate the world of mind. What they taught has been to a certain extent verified and amplified by the teachings of *Eastern Adepts* and *Hierophants* of the *Orient.*

Introduction To Book Two.

THERE IS AN ART, known only to a few, by which the purified and faithful soul of man may be instructed and illuminated so as to be raised at once from the darkness of ignorance (materialism) to the light of wisdom and knowledge.

If the soul is perfectly purified and sanctified it becomes free in its movements, it sees and recognizes the Divine light, and instructs itself, while it seems to be instructed by another. In this state the soul requires no other admonition except its own realization, which is the head and guide of the soul.

It is then no more subject to terrestrial conditions of time, but lives in the eternal; and for the human soul to desire a thing is to possess it already.

Man's power to realize increases in proportion as this ethereal and celestial power of light penetrates his mind, and, developing his inner sight, it may enable him to see and perceive that which he interiorly thinks, just as if it were objective and external. Spirit being unity and independent of our ideas of space, and all men having therefore essentially the same spirit, the soul of men existing at places widely distant from each other may thus enter into communication, and converse with each other exactly in the same manner as if they had met in their physical bodies.

In this state man may perform a great many things in an exceedingly short period of time, so that it may seem to us as if he had required no time at all to perform it. Such a man is able to comprehend and understand everything by the light of the universal power (spirit) or guiding intelligence with which he is spontaneously united.

Again, that there is a certain kind of spiritual force, occult influence or energy, based on the existence of the spiritual and Astral world, placed without, not within, the body, and into communication with which the human soul of man can enter by and through the law and principal of realization, has long been demonstrated as a fact. That these invisible forces (evil spirits who are earth-bound and exist in the *Astral* body) can control a man and break him down as easily as the fearful hurricane sweeps all before it, striking him in a thousand places at the same time, without his being able to perceive the invisible foe or being able to protect himself, is also proven.

But that these forces may be dominated so that they will obey the thoughts, answer to the voice and understand the meaning of traced

signs, is what many cannot realize and what their reason rejects; yet this also is capable of being demonstrated and proven. The reader and student should always bear in mind that in trying to demonstrate these things for himself he is working with unseen and powerful agents, which, if he is not equally powerful, pure and high-minded, loving his fellowmen, and seeking to benefit mankind, rather than seeking or desiring Occult powers to further his own selfish interests, he had much better be dead than to try any of these things for the gratification of his personal nature; *for in seeking to harm another, curses, like chickens, return home to roost, with a much greater force than the original impulse.*

Thus, again, we should look within rather than without, as the exercise of *True Magic* does not require any ceremonies or conjurations, or the making of circles and signs; it only requires a strong faith, gained through a knowledge of nature's laws, *which can accomplish anything, if it acts through a human mind which is in harmony with these laws, without which nothing useful can be done.*

True Magic also consists in true faith; but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith; *this is only obtained by developing one's own inner and most lofty nature.* The conjuration of the evil spirits of the Astral plane *(sorcery and witchcraft)* means practically a full realization of *"Faust and the Demon."* There are many strange things set forth in the following pages, almost too strange to believe, yet because one is ignorant of their existence it does not follow that they are not real, as the sad records of *Sorcery* and *Witchcraft,* of *Voodoism* and *The Black Art* abundantly testify.

Man does not know himself, therefore he does not understand the things of the invisible world. Each man has the essence of the Divine (spiritual) within himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him he cannot truly say he does not possess it, only he is not as yet capable of successfully seeking it.

Therefore, in seeking, always bear in mind—true growth rests in the capacity of the human soul and the human will to comprehend spiritual truths, and not by basing its conclusions upon external appearances caused by the illusion of the senses or of selfish purposes.

The writer's teachings are that our soul is the vehicle of celestial attraction, transferring celestial and spiritual virtue into *Seals, Images, Amulets, Rings, Papers, Glasses,* etc. Also, he has endeavored to give the most clear and rational illustration of the wonderful Occult sympathy and antipathy, attraction and repulsion between all things in the universe.

He has likewise proved how cures are performed by virtue of sympathetic powers and medicines, by seals, rings, and amulets, even at un-

limited distances, which he has been a witness of, and are daily confirmed in the true and certain belief of.

The writer knows how to communicate with any person, and to give him intimation of purpose, at a hundred or a thousand miles distance; but then a preparation is necessary, and the parties should have their appointed seasons and hours for that purpose; likewise, both should be of the same firm constancy of mind, and a disciple or brother in *Occultism* or *Adeptship*.

There is also given methods whereby a man may receive true and certain intimation of future things (by dreams) of whatsoever his mind has before meditated upon, himself being properly disposed.

Likewise, there is recited the various methods used by the ancients for the invocation of spirits from the *Astral Plane;* different forms of *Magical Exorcism*, incantations, orations, binding of spirits, conjurations; all of which is the knowledge taught by the Eastern *Adepts* and the most famous *Magicians,* such as Zoroaster, Hermes, Apollonius, Simon of the Temple, Trithemius, Agrippa, Porta (the Neapolitan), Dr. Dee, Paracelsus, Roger Bacon, and a great many others; to which the author has subjoined notes, endeavoring to point out the difference of the arts, so as to free the name of Magic from any scandalous imputation, seeing it is a word originally significative not of any evil, but of every good and laudable science, such as a man might profit by, and become both *Wise* and happy; and the knowledge of *Occultism* is so far from being offensive to *God* or man that the very root or ground of all Magic takes its rise from the holy scriptures, viz.—"The fear of *God* is the beginning of all *Wisdom*"—and charity is the end: which fear of *God* is the beginning of Magic; for Magic is *Wisdom,* and on this account the *Wise* men were called *Magi.*

The Magicians were the first Christians, for by their high and excellent knowledge they knew that the *Saviour* which was promised was now born man—that *Christ* was our Redemer, Advocate, and Mediator; they were the first to acknowledge his glory and majesty. Therefore, let no one be offended at the venerable and sacred title of Magician or Adept—a title which every *Wise* man merits while he pursues that path which *Christ* himself trod, viz., humility, charity, mercy, fasting, prayer, etc.; and, again, men should "Be wise as serpents, and harmless as doves." Such instructions as these are frequently named and given in many places of the Holy Scripture.

Likewise, all the Apostles confess the power of working miracles through faith in the name of *Christ Jesus,* and that all *Wisdom* is to be attained through Him; for he says, "I am the life of the world."

This work also forms a complete treatise on the mysteries of *Occultism* and *Ceremonial Magic,* by the study of which a man (who can separate himself from material objects, by the modification of the sensual

appetite—abstinence from drunkenness, gluttony, and other bestial passions, and who lives pure and temperate, free from actions which degenerate a man to a brute) may become a recipient of Divine Light and knowledge; by which he may foresee things to come, whether to private families or kingdoms, or states, empires, battles, victories, etc.; and likewise be capable of doing much good to his fellow-creatures, such as the healing of all disorders, mental and physical, and assisting with the comforts of life the unfortunate and distressed.

Further, the writer has spoken largely of prophetic dreams and visions throughout the different chapters, and has given valuable knowledge, fully set down for the information of the *Wise*, some few most secret things being reserved by the author for his pupils only, not to be taught by publication.

If in these writings the Author seems oracular and dogmatic, it is because he writes from the standpoint of the Adept and Seer rather than that of the scientist or materialistic philosopher, and depends for the recognition and acceptance of the absolute truth more upon its clear and positive enunciation through the soul than upon its exposition and defense by argument.

The Book of Secret Hindu, Ceremonial and Talismanic Magic.

Book Two.

CHAPTER XI.

A Restitution Of Stolen Robes.

THIS Volume contains a knowledge of the teachings of *Oriental Adeptship*, gained by the writer from Eastern Sages.

It is only published for the student who desires *"truth"* and Divine Wisdom, and as a true Disciple is willing to follow it, even while popular opinion and prejudice are looking him square in the face. It is a work that will teach the Disciple of Truth how to detect the cardinal principles underlying the systems of Magic and Occultism taught by the sages and seers of old. It has been written in all sincerity and truth. It holds out for Wisdom and justice, and teaches of the Universal Power (God), within the soul of man without malice or prejudice.

It denies mercy to enthroned error, and refuses to reverence usurped authority. It enunciates Truth, and Truth demands today, credit for its achievements which have been too long withheld from it by a spoliated past.

Divine Truth and Wisdom demands a restitution of *"stolen robes,"* and the vindication of calumniated but honest reputation. Toward no creed, church, worship, or religious faith, is the writer's scathing criticisms been directed in any other spirit.

Church, sects, creeds, superstition and schools of theology *are but mere ephemera of the past and present.*

Divine Wisdom, high-seated upon the rock of adamant truth within the soul of all sincere men and women, is alone supreme and eternal.

The writer believes in no religion, no creed, no faith, no Magic, white or black, which transcends the power and scope of the human soul; nor in "miracles," whether divine or diabolical, if such claim or imply a transgression of the laws of the Universal Spirit (God) instituted from all eternity.

Nevertheless, I know, that the Universal Spirit (God) within the human soul has not as yet fully uttered itself, and that no man has ever attained or even understood the extent of its powers.

Man is ever developing newer and strange sensibilities as well as a better understanding, and closer relationship to his legitimate God; who is none other than the Universal God Spirit within him, and throughout all Nature.

Truth, as the "essential" is always and forever the same.

Chisel away the marble that holds the statue in the block, or build granite blocks upward, and the temple is formed and completed. The finished work is only carrying out an old law.

The newest of all truths will find their destined other half in the oldest. Just as the earliest of all Wisdom will find its destined other half in the latest.

The human soul who seeks for the *"Hidden Wisdom"* in its sanctuaries within is always confronted with two bewildering and ever-recurring questions. The first of which is: Who, Where, What is God? The second is: Can I ever see the immortal soul of man, or be able to know of its immortality?

It was while seeking to solve these hidden mysteries that I placed myself directly under the charge and instructions of certain Masters; endowed with such Spiritual and Occult Powers, and such profound Wisdom that I truly designate them as great sages of the East.

After becoming their Disciple they taught me that, by combining *Eternal Wisdom* with the *Universal Spirit (God)*, the immortality of the human soul may be demonstrated like a problem of *Euclid.*

These great Masters, once I become their *Disciple,* soon convinced me that *Esoteric Wisdom* and *Oriental Occultism tolerates no other faith than an absolute, immovable faith in the omnipotence of man's immortal soul.* These sages teach that this omnipotence comes from the kinship of man's spirit with the Universal Soul-God.

The latter can never be demonstrated by the former.

Man-spirit-proves Soul-spirit, and Soul-spirit proves God-spirit; as one single drop of water proves a source from which it must have come.

Tell a man who has never seen water, that oceans of water exists, and he must accept it on faith or reject it altogether. But let one drop of water fall upon his face from the sky, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that boundless and fathomless oceans of water exists. Blind faith would no longer be necessary; he would have supplanted it with knowledge. When one sees mortal man displaying tremendous Occult capabilities, controlling the forces of nature, and opening up to the Disciple the wonderful possibilities of the *Universal Spirit* (God) within his own soul; the reflective and thinking mind is overwhelmed with the

conviction that if one man's soul force can do so much, the possibilities and capabilities of the Great Universal Spirit must be relatively as much vaster as the oceans of water surpass the single drop of water in volume and potency.

Let the student know once and for all that—*once you prove the soul of man by its wondrous, occult and spiritual powers*—you have found God.

As the *Disciple* advances, mysteries that were claimed to be mysteries will be shown to be no mystery. Things that to the unlearned mind have only a significance derived from only a slight understanding, will he show to be realities.

Before the *Disciple* can advance, however, he must enter in spirit and all faith within the *Temple* of *Divine Wisdom* and *Truth*. He must be able to look, with his spiritual sight, behind the veil of *"the one that is, and was, and shall be."*

Let man once hear the Divine Voice of True Wisdom speak to him, from the mercy-seat behind the veil, which hides the Universal Spirit, and science, theology, medicine and every mortal conception and hypothesis born of ignorance and superstition will lose forever their authoritative character in his sight and understanding.

Once the *Universal Spirit—The Living God* speaks to man from within his own soul he will be satisfied to come to the *Sanctum Sanctorum* within the *Temple* of *Occultism* which has always existed within this sacred edifice.

A true knowledge of Divine Wisdom, and the Universal God is priceless; and it like true *Occultism* and *Art Magic* has been hidden only from those who overlooked it, derided it, or denied its existence.

From such I expect criticism, censure, and perhaps a withdrawing of their respect; although none of these spring from the validity of proof nor truth, the authenticated facts of history, nor the lack of common sense among some who read this Volume. The drift of human thought is palpably in the direction of liberalism in psychology, science, and genuine thaumaturgic powers.

Each year brings the reactionists nearer to the place where they must surrender their despotic authority over the human soul, which they have so long enjoyed and exercised.

The impregnable positions of science, psychology, and occultism may be stated in a few words:—*They shall surely wrest from theology, the entire domain of cosmological theory. To the close observer the end is not difficult to foresee.*

Centuries of subjection to church superstitions, ancient myths, and secular instruction by priests has failed to congeal man's belief, in the God within his own soul around the decayed and musty nucleus of the blind, blank faith offered by the church.

The nineteenth century is witnessing the struggles of the giant of knowledge and truth as he gradually but surely shakes off the Liliputian cordage and rises to his feet to save souls from the misery and sorrow of ecclesiastical bondage.

Even the protestant communion of England and America, now engaged in the revision of the text of its Oracles, will be compelled to show the origin and merits of the text itself. The day of domineering over men with church dogmas has reached its gloaming.

This work, then, is a plea for the Thaumaturgic Powers exercised by *Christ* and his *Disciples;* the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology. To show that I do not at all conceal from the *Disciple* the gravity of my undertaking, I may say in advance that it would not be strange if the following classes should array themselves against these teachings.

The Christians, who will see that I question the evidences of the genuineness of their faith.

The Scientists, who will find their pretensions to infallibility placed in the same bundle with those of the Church.

Pseudo-Scientists will, of course, denounce this work.

Broad Churchmen and Freethinkers will find that I do not accept what they do, but demand the recognition of the whole truth.

Men of letters and various authorities, who hide their real belief in deference to popular prejudices.

The mercenaries of the *Press,* who take advantage of its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism. But I look to the future.

The contest now going on between the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. I repeat again—I am laboring for the brighter morrow.

Were it possible, I would keep this work out of the hands of many Christians whom its perusal would not benefit, *and for whom it was not written.*

I allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of *Jesus* of *Nazareth,* by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the names of many as *heroes, philosophers, philanthropists, martyrs,* and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries. These have ennobled Christianity, but *would have shed the same lustre upon any*

other faith they might have professed—for they were higher than their creed. The benevolence of *Peter Cooper* and *Elizabeth Thompson,* of *America,* who are *not orthodox Christians,* is no less Christ-like than that of the *Baroness Angela Burdett-Coutts,* of *England, who is one.* And yet, in comparison with the millions who have been accounted Christians, such have always formed a small minority. They are to be found at this day, in pulpit and pew, in palace and cottage; but the increasing materialism, worldliness and hypocrisy are fast diminishing their proportionate number. Their charity, and simple, child-like faith in the infallibility of their Bible, their dogmas, and their clergy, bring into full activity all the virtues that are implanted in their common nature. I have personally known such God-fearing priests and clergymen, and I have always avoided debate with them, lest I might be guilty of the cruelty of hurting their feelings; nor would I rob a single layman of his blind confidence in his church, if it alone made possible for him holy living and serene dying.

In analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought and truth. It contains not one word against the pure teachings of *Jesus,* but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality, and the Great Universal Spirit (God), and subervise of all moral restraint.

This Volume casts the gauntlet at dogmatic theologians who would enslave history, science, psychology, Divine wisdom (the God Power within the soul); and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom. The clergy apart, none but the logician, the investigator, the dauntless explorer should meddle with books like this. Such delvers after truth have the courage of their opinions.

CHAPTER XII.

What Are The Facts?

THE ETHICS OF PAGANISM.

THE LUMINOUS STAR OF BETHLEHEM.

IT IS nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two and one-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science. The ethics of Paganism perhaps met the wants of the uncultivated people of antiquity, but not until the advent of the luminous "Star of Bethlehem" was the true road to moral perfection and the way to salvation made plain. *Of old, brutishness was the rule, virtue and spirituality the exception.* Now, the dullest may read the will of God in His revealed word; men have every incentive to be good and are constantly becoming better.

This is the assumption: *What are the facts?* On the one hand, an unspiritual, dogmatic, too often debauched clergy; a host of sects, and three warring great religions; discord instead of union, dogmas without proofs, sensation-loving preachers, and wealth and pleasure-seeking parishioners, hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability, the rule of the day, sincerity and real piety exceptional. On the other hand, scientific hypotheses built on sand; no accord upon a single question; rancorous quarrels and jealousy; a general drift into materialism. A death-grapple of Science with Theology for infallibility —"a conflict of ages."

At Rome, the self-styled seat of Christianity, the putative successor to the chair of Peter is undermining social order with his invisible but omnipresent network of bigoted agents, and incites them to revolutionize Europe for his temporal as well as spiritual supremacy. We see him who calls himself the "Vicar of Christ," fraternizing with the anti-Christian Moslem against another Christian nation, publicly invoking the blessing of God upon the arms of those who have for centuries withstood, with fire and sword, the pretensions of his Christ to Godhood. At *Berlin* —one of the great seats of learning—professors of modern exact sciences, turning their backs on the boasted results of enlightenment of the post-

Galileonian period, are quietly snuffing out the candle of the great Florentine; seeking, in short, to prove the heliocentric system, and even the earth's rotation, are but the dreams of deluded scientists, *Newton* a visionary, and all past and present astronomers but clever calculators of *unverifiable* problems.

Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era.

Would it be strict justice to condemn to critical lapidation the most humble and modest of authors for entirely rejecting the authority of both these combatants?

Among the many phenomenal outgrowths of our century, the creed of *Spiritualists* has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers to the investigator a possible last refuge of compromise between the two. That this unexpected ghost of pre-Christian days finds poor welcome in this material positive century, is not surprising. Times have strangely changed; and it is but recently that a well-known Brooklyn preacher pointedly remarked in a sermon, that could *Jesus* come back and behave in the streets of *New York*, as he did in those of *Jerusalem*, he would find himself confined in the prison or the Tombs.*

What sort of welcome, then, could *Spiritualism* or *Occultism* ever expect? True enough, the weird stranger seems neither attractive nor promising at first sight. Shapeless and uncouth, like an infant attended by seven nurses, it is coming out of its teens lame and mutilated. The name of its enemies is legion; its friends and protectors are a handful. But what of that? When was ever truth accepted *á priori?* Because the champions of *Spiritualism* have magnified its qualities, and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible when we have no model to forge from. Then fanaticism of certain undeveloped *Spiritualists* is itself a proof of the genuineness and possibility of their phenomena. They give you facts that you may investigate, not assertions that you must believe without proof or be damned. Millions of reasonable men and women do not so easily succumb to collective hallucination. And, so, while, the clergy, following their own interpretations of the *Bible*, and science its self-made *Codex* of possibilities of nature, refuse it a fair hearing, *real* science and *true* religion are silent and gravely wait further developments.

The whole question of phenomena rest on the correct comprehension of the old philosophies. Whither, then, should we turn, in our per-

* Henry Ward Beecher.

plexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths— so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "secret doctrines" of the ancient universal religion. Perhaps we may thus discover a neutral ground whence we can reach and profit by both.

It is *Platonic philosophy,* the most elaborate conpendium of the abstruse systems of old *India,* that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of *Plato,* the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And this greatest philosopher of pre-Christian era mirrored faithfully in his works the *spiritualism* of the *Vedic* philosophers of the *Hindus* who lived thousands of years before himself, and its *metaphysical expression: —Vyasâ, Jaimini, Kapila, Vrihaspati, Sumantu,* and so many others, will be found to have transmitted their indelible imprint through the intervening centuries upon *Plato* and his school. Thus is warranted the inference that to *Plato,* and the ancient *Hindu* sages was alike revealed the same wisdom. *So surviving the shock of time, what can this wisdom be but divine and eternal?*

Plato taught justice as subsisting in the soul of its possessor and his greatest good. "Men, in proportion to their intellect, have admitted his transcendent claims." Yet his commentators, almost with one consent, shrink from every passage which implies that his metaphysics are based on a solid foundation, and not on ideal conceptions.

But *Plato* could not accept a philosophy destitute of spiritual aspirations; the two were at one with him. For the old *Grecian* sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine philosophers or students of truth who possess the knowledge of the really-existing, in opposition to the mere seeming; of the *always-existing,* in opposition to the transitory; and of that which exists *permanently,* in opposition to that which waxes, wanes, and is developed and destroyed alternately. "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE of MIND (*voûs, nous,* the spirit), the first principle, of all principles, the Supreme Idea on which all other ideas are grounded; the *Monarch* and *Lawgiver* of the universe; the ultimate substance from which all things derive their being and essence, the first and efficient *Cause* of all the order, and harmony, and beauty, and excellency and goodness, which pervades the universe—who is called, by way of preëminence and excellence, the Supreme Good, the (Universal Spirit).

CHAPTER XIII.

Spiritualism And Religion.

IN the United States of America, nearly one hundred thousand men are paid salaries to preach the word of God and His relations to His creatures.

These men contract to impart to us the knowledge which treats of the existence, character, and attributes of our Creator; His laws and government; the doctrines we are to believe and the duties we are to practice. Thousands of them, with the prospect of a host of theological students to help them in time, teach this science according to a formula prescribed by the *Bishop* of *Rome*, to millions of people. Over fifty thousand local and travelling ministers, representing different denominations,† *each contradicting* the other upon more or less vital theological questions, instruct, in their respective doctrines, millions of others. Many of these teach according to the canons of the *cis-Atlantic* branch of an establishment which acknowledges a daughter of the late *Duke of Kent* as its spiritual head. There are many hundred thousand Jews; some thousands of Orientals of all kinds; and a very few who belong to the Greek Church. A man at *Salt Lake City*, with nineteen wives and more than one hundred children and grandchildren, is the supreme spiritual ruler over ninety thousand people, who believe that he is in frequent intercourse with the gods—for the Mormons are Polytheists as well as Polygamists, and their chief god is represented as living in a planet they call *Colob*.

The God of the *Unitarians* is a bachelor; the *Deity* of the *Presbyterians, Methodists, Congregationalists*, and the other orthodox Protestant sects, a spouseless Father with one Son, who is identical with Himself. In the attempt to outvie each other in the erection of their one hundred thousand and odd churches, prayer-houses, and meeting-halls, in which to teach these conflicting theological doctrines, $500,000,000 have been spent. The value of the Protestant parsonages alone, in which are sheltered the disputants and their families, is roughly calculated to approxi-

† These are: The Baptists, Congregationalists, Episcopalians, Northern Methodists, Southern Methodists, Methodists various, Northern Presbyterians, Southern Presbyterians, United Presbyterians, United Brethren, Brethren in Christ, Reformed Dutch, Reformed German, Reformed Presbyterians, Cumberland Presbyterians.

mate $75,000,000. About seventy million dollars are, moreover, contributed every year for current expenses of the Protestant denominations only. One Presbyterian church in New York cost a round million; a Catholic altar alone, one-fourth as much.

I will not mention the multitudes of smaller sects, communities, and extravagantly original little heresies in this country which spring up one year to die out the next, like so many spores of *fungi* after a rainy day. We will not even stop to consider the alleged millions of Spiritualists; for the majority lack the courage to break away from their respective religious denominations. These are the back-door *Nicodemuses.*

And now, with *Pilate,* let us inquire, *What is truth?* Where is it to be searched for amid this multitude of warring sects? Each claims to be based upon divine revelation, and each to have the keys of the celestial gates. Is either in possession of this rare truth? Or, must we exclaim with the *Buddhist* philosopher, *"There is but one truth on earth, and it is unchangeable, and this is—that there is not truth on it."*

Though I have no disposition whatever to trench upon the ground that has been so exhaustively gleaned by those learned scholars who have shown that every Christian dogma has its origin in a heathen rite, still the facts which they have exhumed, since the enfranchisement of science, will lose nothing by repetition. Besides, I propose to examine these facts from a different and perhaps rather novel point of view, that of the old philosophies as esoterically understood. These I have treated elsewhere in this work. I have used them as a standard by which to compare Christian dogmas and miracles with the doctrines and phenomena of *Ancient Magic,* and the modern "New Dispensation," as *Spiritualism* is called by its votaries. Since the materialists deny the phenomena of spiritism without investigation, and since the theologians in admitting them offer the poor choice of two palpable absurdities—the Devil and miracles—we can lose little by applying to the *theurgists,* and they may actually help to throw a great light upon a very dark subject.

Professor A. Butler, of the *Imperial University* of *St. Petersburg,* remarks in a recent pamphlet, entitled *Mediumistic Manifestations,* as follows:—"Let the facts (of modern spiritualism) belong if you will to the number of those which were more or less known by the ancients; let them be identical with those which in the dark ages gave importance to the office of *Egyptian* priest or *Morman augur;* let them even furnish the basis of the *sorcery* of our *Siberian Shaman;* . . . let them be all these, and, if they are real facts, it is no business of ours. All the facts in nature belong to science and truth, and every addition to the storehouse of science and truth enriches instead of impoverishing her. If humanity has once admitted a truth, and then in the blindness of self-conceit denied it, to return to its realization is a step forward and not backward."

Since the day that modern science and the New Psychology gave what may be considered the *death-blow* to dogmatic theology, by assuming the ground that religion was full of mystery, and mystery is unscientific, the mental state of the educated class has presented a curious aspect. Society seems from that time to have been ever balancing itself upon one leg, on an unseen tight-rope stretched from our visible universe into the invisible one; uncertain whether the end hooked on faith in the latter might not suddenly break, and hurl it into final annihilation.

The great body of nominal Christians may be divided into three unequal portions: materialists, spiritualists, and Christians proper. The materialists and spiritualists make common cause against the hierarchical pretensions of the clergy; who, in retaliation, denounce both with equal *acerbity*. The materialists are as little in harmony as the Christian sects themselves—the *Comtists*, or, as they call themselves, the positivists, being despised and hated to the last degree by the schools of thinkers, one of which *Maudsley* honorably represents in *England*. Positivism, be it remembered, is that "religion" of the future about whose founder even *Huxley* has made himself wrathful in his famous lecture. *The Physical Basis of Life;* and *Maudsley* felt obliged, on behalf of modern science, to express himself thus:—"It is no wonder that scientific men should be anxious to disclaim *Comte* as their law-giver, and to protest against such a king being set up to reign over them. Not conscious of any personal obligation to his writings—conscious how much, in some respects, he has misrepresented the spirit and pretensions of science—they repudiate the allegiance which his enthusiastic disciples would force upon them, and which popular opinion is fast coming to think a natural one. They do well in thus making a timely assertion of independence; for if it be not done soon, it will soon be too late to be done well.* When a materialistic doctrine is repudiated so strongly by two such materialists as *Huxley* and *Maudsley*, then we must think indeed that it is absurdity itself.

Among Christians there is nothing but dissension. Their various churches represent every degree of religious belief, from the *omnivorous* credulity of blind faith to a condescending and high-toned deference to the *Deity* which thinly masks an evident conviction of their own deific wisdom. All these sects believe more or less in the immortality of the Soul. Some admit the intercourse between the two worlds as a fact; some entertain the opinion as a sentiment; some positively deny it; and only a few maintain an attitude of attention and expectancy.

Impatient of restraint, longing for the return of the dark ages, the *Romish Church* frowns on modern *Spiritualism*, which it terms diabolical manifestations, and indicates what she would do to their champions had she but the power of old. Were it not for the self-evident fact that she

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*H. Maudsley, *"Body and Mind."*

herself is placed by science and truth on trial, and that she is handcuffed, she would be ready at a moment's notice to repeat in the nineteenth century the revolting scenes of former days. As to the *Protestant* clergy, so furious is their common hatred towards spiritualism, that as a secular paper very truly remarks, "They seem willing to undermine the public faith in all the spiritual phenomena of the past, as recorded in the Bible, if they can only see the pestilent modern heresy stabbed to the heart."†

Summoning back the long-forgotten memories of the *Mosaic* laws, the *Romish Church* claims the monopoly of miracles, and of the right to sit in judgment over them, as being the sole heir thereto by direct inheritance. The *Old Testament,* exiled by *Colenso,* his predecessors and contemporaries, *is recalled from its banishment.* The prophets, whom his *Holiness* the *Pope* condescends at last to place, if not on the same level with himself, at least at a less respectful distance,* are dusted and cleaned. The memory of all the *diabolical abracadabra* is evoked anew. The blasphemous horrors perpetuated by *Paganism,* its phallic worship, *thaumaturgical* wonders wrought by Satan, human sacrifices, incantations, witchcraft, magic, and sorcery are recalled and *DEMONISM* is confronted with spiritualism for mutual recognition and identification.

Our modern demonologists conveniently overlook a few insignificant details, *among which is the undeniable presence of heathen phallicism in the Christian Symbols.* A strong spiritual element of this worship may be easily demonstrated in the dogma of the *Immaculate Conception* of the *Virgin Mother* of God; and a physical element equally proved in the *fetish-worship* of the holy limbs of, *Sts. Cosmo* and *Daminao,* at *Isernia,* near *Naples;* a successful traffic in which *ex-voto* in wax was carried on by the clergy, annually, until barely a half century ago.††

It is rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: "In a multitude of padagos, the phallic stone, ever and always assuming, like the Grecian *batylos,* the brutally indecent form of the *lingham* . . . the *Maha Deva.*"**

Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence,* Roman Catholicism, to grasp, they are in

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† "Boston Sunday Herald," *November 5, 1876.*

* See the self-glorification of the present Pope in the work entitled, *"Speeches of Pope Pius IX,"* by *Don Pascale di Franciscis;* and the famous pamphlet of that name by the *Rt. Hon. W. E. Gladstone.* The latter quotes from the work named the following sentence pronounced by the *Pope:* "My wish is that all governments should know that I am speaking in this strain . . . . And I have the right to speak, even more than *Nathan* the prophet to *David* the king, and a great deal more than *St. Ambrose* had to *Theodosius.*"

†† See King's "Gnostics," and other works.

** Des Mousseaux, *"La Magie au XIX me Siecle," chap. i.*

duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The *Mahody* of *Elephanta*, the *Round Tower* of *Bhangulpore*, the minarets of *Islam*—either rounded or pointed—are the originals of the *Campanile* column of *San Marco*, at *Venice*, of the Rochester Cathedral, and of the modern *Duomo* of *Milan*. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright *phallus*. "The Western tower of *St. Paul's Cathedral, London*, is one of the double *lithoi* placed always in front of every temple, Christian as well as heathen."

Moreover, in all Christian Churches, particularly in *Protestant* churches, where they figure most conspicuously, the two tables of stone of the *Mosaic Dispensation* are placed over the altar, side by side, as a united stone, the tops of which are rounded. . . . The right stone is *masculine*, the left *feminine*. Therefore *neither* Catholics nor Protestants have a right to talk of the "indecent forms" of heathen monuments so long as they ornament their own churches with the symbols of the *Lingham* and *Yoni*, and even write the laws of their God upon them.

Another detail not redounding very particularly to the honor of the Christian clergy might be recalled in the word *Inquisition*. The torrents of human blood shed by this Christian institution, and the number of its human sacrifices, are unparalleled in the annals of *Paganism*.

Another still more prominent feature in which the clergy *surpassed* their masters, the "heathen," is *sorcery*. Certainly in no *Pagan* temple was *black magic*, in its real and true sense, more practised than in the Vatican. While *strongly supporting exorcism* as an important source of revenue, they neglected magic as little as the ancient heathen. It is easy to prove that the *sortilegium*, or *sorcery*, was widely practised among the clergy and monks so late as the last century, and is practised even now.

Anathematizing every manifestation of an occult nature, *outside* the precincts of the Church, the clergy—*notwithstanding proofs to the contrary*—call it "the work of Satan," "the snares of the fallen angels," who "rush in and out from the bottomless pit," mentioned by John in his *kabalistic* Revelation, "from whence arises a smoke as the smoke of a great furnace." Intoxicated by its fumes, around this pit are daily gathering millions of Spiritualists, to worship at 'the Abyss of Baa.' "* The above shows what the Roman Church says of spiritualism.

More than ever arrogant, stubborn, and despotic, now that she has been nearly upset by modern research, not daring to interfere with the powerful champions of science, psychology and justice, the Latin Church

* Des Mousseaux, "Hauts Phenomenes de la Magic."

revenges herself upon spiritism and occultism. A despot without a victim, is a word void of sense; a power which neglects to assert itself through outward, well-calculated effects, risks being doubted in the end. The Church has no intention to fall into the oblivion of the ancient myths, or to suffer her authority to be too closely questioned. Hence she pursues, as well as the times permit, her traditional policy. Lamenting the enforced extinction of her ally, the Holy Inquisition, *she makes a virtue of necessity*. The only victims now within reach are the *Spiritists* of *France*. Recent events have shown that the meek spouse of Christ never disdains to retaliate on helpless victims.

Having successfully performed her part of *Deus-ex-Machina* from behind the French Bench, which has not scrupled to disgrace itself for her, the Church of Rome sets to work and shows in the year 1876 what she can do. From the whirling tables and dancing pencils of profane Spiritualism, the Christian world is warned to turn to the divine "miracles" of Lourdes. Meanwhile, the ecclesiastical authorities utilize their time in arranging for other more easy triumphs, calculated to scare the superstitious out of their senses. So, acting under orders, the clergy hurl dramatic, if not very impressive anathemas from every Catholic diocese; threaten right and left; excommunicate and curse. Perceiving, finally, that her thunderbolts directed even against crowned heads fall about as harmlessly as the *Jupiterean* lightnings of *Offenbach's Calchas*, Rome turns about in powerless fury against the victimized proteges of the Emperor of Russia—the unfortunate *Bulgarians* and *Servians*. Undisturbed by evidence and sarcasm, unbaffled by proof, "the lamb of the Vatican" impartially divides his wrath between the liberals of Italy, "the impious whose breath has the stench of the sepulchre," and the "schismatic Russian *Sarmates*," and the heretics and spiritualists, "who worship at the bottomless pit where the great Dragon lies in wait."

Mr. Gladstone went to the trouble of making a catalogue of what he terms the "flowers of speech," disseminated through these Papal discourses. I will cull a few of the chosen terms used by this vicegerent of Him who said that, "whosoever shall say *Thou fool*, shall be in danger of hell-fire." They are selected from authentic discourses. Those who oppose the Pope are "wolves, Pharisees, thieves, liars, hypocrites, dropsical children of Satan, sons of perdition, of sin, and corruption, satellites of Satan in human flesh, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell, traitors and Judases led by the spirit of hell; children of the deepest pits of hell," etc., etc., the whole piously collected and published by *Don Pasquale di Franciscis*, whom *Gladstone* has, with perfect propriety, termed, "an accomplished professor of flunkeyism in things spiritual."*

**"Speeches of Pius IX,"* Am. Edition.

Since his Holiness the Pope has such a rich vocabulary of invectives at his command, why wonder that the Bishop of Toulouse did not scruple to utter the most undignified falsehoods about the Protestants and Spiritualists of America—people doubly odious to a Catholic—in his address to his diocese: "Nothing," he remarks, "is more common in an era of unbelief than to see a *false revelation substitute itself for a true one*, and minds neglect the teachings of the Holy Church, to devote themselves to the study of divination and the occult sciences." With a fine episcopal contempt for statistics, and strangely confounding in his memory the audiences of the revivalists, *Moody* and *Sankey*, and the patrons of darkened seance-rooms, he utters the unwarranted and fallacious assertion that "*it has been proven that Spiritualism, in the United States, has caused one-sixth of all the cases of suicide and insanity.*" He says that it is not possible that the spirits "teach either an exact science, because they are lying demons, or a useful science, because the character of the word of Satan, like Satan himself, is sterile." He warns his dear collaborateurs, that "the writings in favor of Spiritualism are under the ban;" and he advises them to let it be known that "to frequent spiritual circles with the intention of accepting the doctrine, is to apostatize from the Holy Church, and assume the risk of excommunication; "finally," says he, "Publish the fact that the teaching of no spirit should prevail against that of the pulpit of Peter, which is the teaching of the Spirit of God Himself." Aware of the many false teachings attributed by the Roman Church to the Creator, I prefer disbelieving the latter assertion. The famous Catholic theologian, Tillemont, assures us in his work that "all the illustrious Pagans are condemned to the eternal torments of hell, because they lived before the time of *Jesus*, and, therefore, could not be benefited by the redemption. . . ." He also assures us that the Virgin Mary personally testified to this truth over her own signature in a letter to a saint. Therefore, this is also a revelation—"the Spirit of God Himself" teaching such charitable doctrines.

One may also read with great advantage to topographical descriptions of *Hell and Purgatory* in the celebrated treatise under that name by a *Jesuit*, the Cardinal Bellarmin. A critic found that the author, who gives the description from a *divine* vision with which he was favored, "appears to possess all the knowledge of land measurer" about the secret tracts and formidable divisions of the "bottomless pit." *Justin Martyr* having actually committed to paper the heretical thought that after all *Socrates* might not be altogether fixed in hell, his Benedictine editor criticises this too benevolent father very severely.

Whoever doubts the Christian charity of the Church of Rome in this direction is invited to peruse the *Censure* of the *Sorbonne*, on *Marmontel's Belisarius*. The odium theologicum blazes in it on the

dark sky of orthodox theology like an *aurora borealis*—the precursor of God's wrath, according to the teaching of certain mediaeval divines.

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I have attempted in this work to show, by historical examples, how completely men of science have deserved the stinging sarcasm of the late *Professor de Morgan,* who remarked of them that, *"they wear the priest's cast-off garb, dyed to escape detection." The Christian clergy are, in like manner, attired in the cast-off garb of the heathen priesthood; acting diametrically in opposition to their God's moral precepts, but nevertheless, sitting in judgment over the whole world.*

When dying on the cross, the martyred *Man of Sorrows*† forgave his enemies. His last words were a prayer in their behalf. He taught his disciples to curse not, but to bless, even their foes. But the heirs of *St. Peter,* the self-constituted representatives on earth of that same meek *Jesus,* unhesitatingly curse whoever resists their despotic will. Besides, was not the *"Son"* long since crowded by them into the background? They make their obeisance only to the Dowager Mother, for —according to their teaching—again through "the direct Spirit of God," she alone acts as a mediatrix. The Oecumenical Council of 1870 embodied the teaching into a dogma, to disbelieve which is to be doomed forever to the "bottomless pit." The work of *Don Pasquale di Franciscis* is positive on that point; for he tells us that, as the Queen of Heaven owes to the present Pope "the finest gem in her coronet," since he has conferred on her the unexpected honor of becoming suddenly immaculate, there is nothing she cannot obtain from her Son for "her Church."*

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† Jesus.

* *Vide* "Speeches of Pope Pius IX.," by Don Pasq. di Franciscis; Gladstone's pamphlet on this book; *Draper's "Conflict between Religion and Science,"* and others.

CHAPTER XIV.

Lessons In Adeptship.

CLAIRVOYANCY, PROPELLING ASTRAL BODY, HINDOO MAGIC, OCCULT INFLUENCE AND MEDIUMSHIP.

ON the west coasts of *India*, about one hundred and thirty miles north of *Bombay*, lies the city of *Baroda*. Here the writer has seen many miraculous feats on many different occasions, performed in precisely the same manner, and the mystery seemed only to deepen with every repetition. It has been the wonder of *India* from a time antedating, perhaps, the building of the first pyramid.

The early *Jesuit Fathers*, startled at the sight, and at a total loss to account for it, very promptly attributed it to the devil, and this ingenious explanation is still persisted in by the missionaries of the present, who assert that it is a sin even to witness these performances, and who anathematize the *Yohis* as agents of Satan.

Many are the wonders of *Hindoo Magic*. I might go on relating a hundred or more of wonderful significance, and in every respect strange, which have been witnessed in that gorgeous land of the East, which, even in this nineteenth century of merciless Western materialism, is more of a fairyland than *Arabia* ever was at the time of *Haroun al Raschid*.

That earliest cradle of our race and civilization, *Hindustan*, still holds the key to many mysteries. In the shade of its palm groves, in the depths of its jungles, in the wild recesses of its mountains, and behind the walls of its temples there yet lurks many a secret, which will tax the ingenuity of our best reasoners for ages to come.

The Eastern Adept and *Hierophants*, through their long practice of thought and attention, and the art of contemplation and ancestral practice for centuries, have developed in intellectual insight, subtlety of thought, power of metaphysical analysis and philosophical reasoning which dwarfs into insignificance the best product of our Western Schools.

There is a strange fascination in solitude. Man, that singular admixture of the bestial and divine, who in the society of his own species delights in being paltry and trivial, in developing the more ignoble

and clownish side of his nature, becomes a different being when by necessity or choice he is left to his own meditations.

The silence of the forests, the stillness of the desert, the vast expanse of the ocean, or the unbroken quiet of some secluded nook, awaken in him thoughts and feelings which the bustle of every-day life can never engender. Then the man is apt to propound to himself the great old riddle, and to descend into the abysmal depths of his consciousness.*

TO THE STUDENT OF OCCULTISM AND MAGIC.

There is a true and *Divine Occult Philosophy,* as there is an *Occult* or *Thaumaturgic Power.* This *Thaumaturgic Power* was exercised by the *Christ* and his *Apostles.* This Power was the legitimate fruit of the regenerate or higher spiritual life to which they called the world, and in the Power and inspiration of which they lived, spake and wrought. To understand the mysterious influences of the Celestial realm upon the Intellectual and these upon the *Terrestrial,* and to realize how to develop ourselves so as to be a *Master* who is capable of attracting to his own soul the supreme influences of these worlds, whereby he may be able to operate and do wonderful things by these Occult Powers—to read the past and future of man, to know the secret counsels of men, to attract wealth, to overcome secret enemies and animals, to procure the love and favor of those around you, to deflect or expel disease, to prolong the days of your life on the earth plane, to foretell future events, to see clairvoyantly and realize things happening many hundred miles away, and such likes as these. That this lies within the possibilities of the soul of man may seem incredible, yet read the ensuing treatise and you will realize the above possibilities, confirmed and verified by common sense and reason.

WARNING TO THOSE WHO WOULD BECOME ADEPTS.

The writer will hereby inform the student that whatever the desires are which have prompted him in the pursuit of a knowledge of *occultism and the invisible forces of nature,* so he will reap, for *"like always attracts like."* If you desire the knowledge to secure revenge, it is but proper that I should warn you that thou wilt, in any of the experiments contained in these treatises, draw or attract to thyself a revengeful demon, or an accursed infernal furious evil spirit, serving in the principal and law of the wrath of God; if for worldly riches and aggrandizement, then shalt thou have an earthiel or fiery spirit, which will delude thee with the riches of the central world; if for fame, or the blaze

* *"If man die shall he live again."*

of glory, then you will have the *evil spirits of pride,* and they will be allotted to thee, who will gratify thy inordinate desire of vain glory; for all these offices are there evil spirits who have been allotted, and they are ever eager to merge their evil will and spirit with yours; they will through the same law attract thee to their own nature, and serve all thy desires and purposes according to the extent of God's permission; and as thy desires are, and from what principles they proceed, so shalt thou be answered; but if thou desirest the knowledge but for the honor and glory of thy soul (GOD) and to help thy fellow-men, and, in great humility, fill thy heart with the love of God, thou shalt then attract a good spirit, which will grant (by God's permission) thy desires. Therefore bear this advice: Seek for and desire that which is good; avoid attracting *all evil,* either in thought, desire, word, or action; pray to *God* to illuminate thy soul with *wisdom,* and then shalt thou reap the rewards of the soul which desires to become one with *God.* Remember, there are two ways magically set before thee; choose which thou wilt, thou shalt be sure of thy reward.

THE LAW OF REALIZATION.

By and through the law of realization, inspiration is awakened and established. Again, by and through the exercise of the powers of *Auto-suggestion,* self-thought, the supreme realization of self, and the innermost desire of life are reached and manifested, withholding all doubt, which opens up to us and connects us with the inward or latent supreme possibilities of the soul.

To have appreciative knowledge of this exalted condition of inspiration before it is experienced, and of the separate and distinct planes of consciousness and the specific dormant forces they involve, it will be necessary to keep before the mind the conception that we can, by constant application of suitable Auto-suggestion, manifest that perfection of the permanent inner-soul body. Further, it is necessary to hold this thought or conception and dwell upon it until it becomes the dominant impression and actual realization of our daily life, exerting its uplifting and toning influence upon our personality, upon all our actions and thoughts.

This subtle magnetism (*soul essence or force*) and aromal spheres of personality emanates from souls properly controlled, not bodies, and exert all their marvelous subtlety of action most potently on the minds of others. This inner Occult or soul power (vital magnetism), when properly exerted, will overcome and remove all adverse and opposite impressions which have become a life habit of identifying our personal life and being with the Physical body, and its dependence upon external

things and conditions. The person who is a creature of habit, and one whom the sense consciousness has so long held dominance, that the tendency of its impressions to continually recur is so fixed, it will perpetually reassert itself, unless the habit be broken by implanting through special and persistent Auto-suggestion the opposite impression to dominate in its place. Any deficiency of character or habit, mental or physical, can be thus overcome or be broken by earnest persistent effort in the right direction.

This inspiration, realization or psychic consciousness established, however, breaks forever dominance of embarrassment and hesitation caused by sense impressions of self; hence the importance of the immediate awakening and enthronement of this inspiration (realization), and the self-control of this higher consciousness, the perfection of which is reached and effected by gaining supreme self-control through the law or door of realization.

THE LAW FOR AN ADEPT.

To one, then, who would become an Adept, and enter in earnest upon the process of induction into the higher states and planes of consciousness, the importance of recognizing and observing the law and adopting the habits which belong to the higher life he is seeking, will be apparent. That law is temperance in eating and drinking, and chastity in all the functions and relations of sex, avoiding in both those indulgences which perverted activities and abnormal desires demand.

THE THREE SPECIFIC STEPS.

There are but three steps involved in the act of withdrawing from the sense-plane and entering into communication with the things of either the psychic plane or the spiritual plane, and they are so simple that the humblest intellect can comprehend them. The first is to bring the activities of the personal ego into absolute stillness, by diverting or withdrawing the attention and thought from everything relating to things for the sense-life, and centering them upon the specific object chosen for interior contemplation. The second is to empty the mind also of everything relating to self-interest, and lay down all pre-impressions, prejudgments and personal predilections, that the mind may be a perfect blank, on which the truth, undisturbed or unobstructed by the bias of prejudice or personal desire, may write its own story. The third is to firmly hold the mind in this unbiased receptive attitude upon the object in the full expectation of thus receiving the desired truth.

It should be remembered that on the inner psychic plane the soul activities of everything produce vibrations upon the psychic or ethereal atmosphere, which is so subtile and elastic that these vibrations extend indefinitely. When the mind is emptied and still, or passive, and opens itself to the psychic plane, and the attention is centered upon any given object or person, the soul vibrations of that particular object become focused upon the psychic organism, and awaken in the consciousness of the listener the very truth of that which made the vibrations. If the soul be in a perfectly receptive attitude, it can take on the condition and thus enter into such sympathetic unity with the dominant states of the person or thing upon which the attention is fixed that it will sense and know them as perfectly as if they were its own, so the real character and condition of persons and things become as tangible and real to the soul of the psychometrist as if they were his own.

CLAIRVOYANCY.

If, then, any one would enter into the secret life, real character and true condition of persons and things, so as to know the absolute truth concerning them, he must get mentally still, hold his attention steadily upon them, and keep in perfectly receptive and unbiased attitude toward them. When this attitude of mind and will is perfectly held, the vibrations on the psychic ether from the spontaneous activities of the object upon which the attraction is centered, will be gathered up in the personal life, and made to reproduce to and in the personal consciousness, the original condition that produced them, and thus be made to tell their own story without dissimulation or abating one jot or tittle of the truth in the matter. The same holds true of any particular or special thing which it is desirable and legitimate to know concerning them. When the attention is held in this receptive attitude upon some specific matter to learn the exact truth concerning it, that particular truth will be made clear and certain to the listening consciousness.

It will thus be seen that this necessary listening and receptive attitude is possible only when the soul desires the absolute truth independent of all pre-judgment, or any bias of personal consideration. We do not listen to another's conversation while we are talking to him, neither can we receive the true story of another's life or character on the psychic plane with our mind upon him, full of active prejudgment, and the bias of personal considerations.

This attitude of desiring and seeking the truth and nothing but the truth, independent of all personal considerations and bias, involves also the attitude and determination to be absolutely just on the basis of this truth, independent of all personal consideration or bias of any kind

whatsoever. This attitude will prevent any misuse of the knowledge of the truth thus gained, and also keep the desire to that only which is legitimate. The desire for that which is not legitimate destroys the condition of reliability.

This twofold attitude is an absolute necessity for the successful development and exercise of the *psychometric* power and true spiritual seership, and the holding of this attitude will most certainly enable any one to do this. But for one to hold this impersonal and impartial attitude absolutely, he will need, as I have said, to come in touch and sympathetic unity with the Impersonal Life and Spirit of the Divine and Absolute, which should be the first or supreme desire of every one. This awakens and enthrones the divine and impersonal ego of his own being, which is always in unity and oneness with God, and holds the personal life in the consciousness of its spiritual supremacy. This is why the writer emphasizes the necessity of first opening the spiritual consciousness and enthroning the spiritual nature in the personal life, in which the impersonal and impartial attitude becomes the spontaneous and permanent law of the life.

The three successive steps, then, which open the soul to free and unobstructed activity and communication on both the psychic and spiritual planes, may be summed up and briefly stated thus: First, get the personal ego still, and empty the mind and feelings of every bias and standard of self and sense; that is, put out of the mind everything relating to the sense-life and the desires of self, thus putting the soul in a perfectly receptive attitude for the unbiased and unobstructed revelation of truth. Second: When this passive state is fully induced, fix and hold the attention in the passive yet expectant attitude upon the specific object about which the truth is desired. Third: These two steps having been fully taken, stand firmly and persistently in the receptive and listening attitude toward the object for the immediate revelation of the truth concerning it, and in the full expectation of getting it, and *"according to your faith" shall it be done unto you.* This receptive state, and listening, expectant attitude, will certainly open the consciousness to the psychic vibrations which write unerringly their story on the receptive mind.

If, in this third step, we entertain doubts and questionings, we are not holding the receptive and listening attitude. This was the constant attitude and normal condition of the Christ mind, and so without study or effort he always stood in the light of absolute truth concerning everything with which he came into personal relations. He said:

"I can of mine own self do nothing: as I hear, I judge (always in the listening attitude for the inner voice or revelation): *and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."*

To gain the mastery of these three steps, so as to be able to assume this attitude at will, requires no more qualification, attention and persevering application than does the mastery of any of the ordinary accomplishments, as music, art, or the mechanical handicrafts of industry; but, as in all these, the *Neophyte* may be greatly helped by the personal sympathy and guidance of those who have had experience in overcoming, and have attained some degree of experimental Adeptship. Very few, if any, will succeed absolutely without this. Even *Jesus* needed and received the sympathy and ministry of *John* the *Baptist*. Where two of you are agreed, etc., it shall be done for them.

There is one advantage in seeking the mastery of these three steps over that of the ordinary accomplishments of life, and that is the immediate help of divine inspiration if the seeker begin at the center of his being; since this brings him at once under the transforming chemistry of the spiritual life, and the awakening touch of the quickening power that comes directly from the Supreme Center of the Divine and Absolute. The benefit derived from the ministry of others is the help they may give in bringing one to the true attitude within himself.

He who gains the mastery of these three steps, so as to be able to assume and hold his attitude at will—nay, to hold it as the permanent and normal attitude of his life, by having applied it to the opening and co-ordination of the three planes of activity in the personal consciousness —has gained the psychometric key to all legitimate knowledge, *wisdom, seership and occult mastery of being*, and may take his place in the *Mighty Brotherhood* of the *Illuminati, Magi*, and *Hierophants* of the ages, the twice-born Sons of *God and Brothers of Christ*.

CONDITIONS OF ADEPTSHIP.

Those who in the true sense deserve the appellation of *"Adepts"* in *India* are not the speculative philosophers or elaborations of cosmogonies. The real adepts are often remarkably deficient in philosophical and even general information.

The writer has found among them individuals who would be deemed exceedingly ignorant if judged by our Western standard of education; men, for instance, who had not the haziest knowledge of geography, and to whom even the history of their own country was in a great measure a sealed book.

Yet these men were the custodians of secrets for which many an intellectual giant would readily exchange twenty years of his life, secrets which so far have successfully baffled the researches of the best Western thinkers and experimenters, and which not only enabled the possessor to suspend or defy the ordinary "laws of nature," but to

triumph over time and space with an ease and readiness which the Greeks hardly dared to attribute to their Olympian gods.

There are among the *Adepts* men of vast mental caliber, philosophers in the highest sense, men whose society is coveted by the foremost *Hindoo* scholars and who bear the stamp of genius in their countenance. But they are rare exceptions, like everything else that is great and noble in this sorrowful world.

What I desire to dwell upon is the fact that *adeptship* in the real *esoteric* science of *India* does not presuppose great learning or intellectual superiority on the part of the initiate.*

SPECIFIC METHODS OF CONCENTRATION.

The great principle which underlies the almost endless modification of *Hindoo Occultism* may be embodied in the term "ABSTRACTION" —namely, the attainment of as complete a state of *introspective vision* as possible, by the withdrawal of the senses of sight, hearing, touch, etc., from the external world.

Perhaps it will be of advantage to the reader if I here describe a little more fully what is meant by *introspection.* Suppose a mathematician in order to master some intricate problem were to seek refuge within the solitude of his four walls and endeavor to concentrate his mind completely upon the task before him. Now, if his success depended upon his power to reach complete abstraction, he would speedily discover that he was far from reaching the desired goal; although he might secure solitude, he would not be able to exclude sound, for various noises are bound to reach and attract part of his attention, in spite of the most rigid application of his will.

Assuming, however, that all sound were excluded, there are impressions of sight which are an equal if not a greater obstacle in the path of him who would seek to attain the introspective state.

He might resort to the simple method of shutting his eyes, hoping thereby to get rid of the external world and reach the introspective state. Futile effort! There still would remain the consciousness of that fact that objects of various kinds were *surrounding* him, which is a disturbing influence.

Now, granting that the perceptions of sound, sight, and even touch, could for a time at least be completely extinguished, there still would

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*The years of probation and the almost incredible hardships which are often inflicted upon the *Neophyte* before he is deemed worthy of reception into the "*brotherhood,*" are more intended to test his physical endurance and observe his trustworthiness than to increase his store of information.

remain of this or that sorrow of frustrated hopes, of business troubles, of all the petty vexations and annoyances of life.

Unless these also be completely annihilated, there can be no such thing as abstraction in the sense of the esoteric philosophy of *India*. The various methods followed by the students of *Occultism* in the *Far East*, from the fakir to the greatest adept, have only one sole aim—namely, the attainment of a state of complete introspection.

When that condition is reached, so the masters say, "The mind is a scroll upon which nature will write." In other words, the gnostic in that state identifies himself with the Brahmin or universal consciousness, and partakes in a measure of the divine attribute of omniscience as well as omnipotence.

Among certain schools of *Occultism* and high-grade *initiates* the practice of *crystal-gazing* is largely followed as a means of enforcing the introspective condition.

A piece of *crystal*,* usually polished, is placed before the observer, who will seek some solitary spot and steadily gaze on the shining surface. The reader may imitate this practice, and the result will be a surprise and a revelation to him.

The eye should be placed on a level with the *crystal* and about ten inches away from the latter; a light must be adjusted sideways, so that its image is not in the line of vision, and a piece of black cloth should be suspended behind the crystal. Within less than two minutes the *initiate* has attained a degree of introspection, and will then behold in the mirrored surface whatever he wishes to ascertain; for instance, *what a certain person is doing at a certain moment. Even the past and future will become in a measure revealed.*

A little practice two or three times a day will enable almost any one to reach this degree of *Occultism*, and the clearness of the images thus obtained, coupled with the correctness of the information, will be an everlasting surprise to the *Neophyte*.

Of course, what he apparently sees in the crystal is in reality transpiring in the *astral light*. He has reached a degree of *introspective vision*, but is obliged to make use of some external tangible object, which for the time being becomes his medium. A *concave Hindu Magic mirror*† will answer the same purpose, and many *initiates* enforce the *abstract* condition by merely gazing into the *Magic Mirror*, which they have made with their own hands.

The breathing exercises resorted to by the *Hatha Yogha* school of

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* Japanese balls of rock crystal about three inches in diameter are in common use all over India, and are used to develop *clairvoyant*, or *inner sight*.

† Material for making a Magic Mirror is now sold by Messrs. de Laurence, Scott & Co.

Occultism have no other purpose than to identify the consciousness of the individual with that of the *Brahmin,* and fifty pages might be filled with a description of the endless variety of methods which this school enjoins.

The true *adept,* however, who has attained to the highest pinnacles of *esoteric* wisdom, scorns to make use of these external and to him childish modes of introspection; he has come to recognize that *"the truth lies within the depth of his own consciousness,"* and he can place himself in the *abstract state* within a few seconds by mere will power, whereas, the beginner identifies the occult phenomena with the *crystal,* the *mirror* or the *magic cup,* which he correspondingly reverences and regards with great respect, as they greatly assist him to reach the highest pinnacles of esoteric wisdom.

The development of *telepathy,* or *mind-reading,* in *India,* as a national characteristic, is amazing; it manifests itself in the every-day life of her people and reaches its climax in the attainment of the masters of *occult wisdom* on the high plateau of *Thibet.* The wonderful manner in which intelligence is communicated, or, rather, the speed with which news of an important character travels in the *East,* is a case in point. During the late *Afghan* war it invariably happened that the news of any success or disaster to the *British* was known all over *India* long before the authorities at *Calcutta* were officially informed. Thus, for instance, the details of the battle of *Maineaud* were discussed in the *bazaars* of *Calcutta* for days before the news was received at headquarters, to the utter amazement of the vice-royal government.

This, in spite of the fact that the *British* had the advantage of sending dispatches by couriers down the valley of the *Kabul River* and through to *Khyber Pass* to *Peshawur,* and telegraphing cypher messages from there to *Calcutta.* It is absurd to try to account for this on the supposition that the news will travel from mouth to mouth, as it were, and from village to village. There are intervening mountain ranges and great deserts, villages and hamlets many miles apart and extensive ranges, where scarcely any human habitation is to be met with. Besides the *Hindoos* are not given to much travel, and there is little, if any, intercommunication by means of letters or messages of any sort. Why, the news of the great disaster which befell *Napoleon's* army at *Moscow* took over six weeks to reach *Paris,* and this at a time when postal communication was already well organized all over Europe. In *India* it would have been known all over the land in less than two hours, and not merely in the sense of a vague presentment that something had happened, but in the shape of a distinct vision, which, although not seen by everybody, is beheld by tens of thousands, who are not slow to communicate it to their fellow-men.

The method to accomplish this is a very simple one: *Learn to look*

into your own self,* and if you do this rightly you will see everything, and will be under no obligations to ask further questions.

The exercise of *thaumaturgic power* by the Christ and his Apostles has mistakenly been regarded as a supernatural and miraculous gift, bestowed for an exceptional purpose, instead of the working of an *occult* law to be practically studied, mastered and applied in universal experience.

There is not the slightest warrant for the miracle view in the teaching of either Jesus or his Apostles. On the contrary, this power was specifically emphasized by them as the legitimate fruit of the regenerate or higher spiritual life to which they called the world, and in the power and inspiration in which they lived, spake and wrought. Jesus insisted upon the exercise of this power as a necessity to the successful preaching and spread of his gospel through the world.

In choosing and preparing his disciples for the preaching of his gospel, we read that he first taught them the use of this power as a necessary condition of successful preaching.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease."

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*If you compare the teachings of the Eastern sages with the cosmology taught by the writer, and substitute the Sanscrit of the *Tibetan* terms used by the former for those invented by the latter, the two systems will be found almost, if not wholly, identical. According to the Eastern sages, there is a ceaseless activity going on during the state of *Pralaya* (the night of Brahm), in that incomprehensible eternal First Cause that may be looked upon in one of its many aspects as being Matter, Motion, and Space, in an absolute sense, which is beyond the grasp of our relative conception. Its motion is the unconscious latent life inherent in it. This is the Yliaster of the writer, the "root of Matter," or *Mula prakriti* of the *Vendantins*, out of which Prakriti (Matter) and *Purusha* (Space) become manifest as body and form. In this, The Absolute, Infinite, and Unconditioned, being the endless aggregation of everything conditioned and finite, the germ or potentialities of all things are contained. It is the *Limbus Chaos* and the germs contained in it that are developed by the action of the Universal Mind, Dyan-Chohans, and the power of wisdom, *Fo-hat*—to use the *Tibetan* words. Thus the Universe may be said to be a product of *Cosmic Ideation* and *Cosmic Energy*, acting not at random or in an arbitrary manner, but according to a certain order produced by previous causes, and which constitute the Law. The existence of this inevitable and unchangeable law is frequently alluded to by the writer. As, for instance: *"Does not holy writ say that God spoke:* Am I not the God who made the dumb and the deaf, the blind and the seeing? What else does this mean, but that he is creator of all things, of good and of evil?" The writings of the *Buddhists* teach the same doctrine, saying that there is only One Power, Svabhavat. It cannot act otherwise than according to the law of cause and effect, and that makes a useful tree grow as well as useless stone in the bladder of man, according to the causes that have been produced by previous effects. Each act and each thought has a cause, and the cause of the cause is the Law.

The identity of the doctrines, Philosophy and Theosophy, by the writer with that of the Eastern Sages and Adepts will prove that he was taught these things in the East. Nevertheless this is not essential; for to the opened spiritual understanding of man the spirits of the *astral plane* are as near in the West as they are in the East. He who is capable, developed to open his spiritual eyes, may see the sun himself and does not need to be informed about its existence by somebody having seen the sun in the Orient.

The object of the writer of this book is an analytical epitome of the Christ Theosophy and Occultism, and to briefly show its foundation in the nature of things, and the constitution of man as a basis of an intelligent and compelling faith, *a faith which "speaks and it is done, which commands and it stands fast."*

The *Oriental Occultism* and *Theosophy,* venerable with age, having its origin in antiquity and the Far East, and which it is claimed has been handed down from almost prehistoric times "through generations and generations of adepts" is now being introduced into the Western world.

By a growing, well-organized and tolerably widespread propaganda, it is being popularized, epitomized, and vigorously promulgated in both Europe and America.

Let the initiate take up the study of the *New Testament Occultism or the Christ and Apostolic Thaumaturgy,* and give it the attention its importance demands as something to be understood and applied as a practical and demonstrable science.

The writer would urge this study and effort because of the profound conviction: First, that the fruition of the Christ gospel is impossible without the restoration and exercise of the *Thaumaturgic Power,* of the *Christlike,* since without it the professed follower and teacher is shown to be out of direct touch with the spirit and power of the ascended *Lord,* whose presence in spirit and power was to soon become manifest "in the signs following."

Second: That this is the legitimate work and rightful province of man as a spiritual being and child of God, whose duty as well as privilege is to stand in relation to his environments, in the image and likeness of the *Father* holding dominion. It was to bring mankind to this realization that the *Christ Gospel* and ministry was open to the world. Third: That the time seems specially auspicious, because of the present opening up of *Oriental Occultism and Esoteric Philosophy* to Western thought, and the confronting of the Christian church by the Eastern world with its mystic orders and brotherhoods of *"Holy Men," "Yoghis,"* and *Hierophants* as possessing the miracle-working *Thaumaturgic Power.*

The Christ life and teaching have hereto been so exclusively studied from the standpoint of theology and ethics by the leaders of Christian thought that the attention of the whole *Christian* world has been diverted from the rational and practical study of the *Occult Power* exercised by the Master and his Apostles, and which they emphasized in their teaching as an equally important and indeed a vitally practical factor in the new and higher life, to which they called the world. Starting out with the baseless impression that this *"Occult Power,"* being exceptional in human experience, was necessarily supernatural and miraculous, it has never occurred to the theologians and students of the *"New Testament"*

arcanum to regard the so-called miracles as possible, legitimate of an occult law and power to be practically studied, mastered and applied in universal experience.

Nevertheless, an unbiased and careful consideration of the direct and emphatic teaching of the *Christ* and his *Apostles* will convince the most hesitating and conservative mind that they certainly regarded the possession and exercise of this power as the orderly and legitimate result of certain specific mental and spiritual attainments possible to all, and which was the special work to urge upon all.

It will be observed that this specific definition and description of *"spiritual gifts"** embraces every phase of a legitimate power, knowledge, insight, and mastery ever claimed or sought for by the *Magi* and *Hierophants* of the World, and that the great *Apostle* clearly intimates that they are for and should be experienced by the Master's followers.

It will be further noticed that the source of the new and higher knowledge, wisdom and power here recognized and specifically emphasized as free to all, is applied to the direct and enduement of the spirit (not spirits or angels), but the *Supreme and Universal Spirit*, from which men, as well as angels, derive their life, their intelligence and their power, and to which, therefore, all alike, the humblest as well as the most exalted, have equal access.

Those who can read between the lines may have observed that far from discrediting wholesale the reported stories and wonders of Eastern Magic, our most advanced scientific reasoners in their more recent utterances appear quite interested in the subject, having come to recognize that there may be such things as natural forces or substances on this planet of ours which have as yet eluded the grasp of the Western science. Forces, which our chemists and our physicians can neither gauge, weigh nor measure; and that there is a possibility that among a subtle race like the *Hindoos*, which is immeasurably older in civilization and experience than our own, some of these forces may have been discovered even thousands of years ago, and preserved among the wisest of its representatives (adept), who in consequence of such knowledge can perform feats which to one of limited understanding are perfectly miraculous.

Apart from the material progress or outward development which the

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*It will be observed that a specific definition and description of "spiritual gifts," *"Power or Sight"* embraces every phase of a legitimate occult power, knowledge, insight and mastery ever claimed or sought by the *Magi, Seer, Adept, Apostles* and *Hierophants* of the world, and that the great Apostle clearly intimates that they are for and should be experienced by the humblest of the *Master's* followers.

It will be further noticed that the source of the new and higher knowledge, wisdom and power here recognized and specifically emphasized as free to all, is ascribed to the direct enduement of the Spirit (not spirits, or angels), but the Supreme and Universal Spirit from which men as well as angels derive their life, their intelligence and their power, and to which, therefore, all alike, the humble as well as the most exalted have equal access.

Hindoos had already attained, which we are apt to call prehistoric, as evinced by the splendor of their buildings and the luxuries and the refinement of their civilization in general, it would seem as if this greatest and most subtle of Aryan races had developed an *inner life* even more strange and wonderful.

Let those who are imbued with the prevalent modern conceit that the Westerners have reached the highest pinnacle of intellectual culture go to India. Let them go to the land of mystery, which was ancient when the great Alexander crossed the *Indus* with his warriors, ancient when *Abraham* roamed the plains of *Chaldea* with his cattle, ancient when the first pyramid was built; and if, after a careful study of Hindoo life, religion, and philosophy, the inquirer is still of opinion that the palm of intellectual advancement belongs to the Western world, let him lose no time in having his own cranium examined. The *Hindoos,* owing to their intense love for solitary meditation, which has been one of their pronounced characteristics from time immemorial, have acquired mental faculties of which the materialists have no conception.

There are in man latent powers which are susceptible of the highest culture, and it is more than probable that a faculty once aroused and persistently exercised for a number of generations may develop into a permanent characteristic.

It would seem as if among the *Hindoos* speculative philosophy had been the ruling fancy from a very remote antiquity, and, moreover, that kind of philosophy which does not depend upon an interchange of idea for its advancement, but is based almost entirely upon intuition; viz., upon the cultivation of certain mysterious innate faculties, which are presumed to lie dormant even in the breast of the savage. They have accomplished and have certainly come nearer the truth than the Western materialist, with his endless empiricalism and experimental torture of matter.

The *Hindoos* in their efforts to raise the veil which hides the mysteries of time and space, discovered that which is apt to cause extreme surprise in the Western *Neophyte,* and which is destined to play a great part in the future of this country. Their triumph in this direction was the discovery and application of that strange *psychic force* known to the Western people as *hypnotism.*

The American people have just begun to realize that there is such a force, and are on the threshold as it were of a dominion which is as boundless as it is marvelous. But the discoveries which are being made today were made ages ago by the early *Sascritic Indians* and *Iranians,* and while a knowledge of the subject in this country is chiefly derived from, or based upon, the experiments of a few materialistic scientists and investigators during very recent years, the *Hindoos* have the experience of at least centuries behind them.

INSTRUCTIONS AND ADMONITIONS.

The sincere student who once enters upon these instructions should consider with care that which has been previously stated, and should pay attention unto everything that follows. Everything being of the utmost importance, I shall leave alone for the present all other considerations, so that he may begin these instructions and lessons which he should perform on the *first and second Wednesday of each and every month during the period of the same.*

Firstly: Having carefully washed one's whole body and having put on fresh clothing, precisely a quarter of 8 p. m. on the above mentioned days you should enter your *Oratory,* open the windows thereof, and place yourself upon your knees before the Altar,* turning your face toward the window, and devoutly and with boldness he should invoke the name of the Lord, thanking Him for all the grace which He hath heretofore given and granted unto thee from thy infancy until now; then with the utmost humility shall thee humble thyself unto Him, and confess unto Him entirely all of thy sins; supplicating Him to pardon thee and to remit them. He should also supplicate Him that in the time to come He may be willing and well pleased to regard thee with consideration and grant unto thee His grace and great goodness, and also to send unto thee thy *Guardian Angel,* to serve thee as a guide, and direct thee ever in His holy way and will; so that thee may not sin through inadvertence, through ignorance, or through human weakness.

In this manner and spirit only shall thee commence thy prayer and communication at the hour and day above written. Thee may be concerned to complain why I have not written down the words or form of thy prayer more fully. Thee should be aware that, although in the beginning thy prayer will be weak, it will suffice, providing that ye understand how to attract and claim the Grace of God† with a noble and true heart, as it is from such that the true prayer cometh forth. Further, it will bring thee nothing to pray without devotion, without faith, and without due intelligence; neither to pronounce it with thy mouth shut alone, without a good and true desire; neither to read it as do the ignorant and superstitious. For it becomes necessary that ye should issue thy prayer

* The above mentioned Altar should be prepared as follows: First procure unto thyself a small stand or table about three feet long by one and a half wide, drape this entirely with a purple blue cloth so that the draperies will lie upon the floor at their extreme edge, entirely concealing the table, which should be about two and one-quarter feet high. Next procure unto thyself five candlesticks, place them upon thy table from East to West; also in order to carry on thy work without interruption, thee should procure at least two dozen waxen candles, as thee will need them in the future. Also obtain for thy own exclusive use one full package of *"Temple Incense,"* together with an Incense Burner of good ventilation. These may be obtained from Messrs. de Laurence, Scott & Co.

† The word God, as used here and elsewhere in this work, means The Great Universal Spirit (God) within thy own soul.

from the midst of thy heart,* as the simple act of setting down thy prayer in print or writing, or the hearing of them will in no way explain unto thee the reality of prayer.

For this particular reason I have not desired to give unto thee any particular or special form of orations or prayers, as it is best that ye learn from thyself and of thyself how to attend prayer, and thereafter invoke the good spirits, believing that it is best that thee should not depend upon me entirely for the order of thy prayer, as thee has within thy reach the Books of the Holy Scripture, they being bountiful with potent prayers and beautiful actions of Grace. This being true, I advise thee to study therein, and to profit therefrom, and thee will in no way be deficient in instructions of knowing how to pray with good and ample results. If in the beginning thy ceremony or prayer be not strong, nevertheless thy heart and soul should be loyal towards thy Guiding Spirit. He will by degrees actuate thee in thy ability to pray with strength and fervor. He will also enlighten thy soul so that thee will know and have great powers of endurance in thy invocations, convocations, and prayers. After thee has carried on thy invocation and prayers, shut thy window, and depart at once from thy *Oratory*, seeing that no person whatsoever may be able to enter therein; and thee must not thyself enter therein again until the hour and day above written. Thee then is to again enter with fresh vigor, and proceed to give thy invocation and prayers identically the same as written above. Further, I do here admonish and make it compulsory upon thee to carry out that which follows.

Thee should also know that it becomes requisite that thy sleeping room be contiguous to thy *Oratory*, preferably being on the same floor. This chamber must be properly renovated and cleaned. Thy entire attention must be to keep things pertaining thereto in a condition of perfect cleanliness and purity at all times, as the *Powerful Spirits* and *Astral Guides* of the *Astral Plane* have abomination for things that are unclean and impregnated with a vulgar or evil influence. Thee should never sleep outside of this room unless it becomes absolutely necessary, and shall remain in the same as much as possible; and I admonish thee to remain away and leave entirely alone each and every person which thee can conveniently dispense with. On each and every *Saturday* afternoon change the linen upon thy bed; every *Tuesday* in the afternoon between the hours of four and five thee should perfume thy sleeping room. Never allow any animal, such as a cat, dog, etc., to cross the threshold thereof or sleep or rest therein; so that it may in

*This surely and certainly is the one great object in all *occult* and *magical operations*, and this point should be closely studied, for unless thy entire and whole heart and soul and faith go with thy prayer and ceremony, invocation and conjuration, there never can be any reliable results whatever produced.

no way whatsoever become impure or contaminated with their particular magnetism or influence. Respecting thy daily conduct, thee should at all times have due regard for thy neighbor and treat him as thee thyself would much desire to be treated. Whenever convenient thee should relieve thyself of all commercial and business affairs, never indulging with vain companions and idle talk; living a solitary life of tranquillity and honesty. If in thy previous lifetime thee has been a vain and proud, wicked man, living in idle luxury, or thee has debauched, thee should entirely free thyself from now and for evermore from these cursed influences and vices. As thee may here read and know that this is the reason why all of the *High Priests, Adepts, Master Lamas and Yoghees of the Temples* and *Lamasaries* have chosen to retire into solitude during the period of their development and acquire the sacred power of *Magic*. For when there are numerous persons, much idle talk and evil, scandal will result, and where evil and scandal is prevalent sin will materialize; the same driveth away and giveth offense to thy *Spirit Guide* and the spiritual influences of the *Astral Plane*, thereby obstructing thy progress unto ancient wisdom and the same will become closed unto thee. Indulge in conversation with no man, especially if he be a friend or companion of those who are sinful, or may lead thee thyself into sin. Therefore, it becomes necessary for thee to indulge in solitary retirement whenever convenient and possible; so that thee may have descend upon thee the great *Clairvoyant and Mediumistic Power* which thee desires. In all business of selling, trading or buying, it becomes requisite that thee never permit thyself to become angry, as thee must at all times remain quiet and modest. When convenient thee should set aside a short space of time after thy daily meals for the reading of some good work, such as *Magic Black and White*, by Hartmann, or *Transcendental Magic*, by Levi, as this will instruct thee and assist thee in these *Mystic* sciences; for then day by day thee will realize and feel thy development. Use great moderation in drinking, eating and sleeping, shun public resorts, never indulging in public dinners, eating at thy own table with thy own family in an atmosphere of quietness and harmony. Never indulge in sleep in the daytime, especially in the afternoon just previous to performing thy exercises. Thee should not accustom thyself to become neglectful in any way. These directions and admonitions are given to keep thy soul and *Astral Body* entirely free from undesirable influences, the better to accustom it to a pure and Holy force. Thee will then be able to better exercise thy self-control and *Clairvoyant Power*. All students of *Indian Occultism* realize and know the great importance of silent meditation even at sunrise, for at this particular hour is the *Iazuma* beginning of the *Wmxizu* course in the preceding twenty-four hours of the day, and the great controlling influence of *Kubzna* becomes active.

DIRECTIONS FOR THY CLOTHING AND DAILY ASSOCIATES.

Thy clothing should be modest, plain and clean—free from all bad influences. When possible thee should have a change of clothing, and it becomes compulsory unto thee to change them on the eve of thy taking of exercise and development, perfuming and dusting them at this time. If thee has servants, they should be of a tranquil and quiet disposition. I will here again admonish thee that these instructions should be strictly observed. *Let them become the Law and Rule of thy Life.* Thee should be ready at all times to give assistance to the distressed and unfortunate, especially thy neighbor; as thy heart must be always open to the distressed, as thee should loveth the poor as thee does thyself and ever be ready to express it. During the period of thy development should thee be overcome by sickness, and it prevent thee going to thy *Oratory,* this may not necessarily force thee to terminate thy development at once; however, thee should to the best of thy ability govern thyself, and in circumstances of this kind, thee can carry out thy exercise and development on thy sick bed, ever entreating and beseeching thy faithful and good *Spiritual Guides* to strengthen thee and bring unto thee thy former good health and strength, that thee may continue that which thee has undertaken, making such sacrifices as are necessary, praying with great fervor to the Lord, beseeching Him to give thee Holy Light and Wisdom. This much and no more should thee pay attention to; that is to say, listen to no man, for he who has no mind of his own or discipline over the same is poor indeed.

Further in connection with that which has been written above regarding thy entering into thy *Oratory* and praying on the *first* and *second Wednesday* of each month at 7:45 p. m., thee should every day, morning and evening, *at an hour which thee may select and decide upon thyself as being the most convenient,* enter thy *Oratory,* but before doing so thee shall bathe thy face and hands with pure water flavored with the essence of peppermint. These prayers should be prolonged with strong affection, great submission and absolute devotion; ever and humbly entreating thy God to develop thy *inner and spiritual sight,* as thee should never forget the words of Christ, who said:

"I of mine own will know nothing. I can of mine own self do nothing: as I hear, I judge (always in the listening attitude for the inner voice of revelation) and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."

This is the great *psychometric key* to all legitimate occult knowledge, *Wisdom, Seership* and *Occult Mastery of Being.* Then and only then will thee be directed, led and guided in the true way of ancient wisdom

and occult knowledge. So thee will see, my esteemed friend and student in *Magic,* that only by studying diligently and praying devotedly and assiduously thee will attract this great Wisdom to thy soul. The sacred right to become united in marriage is granted, but should under no circumstances take place during the period of thy development. Thy whole body must be completely immersed and washed in pure water flavored with the oil of peppermint every Sabbath afternoon.

I have previously written here instructions regarding thy manner of living and of conducting thy commercial and domestic affairs, it being of course, as written above, very necessary for thee to restrict thyself in thy associating with thy friends and neighbors, seeking solitude; and thee shall at all times prolong thy prayers to the greatest of thy strength, knowledge and ability. Thee shall also govern thyself in a likewise manner regarding thy clothing, eating and drinking. Also upon first entering thy *Oratory* after thee has bathed thy face and hands as above written thee should make full confession to thy Spiritual Guide of all thy sins and transgressions; then begin thy ardent prayers, entreating God within thy soul to concede and accord to thee Great and Ancient Wisdom, which is ever desired and practiced by the *Ancient Adepts of Mystic India.* That thee may by thine own intermission have this secret wisdom granted unto thee and thy *Spiritual Sight* opened, whereby thee may be able to have power and dominion over the *Spirits* of the *Astral Plane* and over all creatures. Whenever convenient, my friend and sincere student, thee shall let alone all business transactions, except it be acts and works of charity toward thy worthy neighbor; shunning every one's society except it be that of thy family. Thee must also employ the utmost part of thy time in meditation with thy good *Spirits* of the *Astral Plane,* reading only such writings that speak wisely thereof, that thy eyes may become opened in a Spiritual way, which in thy past even to this present time ye have not had nor thought of nor possibly believed. Thee should next procure for thy own personal and exclusive use a habit described as follows: An undervest of linen, loose fitting, with five buttons, also an *ecclesiastical vestment* or tunic of purple cloth drawn in at the waist and reaching half way to the knees from the hips, which must be worn on each occasion when entering into thy *Oratory,* and placing thy fumigation and perfumes in thy *Censer* which will be hereinafter more fully explained. Thee must also have a small copper vessel to place within thy Censer to be filled with charcoal when necessary, which thee can take without thy *Oratory,* as thy *Censer* should never under any circumstances be removed from thy Altar. Further, after thee has burned thy perfume and fumigation in the copper vessel thee should take it outside of thy *Oratory* and empty it where it will fall upon fresh earth.

INFORMATION CONCERNING THOSE THINGS WHICH THE STUDENT OF HINDU MAGIC AND OCCULTISM MUST STUDY AND LEARN.

In truth the student, like the *Master Lamas and High Priests of India,* should go into solitary meditation during the six weeks of his practicing of these exercises, so that he shall obtain those things which he desireth and wisheth; these things being done by the *Hindoos.* However, this is barely possible with the Western Student or *Neophyte,* for he must of course accommodate himself unto the customs of the Country wherein he lives; therefore, it not being possible for him to carry out these secret instructions in that way, it becomes his duty to do so in a manner most convenient unto himself. The writer is well aware that there are many who cannot even conveniently carry out the instructions herein given, notwithstanding the fact that he may honestly and conscientiously desire to do so, their daily vocations, divers employments and conditions not permitting them to do so; or act in accordance with the above instructions, they being compelled to carry on their daily vocations. For the benefit of those who desire what business or occupation they can carry on or follow the best during these instructions, the following are given: It is not best that the student engage in the sale of liquors or gambling of any kind, but he should perform acts of charity and mercy towards his friends. Thee can also study anything of the *Cabala* or *Astronomy,* but under no circumstances should he take up any operation pertaining to *Black Magic or Sorcery,* as thee should know that from this on thee should never confound Wisdom with *Belial.* Thee may take such exercise in the open air as becomes necessary for refreshment or recreation; but under no circumstances must thee indulge thy appetite in any spirituous liquors, if thee desires to be benefited by thy *Spiritual Guides* and advisers. If thee will only lay aside all indiscreet thoughts and actions and realize it as a living pleasure that thee can give unto thyself some part of thy time for the development of thy *Occult, Clairvoyant and Mediumistic Powers;* as thee will derive from hence great profit. I also desire to say unto thee, my friend and student in *Magic,* that the less thee has of learning, the more wiser and clever thee will become in these arts. Thee must not in carrying out thy instructions and prayers permit thyself to give away to sleep, or in no wise neglect this sacred operation through any negligence of thy own. The student in Occultism who takes up this instruction in solitary meditation can choose a place which best suits his pleasure; even if it is in the midst of a wood, at which place he can erect his Altar, but the same should be protected by a small building, that the rain or storm may not fall thereon and extinguish his candles or perfume. If thy Altar is erected in the woods thee should

place around the same at a distance of fourteen paces, a hedge of green shrubs, thereby dividing the entrance in two distinct parts; which is to say, the exterior being inside of said hedge, thy tabernacle being the interior where sits thy Altar. If thee desires to start thy instruction and perform in a city or town in some house or dwelling, thee will be given instruction herein concerning the same. The room must have a window on every side, if possible, so that thee may be able to see in the different directions; this becomes necessary also as those Spirits which thee conjures can best appear in a window. Thee can also at the time of thy *convocation of Spirits* best constrain them on every side and force them to obey thee. Thy room or *Oratory* should always be kept perfectly clean, the floor of the same should be of wood; in other words, thy room should be carefully and well arranged, as should any room wherein prayer to God (*Power within thy soul*) is given. Thy *Altar* thee must erect in the midst of the room; having it set lengthwise from *East* to *West*. Thee must next prepare a small lamp with a suitable wick of olive or sweet oil, which must be suspended therein, so that thee can burn it when thee burns thy candles and fumigations—such as *Temple Incense*—when it must be extinguished. Thee may procure unto thyself one durable *Incense Burner* of good ventilation, which thee shall place upon thy *Altar*, and it must NEVER BE REMOVED until thee has finished thy operations. However, in this matter, as in other affairs pertaining to this operation, thee should be governed by thy circumstances, conditions and environments. Thy *Altar* must be made of wood and open below, making for thyself a small cupboard therein where thee can keep such things as thee may need. Thee will also need a sacred oil, which thee should prepare as follows: *Temple Incense*,* one-half teaspoonful; pulverized allspice, one-half teaspoonful; pulverized cinnamon,† one-half teaspoonful; also one ounce of pure olive oil. These aromatics thee must stir together and prepare as a druggist and make a mixture thereof, which thee should keep in a glass vial and place on a shelf within the opening under thy *Altar*. Thee should also procure unto thyself some *"Temple Incense;"* and pulverized cloves.

As it will be necessary for thee to use a considerable amount of the above mentioned *"Temple Incense"* it will be advisable for thee to secure a full package of the same with an Incense Burner. Thee must also have a *Sacred Wand* of any hard wood which may be had in your country. This *Wand* should be precisely the length of thy right arm; keep these things as instructed above in the opening under the *Altar*, ever ready for use in their proper place.

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*Temple Incense may be obtained together with an Incense burner from Messrs. de Laurence, Scott & Co.

†The pulverized cinnamon, allspice and olive oil thee can obtain at any drug store, as these are not sold or furnished by Messrs. de Laurence, Scott & Co.

THE MANNER OF KEEPING THYSELF IN ORDER TO PROPERLY CARRY OUT THESE INSTRUCTIONS.

These instructions in *Hindoo Magic* and *East Indian Occultism* are of *India* and most *Sacred and Divine*, and are regarded as such by all true students of *Occultism, Adepts, High Priests and Master Lamas.* Thee should here understand that during the interval of thy two weeks' *prayer and invocation as hereinbefore given*, thee should indulge in no other prayer than that which has been here written. Further, I will say unto thee, that during the time of the first and second weeks, every *Wednesday* evening when thee gives thy prayer thee may burn the Temple Incense and pulverized cloves, the third week thee should give prayer while this same mixture is burning twice daily, at such time as becomes most convenient unto thyself. Thee must now give due respect and proper attention, and conduct thyself well in every way, in every place and in everything which I have above written unto thee, remembering what has been previously written regarding the listening attitude, keeping evermore the utmost confidence in thyself, placing implicit trust and faith in thy Spiritual Guides, and if until now thee has listened faithfully, observed and carried out these instructions and given thy prayer with a true and righteous soul and with great devotion, all things will become in nowise difficult unto thee; as the *Spirits* of the *Astral Plane* and thine own inner understanding will instruct and enlighten thee in the manner which thee should conduct thyself and carry out these instructions as thy *Spirit Guides* will be ever in thy atmosphere, although invisible to thee at first, and thee will be taught how to conduct and govern thyself without error.

Always upon entering thy room remove thy shoes and leave them without, as the place whereon thee will walk is *Sacred* and *Holy.*

Now thee must after entering thy *Oratory* place a teaspoonful of the aforesaid Temple Incense in thy Burner. Thee should next put on thy vest and *tunic of purple*, light the five candles, placing them from *East* to *West*, also light thy lamp of olive oil, kneel upon thy knees with thy *Wand* in thy right hand, one end resting on the floor. Now begin the following prayer to thy *Spiritual Advisers:*

THY PRAYER.

"Holy and most Divine God of Mercy and Peace; most patient and beloved, benign and liberal; please, for the sake of my development and entering into this Sacred Wisdom, grant me Thy great and Holy grace in the days of my life to come in every manner and way; he who

forgives iniquities, the transgressions, vices and sins of men; in whose estimation and presence none are found guiltless, ever visiting the transgression of a Father upon his children and relatives to the sixth and seventh generation; I know because of mine own wickedness and wretchedness that I am not worthy to appear in this garb before Thy Great Majesty nor even to beseech and desire Thy goodness and Mercy or the least grace from Thy hand. O Lord of Lords, the bountiful source of Thy grace is so great, that of its very self it bringeth those who are ashamed because of their vices and sins, and who dare not approach and inviteth them to partake of Thy Holy Grace, therefore, O Lord, my God, have compassion and pity unto me, so as to relieve me of all sin and iniquities and malice toward my neighbor; free my heart and soul from all uncleanliness and sin; develop within me Divine Power and comfort me, so that I may become strong and enlightened and be able to comprehend the Occult and Spiritual Mysteries of this Life and the Occult treasures of Thy Spiritual and Divine Wisdom, cleanse me also with the Spirit and Oil of Thy Sanctification wherewith Thee has sanctified and developed all of Thy great Prophets and Disciples; and purify within me everything that appertaineth unto me, that I may become good and worthy and be able to communicate with Thy Spiritual Guides and become a Disciple of Thy Divine Wisdom, granting unto me the Great Power which Thou hast given unto all Prophets, Priests, Adepts and Masters over all of the Evil Spirits of the Astral Plane, whereby I may be able to invoke and conjure them at will, so that they will obey me and that I may be able to constrain them."

The prayer finished, stand erect upon thy feet, anoint the middle of thy forehead with the sacred mixture of Temple Incense, allspice, cinnamon and pure olive oil, dipping the first finger therein (*the middle of thy forehead is the third eye in Indian and Hindoo figures*). Next dip thy second finger in the sacred mixture, anointing the four corners of thy Altar. Again anoint with this sacred mixture thy *Wand, Vest and Tunic.* Also anoint the doors and windows of thy *Oratory.*

Next write these following words on a piece of genuine parchment paper:

"In whatsoever habitation or place when my invocation is finished, in the name of the Lord and the great Hindoo Adepts of India, when I command the Spirits of the Astral Plane to come unto me, they shall be constrained to so do." After thee has finished thy prayer, thee must then lay thy *Vest* and *Tunic* with the other things which thee has used in the opening under thy *Altar,* kneel and give a prayer to thy spirit friends on the Astral Plane; the same which will come to thy lips by inspiration. *But beware, my friend and student, that ye are to take no consecrated thing out of thy Oratory during the period of thy development.*

THE INVOCATION, CONVOCATION AND CONJURATION OF THE SPIRITS OF THE ASTRAL PLANE.

The sincere disciple and true student of *Occultism* who has closely and faithfully followed and observed the teachings and directions given herein, should be able to see *Clairvoyantly* and read clearly in the Astral light, as I have given unto thee the true sacred way to develop thy *Occult and Mediumistic Powers* and invoke *Astral Spirits,* and if during this time, thee has had faith with a true and perfect soul, thee will obtain satisfactory results. On Thursday morning following the second Wednesday of the second month, thee should arise, neither dress nor wash thyself in any manner whatsoever, put on a *Black Robe of Mourning,* proceed at once forthwith with all speed to thy *Oratory* with naked feet; remove the ashes from the Incense Burner, *carefully placing them upon thy head;* next place half a teaspoonful of the *Temple Incense* and *pulverized cloves,* herein before mentioned in thy Incense Burner, placing the same on thy *Altar;* raise the windows no more than two inches. Thee must now prostrate thyself upon thy back, humiliating thyself before the *Great Celestial Court of Spirits* of the *Astral Plane;* next begin to chant thy prayer and thee will become conscious of an influence at once controlling thy whole and entire body; almost immediately thee may feel *Spiritual Influences* and *Astral Entities* around thee in thy *Oratory,* and thee should feel a great condition of consolation and quietness pass over thy entire body. But thee must continue thy prayer with great energy and devotion, beseeching some one of the *Astral Spirits* which, if thee have been faithful and developed thy *inner sight,* will appear unto thee to enlighten thee and instruct thee in thy work, and also to appear unto thee should thee endeavor at any future time to give any *Clairvoyant* or *Mediumistic* reading to the second person; or to gain any secret information for thyself. Thee must now command the *Spirits* to depart from thee, but before doing so give the *Spirit* that thee has selected a sign of thy own thereof, so that it may know thee when thee invokes it again. It should now disappear, but thee will continue to experience an admirable condition of thy soul. Proceed at once from thy *Oratory,* closing all windows, extinguishing all lights, and the day following and during the time of the present day of this great prayer thee should refrain from any unnecessary conversation with any person, especially in regard to thy work, answering no questions, even unto thy brother, wife, or any person whosoever, except to thy *Spiritual Guides* if they should speak to thee; it will be well if thee has so arranged thy business affairs that this can be carried out with no inconvenience or embarrassment. During this time thee should partake of but two meals a day.

If results are not obtained as above described, this enchantment, prayer and invocation should be continued on each *Thursday* morning following thereafter as directed above; until thee is fully developed; but if thee has received results, the second morning thereafter, thee should enter thy *Oratory,* burn thy *Temple Incense* in the *Burner,* relight thy lamp, put on thy *Vest* and *Tunic,* and give up a fervent prayer to thy spirit guide. Next rise to the feet, put on thy *Black Robe of Mourning,* prostrate thyself upon the floor with thy face downward, humbly thanking and praying to thy *Spiritual Friends* for the great honor and power they have granted unto thee, to-wit: that of having *Powerful Spirits* reveal themselves unto thee and condescending to converse with thee. Thee should now enter into a *Strong Prayer* with the utmost power of thy soul, so as to bring into action the *Occult and Mediumistic Powers* that is seeking development within thee, to better bring out thy *Occult, Mediumistic and Clairvoyant Powers* by these sacred Eastern Teachings and instructions. Now thee may proceed in quietness and contentment from thy *Oratory,* returning there immediately on the midnight hour and for a space of forty minutes after lighting thy five candles, commence thy *Enchantment* and *Prayers.* After these are finished and before thee retires, thee should eat very lightly of some whole wheat bread and retire to rest. Upon the evening of the third day after thee has received thy revelation thee shall proceed to wash thy whole body thoroughly in pure water; on the morning thereafter dress thyself in thy every day garments, enter thy room in thy bare feet, light thy lamp and candles and put a small portion of Temple Incense in thy Burner, put on thy *Tunic* and kneel at the East side of thy *Altar* and give thanks to thy *Spiritual Friends* who have been so considerate and good unto thee, asking them to henceforth direct thee in the attainment and acquisition of these *Occult* and *Secret Powers* that thee may thereby become strong in thy work, and to lead thee and direct thee so that thee may become great and prosperous and especially endow thee with great *Clairvoyant and Occult Powers,* so that thee may retain during the period of thy natural life the secret knowledge and power of all *Sacred* and *Magical* operations, directing thee to always retain and restrain thy passions and evil inclinations, so that thee may the better be able to constrain, bind and command the *Evil Spirits,* for the good of thyself and thy neighbor or the afflicted. Thee will not have an opportunity to test thy progress and development in this great work and to what extent thee has been faithful and worthy. For if thee has thee will be able to perceive thy *Spiritual Guide,* who will reveal himself unto thee and converse either by sign or language with thee to such a degree that thee will be more than satisfied. Thee will also become greatly animated and strengthened in all thy *Clairvoyant* and *Occult Powers,* but thee should at all times remember that a return unto deceitfulness or sin will offend

thy *Spiritual Guides,* which will take from thee the great and *Sacred Powers* which can only be procured by a well regulated and honest life, in which meritorious and pure actions predominate. So be it given and ordained unto thee. If this be so, thee will ever afterwards be directed to walk in the path of *Secret Magic* and *Ancient Wisdom,* which has been taught and practiced by all the *Great Adepts* and *Philosophers* from time unknown. If thee has been true and faithful in all thy works, actions and thought, thee will succeed in thy *Magical* operations and proceed to receive thy desired end and to overcome *Evil Spirits. Thy Spirit Guide* will always assist thee and never abandon thee, will ever defend thee under all circumstances and conditions and will obey thy commands; thee being ever careful never to offend thy spirit friends. Thee will also receive great consolation as a companion of them. Thee can now at any time enter into communication with Spirits if thee is sufficiently developed and have carried out the above instructions, as thee has received ample information regarding thy development and the law of bringing Evil Spirits into due submission. Thy next duty will be at *Sunset* on *Friday* evening following thy revelation, when thee shall enter thy *Oratory* in bare feet, place *"Temple Incense"* within thy *Burner,* light thy five candles, put on thy *Vest* and *Tunic* and give due thanks unto the *Powerful Spirits* of the *Astral Plane* for this rare and particular power which has been granted unto thee, duly and devotedly supplicating thy *Spiritual Guides* to assist thee during the whole period of thy future life, to strengthen thee and to so control thee that thee shall never give offense, but shall always render sincere thanks, beseeching them never to abandon thee. Thee can now quit thy *Oratory,* putting on thy daily clothes, and can return any day thereafter which thou desireth to give up thanks.

FURTHER INSTRUCTION AND SECRET INFORMATION CONCERNING CLAIRVOYANCY AND MEDIUMSHIP.

Feeling that further words of advice are essential and necessary for thy success, I will give thee the following. However, I have previously explained each and everything necessary for thee to do; and have sufficiently instructed thee in *Art of Magic;* nevertheless, I do here write plainly for thy benefit certain instructions with the sole desire of making everything complete unto thee and withholding nothing from thee, so that thee may be given every opportunity in *"The Great Book of Magical Art, Hindoo Magic and East Indian Occultism"* to possess my instruction complete. If thee desires any certain information or assistance during the following day rest quietly in sleep at night, rising the next morning before dawn; proceed forthwith at once with all speed to thy *Oratory,* light thy *"Temple Incense,"* and five candles, put on thy *Pur-*

ple Tunic and tie around thy waist a girdle made of *Yellow Silk*, place upon thy head the ashes from thy *Incense Burner;* lay thy *Magic Wand* upon thy *Altar* from *North to South.* Next fall upon thy knees and beseech thy *Spirit Friends* and *Astral Guide* to grant unto thee that which thee desires for thy own use and benefit or that of thy neighbor. Beseech thy *Astral Guide* to direct, counsel and aid thee to become mentally quiet and produce within thyself that state of *"Introspection"* which is essential to thy success. Next take into thy right hand thy *Sacred Wand* and supplicate thy *Guide* to send and give unto this *Wand* the same great *virtue, Occult Power* and *Spiritual Force* that was given unto other great *Prophets, Adepts* and *Philosophers* in the past. Next place thyself to the *East* of thy *Altar* and by *Enchantment* and *Prayer* summon astral spirits. In most every case the student will have been previously instructed by his *Spiritual Guide* about certain secret matters which will become thoroughly impressed in his mind. Further, for thy own benefit only, I will ask thee as thy *brother, teacher and adviser in Magic, never to write or publish any of this secret instruction, for if thee ever dare so to do, thee will regret it, for certain Occult reasons, even unto the day of thy death. For be it ever hereafter known unto thee that thee has taken up a Secret and Sacred Work* and that the heart and soul of man is ever unhappy once he proves himself unworthy of the *Great Trust* that has been placed in him, and he will at once become the prey of *Powerful Evil Spirits.* Therefore it is necessary, my friend and student of *Magic,* that thee be always wise, ever constraining thyself, ever on thy guard to sincerely obey point by point and faithfully follow out these instructions in the *Art Magic* of the *Hindus.* Inasmuch as all *Spirits, Good* and *Evil,* know thy innermost thoughts and secret meditations before they themselves are even brought to the surface of thy physical senses. They alone knoweth all things and can penetrate and understand those thoughts which actuate thy words, deeds and actions. Consequently, for this great and sufficient reason, he who desires to prosper and live in an atmosphere of *Peace* and *Contentment,* must live according to the Word and Law of his soul (God). This being expressly true of him who wisheth to invoke and conjure the *Spirits of the Astral Plane;* and it will be well, my friend, for thee to consider and ponder at great length upon these words of warning, as thee will ever afterwards live a contented and prosperous life. Should thee ever place in writing or disclose these secrets without the written consent of *Dr. L. D. de Laurence* (thy teacher), *Spiritual Guides* will judge thee unworthy and ignorant and instantly render their displeasure unto thee. For at all times *Evil Spirits* are around every man, although invisible to many. They closely examine and learn whether he who has invoked them is protected by the *Great Spirit of Truth,* and a true, pure *Spiritual Guide,* who has at all times *jurisdiction over them.* Again they

are able to judge whether he who conjures them is wise and prudent and hath been true unto his faith and his *Spiritual Guide,* his *Teacher and his neighbor alike.* If he has, his life becomes prosperous and he can perform these things with ease.

HOW HE WHO CONJURES AND INVOKES SPIRITS SHOULD CONDUCT HIMSELF TOWARD THEM.

Thee has already been here informed how to invoke and constrain Spirits, what thee should ask of them and how thee should act to dismiss them, answer their demands and fulfill thy obligation to God and thy *Spiritual Guides.*

The following should be closely observed with a sincere heart and this advice obeyed with a firm resolution and thee will then be instructed with perfect clearness and thoroughness on any doubtful points by thy Spiritual Guides. I have heretofore advised and admonished thee how thee should on any and every occasion conduct thyself before the Spirits. Remember thee is dealing and treating not with men but with Spirits, one of which hath more Knowledge and Power than all men on the Earth Plane combined. Consequently, if thee shall make a command unto a Spirit, and said Spirit refused to obey or execute thy commands, thee must first well consider whether it be within the means or power of this particular Spirit to fulfill thy commands. One Spirit does not know all things, neither is he able to perform all things, as that thing which appertaineth to one particular Spirit another may be strange to. Now for this sufficient reason, thee should at all times take heed before thee endeavors to constrain or force them to perform a given command or duty.

However, if any inferior Spirit should be disobedient unto thy command, thee should proceed at once to invoke their Superiors, reminding the disobedient Spirit of their oaths, which thee should when they have appeared unto thee, make them take to obey thee; and of a punishment and chastisement if they dare to disobey thee or break their oaths. And upon their beholding thy courage and steadfastness they will do as thee has commanded them. Should they not obey thee at once, proceed forthwith with all speed to conjure and invoke thy *Astral Guide,* whose punishment and chastisement they will readily receive. Thee must never employ harsh ways or means, in obtaining anything that can be secured through courtesy and kindness. And as thy teacher and friend in *Magic,* I do here caution, admonish and advise thee that it becomes an essential necessity in all *Magical* operations, to be kind and courteous to all *Spirits, Evil* ones not excepted; for if he who conjures them is harsh, overbearing or insolent, his soul will become open and he will become obsessed with an *Evil Spirit* like unto his nature, and this

will ultimately bring about complete failure and his downfall. During an invocation, should Spirits become insolent or unruly, have no fear, never give away to anger, pay no attention whatsoever to their misconduct, but display to them thy *Magic Wand* and *Five Lighted Candles* and smite thy *Altar* with thy *Holy Wand* five distinct times and they will obey thee. Thee should also remember that after any Spirits have been licensed and informed to depart from thee, and they shall have departed, thee should place some of thy sacred mixture of *"Temple Incense, allspice, cinnamon and pure olive oil,* in the windows of thy *Oratory;* thee shall also place it on the floor of thy *Oratory,* so that no *Evil Spirit* can bring about and work evil unto any individual who might by chance enter the same.

EVIL SPIRITS.

There are some of the school of *theologians* who distribute the evil spirits into nine degrees, as contrary to the nine orders of angels. Therefore, the first of these, which are called false gods, who, usurping the name of God, would be worshipped for gods and require sacrifices and adorations; as that devil who said to Christ, *"If thou wilt fall down and worship me, I will give thee all these things," showing him all the kingdoms of the world; and the prince of these is he who said, "I will ascend above the height of the clouds, and will be like the Most High, who is called Beelzebub, that is an old god."*

In the second place, follow the spirits of lies, of which sort was he who went forth, and was a *"lying spirit"* in the mouth of the prophet of *Ahab;* and the prince of these is the serpent *Pytho,* from whence *Apollo* is called *Pythias,* and that woman a *Pythoness,* or *witch,* in *Samuel,* and the other in the gospel, who had *Pytho* in her belly. Therefore, these kind of *devils* join themselves to the *oracles* and delude men by *divinations* and predictions, so that they may be deceived.

In the third order are the *"vessels of iniquity,"* which are called *"vessels of wrath."*

These are the inventors of evil things, and all wicked arts; as in *Plato,* that devil *Theutus,* who taught cards and dice; for all *wickedness,* malice and deformity proceeds from these, of which in *Genesis,* in the benedictions of *Simeon* and *Levi, Jacob* said, *"Vessels of iniquity are in their habitations, into their counsel let not my soul come,"* which the *Psalmist* calls *"vessels of death;" Isaiah, "vessels of fury,"* and *Jeremiah, "vessels of wrath;" Ezekiel, vessels of destroying and slaying, and their prince is Belial?*

Fourth, follow the revengers of evil, and their prince is *Asmodeus,* viz: causing judgment.

After these, in the fifth place, come the *deluders,* who imitate

miracles, *and serve conjurers and witches,* and *seduce the people* by their miracles, as the serpent are they, and their prince is *Satan,* of whom it is written in the *Revelations, "that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the sight of men; seducing the inhabitants of the earth by these signs, which are given him to do."*

Sixthly, the aerial powers offer themselves and join themselves to thunder and lightning, corrupting the air, causing pestilences and other evils; in the number of which are the four angels of whom the *Revelations* speak, to whom it is given to hurt the earth and the sea, holding the four winds from the four corners of the earth, and their prince is called *Meririm.* He is the meridian devil, a boiling spirit, *a devil raging in the south,* whom *Paul,* to the *Ephesians,* calls *"the prince of the power of the air, and the spirit which works in the children of disobedience."*

The seventh mansion the furies possess, who are the power of evil, discord, war and devastation; whose name in the *Revelation* is called in *Greek Apollyon,* in the Hebrew *Abaddon*—that is, destroying and wasting.

In the eighth place are the *accusers or inquisitors,* whose prince is *Astaroth*—that is, searcher out; in the Greek language he is called *Diabolus*—that is, an *accuser or calumniator;* which in the *Revelation* is called the *"accuser of the brethren, accusing them night and day."*

Moreover, the tempters and ensnares have the last place; one of which is present with every man, which we call the *evil genius,* and their prince is *Mammon,* which is interpreted *covetousness.* But we of the *Cabala* unanimously maintain *that evil spirits do wander up and down this inferior world,* enraged against all whom we call devils; of whom *Austin,* in his first book of the *Incarnation* of the *Word,* to *Januarius,* says, concerning the devils and his angels contrary to virtues, the *ecclesiastical* preachers have taught that there are such things, but what they are, and who they are, he has not clearly enough expounded; yet there is this opinion among them, that this devil was an angel, and being made an apostate, persuaded many of the angels to fall with him, who to this day are called his angels.

TO CALL UP SOULS OF THE DEAD.

By the things which have been spoken elsewhere in this *volume* it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want due burial or have left their bodies by violent death, and as yet wander about their carcasses in a troubled and moist spirit, being, as it were, allured by something that hath an

affinity with them, the means being known, by which in times past they were joined to their bodies, they may be easily called forth and allured by the like vapors, liquors and savors, certain artificial light being also used, songs, sounds and such like, which moves the imaginative and spiritual harmony of the soul; and sacred invocations, and such like, as belong to religion, ought not to be neglected by reason of the portion of the rational soul which is above nature.

Necromancy has its name because it works on the bodies of the dead, and gives answers by the *ghosts* and *apparitions* of the dead, and *subterraneous spirits,* alluring them into the carcasses of the dead by certain *hellish charms,* and *infernal invocations,* and by *deadly sacrifices* and *wicked oblations.*

There are two kinds of *necromancy:* raising the carcass, which is not done without blood; the other *sciomancy,* in which the calling up of the shadow only suffices. To conclude, it works all its experiments by the carcasses of the slain and their bones and members, and what is from them; for there is in these things a spiritual power friendly to them; therefore, they easily allure the flowing down of wicked spirits, by reason of the similitude and property of every familiar, human and terrestrial thing, and kindle unlawful lusts, *cause dreams, diseases, hatred and such like passions,* to which also they can confer the powers of the soul, which as yet being involved in a moist and turbid spirit, wandering about their dead bodies, can do the same things that the wicked spirits commit, seeing therefore they experimentally find that the wicked and impure souls violently plucked from their bodies, and of men not expiated, and wanting burial, do stray about carcasses, and are drawn to them by affinity. The *witches* easily abuse them for effecting *witchcraft,* alluring these unhappy souls, by the opposition of their body, or by the taking of some parts thereof and compelling them by their devilish charms, by entreating them by the deformed carcasses dispersed through the wide fields, and the wandering shadows of those who want burials, and by the ghosts sent back from *Acheron,* and the guests of hell, who untimely death has precipitated into hell, and by the horrible desires of the damned and proud devils, revengers of wickedness. But he who could restore the souls truly to their bodies, must first know what is the proper nature of the souls from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it, what affinity it hath with God, with the intelligence, with the heavens, elements, and all other things whose image and resemblance it holds. To conclude, by what influences the body may be knit together again, for the raising of the dead requires all these things which belong not to men, but to Adepts only, and to whom he will communicate them.

CHAPTER XV.

Magic And Sorcery.

IN proportion, as an art or science, *is lost or forgotten,* the very name by which it was called will be misunderstood, misapplied and finally forgotten.

In proportion, as men become unspiritual and material, they will become incapable of comprehending the power of spirit.

There are many persons even today who deny the existence of spirit, or of anything that transcends the power of perception of their physical senses.

One example of the degradation of terms is the meaning which is at present commonly attributed to the word *"Magic."*

The true significance of that term is spiritual knowledge or wisdom, in contradistinction to merely speculative philosophy or changeable scientific opinion. But the vulgar have come to believe *"Magic"* to mean mere sleight of hand performances, or perhaps conjuring or dealing with the devil, or with the spirits of the dead.

True Magic is the greatest of all natural sciences, because it includes a knowledge of visible and invisible nature. It is not only a science but an art, because it cannot be learned out of books and must be acquired by practical experience.

To acquire that experience is to become wise; it is to know the true nature of the visible and invisible elements that compose the *Macrocosm* and the *Microcosm,* and to possess the art to direct and to employ the invisible powers of nature.*

Magic and Sorcery are two entirely different things; and there is as much difference between them as there is between light and darkness, and between white and black.

Magic is the greatest wisdom and the knowledge of supernatural† powers.

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* Magic is a knowledge of how to employ spiritual power; but it is self-evident that nobody can employ any spiritual powers unless he has come into their possession by the awakening of his own spirituality; nor can anyone become spiritual by merely imagining himself to be so.

It is therefore not surprising that in an age in which the very meaning of the term "spiritual" became incomprehensible to the learned, the meaning of "MAGIC" has become also a mystery.

† The word *"supernatural,"* as used by the writer, does not imply anything beyond nature as a whole, because nothing exists beyond the All, but it means that which

A knowledge of spiritual things cannot be obtained by merely reasoning logically from external appearances existing on the physical plane, but it may be acquired by obtaining more spirituality and making one's self capable to feel and to see the things of the spirit.

It would be well if our clergymen, who are called spiritual guides, would know more of spiritual things than what they have read in their books, and if they had some practical experience in divine instead of merely repeating the opinions of the "divine."

The wisdom which man ought to have does not come from the earth nor from the astral spirit, but from the fifth essence. Therefore, man is superior to the stars and constellations, provided he lives in the power of that superior wisdom.

Such a person being the master over heaven and earth by means of his free will is called a *Magus,* and therefore *magic is not sorcery, but supreme wisdom.*

Christ and the prophets and the apostles had magical powers, acquired less by their learning than by their holiness. They were able to heal the sick by the laying on of their hands and to perform many wonderful but natural things.

The clergymen talk a great deal about such things, *but where is the priest of today who can do like him?*

It has been said by *Christ* that His true followers would do the same things and still greater ones, but it would be *difficult* to find at present one Christian minister who can do anything as *Christ* did.

But if any one who is not a man-made minister comes and cures the sick *by the healing powers of his own soul (God) acting through him,* they call him a sorcerer and a child of the devil, and are willing to burn him upon a stake. The first requirement for the study of *Sorcery* is a thorough knowledge of nature.

But there is a true and a false natural science.

A science may be perfectly logical in all its deductions, but, nevertheless, false if its fundamental doctrines are based upon a misunderstanding of spiritual truths which a cold, calculating intellect is unable to grasp.*

The true science of Nature draws its logical conclusion from funda-

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transcends Nature in her lower aspect, or a higher or spiritual aspect of Nature than the purely mechanical and physiological part of her work. If, for instance, we follow our instincts we act naturally, that is to say according to the demands of our animal nature; but if we resist natural impulses by the power of will and reason, we employ powers belonging to the higher order of Nature. If we avoid doing evil on account of the evil consequences which it would cause to ourselves, we act naturally; but if we avoid evil on account of an inherent love for the good, we act in the wisdom of the God within our own soul.

*All sciences are false, if they are godless; that is if they seek for the first origin of anything anywhere else but in the Great Universal Spirit which is God.

mental truths, which it knows to be true, because it perceives them by the power of the mind illuminated by wisdom.

False science bases its conclusions on the senses. True science rests in the capacity of the higher regions of the human mind to comprehend spiritual truths which are beyond the power of perception of the semi-animal intellect, and it reasons from that which it not merely believes but perceives to be true.

Magic is a power which teaches the true nature of the inner man as well as the organization of his outward body.

The superficial reasoner can comprehend nothing but what he can perceive by his senses; but the inner man has perceptive faculties transcending those of his external form.

You should know that man has the capability (latent and active) to foresee future events and to read the future from the books of the past and from those of the present.

Man also possesses a power by which he may see his friends and the circumstances by which they are surrounded, although such persons may be a thousand miles away from him at the time.

It is a power which may become especially active in dreams, and that which is seen in such dreams is the reflection of the light of wisdom and prophecy in man.

If a man in his waking state knows nothing of such things, the cause of his ignorance is that he does not understand how to search in himself for the powers that are given to him by God, and by which he may arrive at all the Wisdom, Reason and Knowledge concerning everything that exists, whether it be near him or far away.

There are those who imagine that man obtains his knowledge from his own self and from the stars, so that if one is born under a favorable star he may know everything.

But if a man is to inherit the kingdom of God, how then can he be a child of the constellation, which is doomed to perish? Where then shall we seek for true wisdom, except in that which is higher than all the stars, namely, God?

Ignorance is the cause of imperfection. Men do not know themselves and therefore they do not understand the things of their inner world.

Each man has the essence of God, and all the wisdom and power of the world (germinally) in himself; he possesses one kind of knowledge as much as another, and he who does not find that which is in him cannot truly say that he does not possess it, but only that he was not capable of successfully seeking for it.

The exercise of inner sight requires tranquillity of the mind.

Sleeping is waking in regard to such arts, because it is the inner light of Nature that acts during sleep on the invisible man, who,

notwithstanding his invisibility, is existing as truly as the visible one. *The inner man is the natural man, and knows more than the one formed of flesh.*

How can any one instruct others in regard to the works of God, if he does not keep His love?

How can anyone teach Christ if he does not know Him?

How can that which is not eternal know the eternal?

How can a fool teach divine wisdom?

Verily the nearer we approach the judgment-day the more will there be wiseacres and pretended instructors; but on that day those who were the first will be last, and the last ones the first.

Our sciences are worthless if they do not spring from the foundation of the true faith.

Nature (God) is the universal teacher. Whatever we cannot learn from the external appearance of Nature we can learn from her spirit. Both are one. Everything is taught by Nature to her disciple, if he asks for information in an appropriate manner. Nature is a light and by looking at Nature in her own light we will understand her.

Visible nature may be seen in her visible light; invisible Nature may become visible if we acquire the power to perceive her inner light.*

The hidden things are there like a pillar of rock before a blind person. He can see it if he is able to open his eyes. The moon shines out but does not show things in their true colors; but if the sun arises, then will the true colors be seen. Thus the external light in Nature is like the moon, beyond which shines the internal light, and that which has been invisible will appear visibly and comprehensibly.

There is a light in the spirit of man illuminating everything, and by which he may even perceive supernatural things.

Those who seek in the light of eternal Nature know the things of Nature; those who seek knowledge in the light of man, know the things above Nature, which belong to the kingdom of God.

Man is an animal, a spirit, an angel, for he has all three qualities. As long as he remains in Nature, he serves Nature; if he moves in the spirit, he serves the angel (in him); if he lives in the angel, he serves as an angel.

The first quality belongs to the body; the other two belong to the soul, and they are its jewels.

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* There is nothing to prevent any person from seeing in this inner light of nature, except the errors, prejudices and misconceptions which are caused by the illusions of the senses, and which are intensified by an education in a system of philosophy which mistakes these errors for fundamental truths.

The truth can only be found where it is.

A knowledge of the supreme power of the universe cannot be obtained by denying its existence. Life cannot be found in an empty form.

The body of man remains on the earth, but man having a soul and the two additional qualities, is enabled to rise above Nature, and to know that which does not belong to Nature. He has the power to learn all that belongs to Heaven and hell, to know God and His kingdom, the angels and spirits, and the origin of evil.

If a man is to go to a certain place, it will enable him to know all about the place before he goes there. He will then after his arrival be enabled to move about freely, and go wherever he pleases.

The quality of each thing created by God, whether it be visible or invisible to the senses, may be perceived and known.

If a man knows the essence of things, their attributes, their attractions, and the elements of which they consist, he will be a master of nature, of the elements and of the spirits.

The truth does not grow from your speculation and phantasy; but he who understands his own nature in the light of nature possesses true knowledge. It is not sufficient that we should have a theory of the truth, but we should know the truth in ourselves.

There are two kinds of reason: that of a carnal man and that of the spirit; the former argues, the latter knows.

Animals also have reasoning qualities; but their reason is not from the (direct) light of the spirit.

The light of Nature teaches us that all forms, reasonable and unreasonable, sensitive ones and such as are without sensation, have their natural spirit.

The *Necromanticus* (Seer) must know these spirits, for without that knowledge he will not find their true character. By his art he may sense them, and having perceived them with his inner sense, he will find their corpus.

Such guiding spirits may be perceived in crystals; they may guide the divining rod and attract it as a magnet attracts iron; it may turn the sieve and key,* and draw the flame of a light away from the wick.

By the art of *Necromancy*, we may look into the interior of rocks; closed letters may be read without being opened†, hidden things be found, and all the secrets of men be brought to light.

Some people believe that such arts can best be practiced by virgins and innocent children, because their minds are not clouded by false opinions nor darkened by memories of evil deeds, but any one may practice this art if he has the necessary qualifications.

He who understands letters can read words, and he who knows words can read books.

If we know that a certain sense may produce a certain effect, and if

* Such modes of divination are well known to modern spiritualists.

† The astral duplicate of the writing seen by the astral sense.

such an effect takes place, we may easily recognize the cause that produced it.

If the crowing of cocks announces a change of weather, and if we hear the cocks crow in an unusual manner, we may predict that the weather will change.

Certain animals have inherited instincts that cause them to act in a certain manner, which may indicate other future events than a change in the weather.

The peculiar cry of a peacock, or the unusual howling of a dog, may indicate the approach of death in the house to which they are attached; for every being is a product of the universal principle of life, and each contains the light of Nature. Animals possess that light, and men bring it with them into the world*.

DREAMS AND VISIONS OF A TRUE SPIRITUAL ORIGIN.

The power of clairvoyance and prediction is especially active in dreams when the activity of the physical body is subdued, and the disturbing influences coming through the avenues of the physical senses are excluded.

Artists and students have often received instructions in their dreams in regard to things which they desired to know.

Their imagination was then free, and began to work its wonders. It attracted to it the *Evestra* of some philosophers, and they communicated to them their knowledge.

Such things happen frequently, but it often occurs that on awakening to consciousness in the outer world a part of what has been learned during the dream is forgotten. If this happens, and we wish to remember such dreams, we should not leave the room after rising and should not speak to anybody, but remain alone and undisturbed, and eat nothing, until after a while we may remember that dream.†

It is often the case the dreams have an important meaning, but many dreams that are pleasant may signify sorrow, and disagreeable dreams‡ may signify joy, and we should therefore not put too much confidence in dreams.

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* Man possesses the power of *clairvoyance* from birth, but the majority lose it afterwards by neglecting to use it, and in consequence of concentrating all their attention upon the illusions of the material plane.

† Dreams or visions of a true spiritual origin make usually a very strong impression, and are not then easily forgotten.

‡ Thus for instance we may dream of a death and burial, and the cause of that dream may be that one of the animal elementals in our own constitution has died, or in other words, that we have become free from some degrading passion or element, an event which is surely a cause for joy.

Men's *astral bodies* may more easily be influenced during sleep than during the waking state.

The power to influence people during their sleep is sometimes used for evil purposes.

Some persons being in love with others and finding their love unrequited, have sometimes used this circumstance to influence those whose love they desired by appearing to them in their dreams. They would write with their own blood their names upon pieces of *genuine Parchment* paper and put the slips under their pillows or beds, so that these persons might see the intended lovers in their dreams and fall in love with them.

Girls used to put their belts, ribbons, locks of hair, etc., under the pillows of young men for whose love they craved, but very seldom they found the desired result in this manner, *because they forgot that faith is necessary to obtain success**.

A strong faith and a powerful imagination are the two pillars supporting the door to the temple of magic, and *without which nothing can be accomplished.*

Imagination is the creative power of man, and it may act instinctively and without any conscious effort of the will.

Man has a visible and an invisible workshop. The visible one is his body; the invisible one his imagination (mind).

The sun gives light, and the light is not tangible, but its heat may be felt, and if the rays are concentrated it may set a house on fire.

The imagination is *the sun in the soul of man,* acting in its own sphere as the sun of the earth acts in that of the latter. Wherever the latter shines, germs planted in the soil grow and vegetation springs up, and the sun of the soul acts in a similar manner and calls the forms of the soul into existence.

Visible and tangible forms grow into existence from invisible elements by the power of the sunshine. Invisible vapors are attracted and collected together into visible mists by the power of the sun of the outer world, and the inner sun of man may work similar wonders.

The great world is only a product of the imagination of the universal mind, and man is a little world of its own that imagines and creates by the power of imagination.

If a man's imagination and faith is strong enough to penetrate into every corner of his interior world, it will be able to create things in these corners, and whatever man thinks will take form in his soul.

But the imagination of nature is like a monkey, and the pictures formed in the imagination of man create corresponding images in the mirror of nature.

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*This art of causing certain visions by contact with certain articles has been rediscovered in modern times, and is now called Psychometry.

Imagination is like the sun. The sun has a light which is not tangible, but which, nevertheless, may set a house on fire; but the imagination is like a sun in man, acting in that place on which its light is directed.

Man is that which he thinks*. If he thinks fire, he is fire; if he thinks war, then will he cause war. It all depends merely on that the whole of his imagination becomes an entire sun; i. e., that he wholly imagines that which he wills.

The sun acts upon the visible soil of the earth, and upon invisible matter in the air. Imagination acts upon the invisible substance of the soul, but the visible earth is formed from the invisible elements of the earth, and man's physical body is formed from his invisible soul, and the soul of man is as intimately related to the soul of the earth as the physical body of the former is related to the physical body of the latter, and they continually act upon each other, and without the latter the former could not exist. Visible matter becomes invisible, and is acted upon by the soul, and invisible matter becomes organized and is made visible again through the influence of the soul.

If a pregnant woman imagines something strongly, *the effects of her imagination may become manifest in the child.* Imagination springs from desire, and as man may have good or evil desires, likewise he may have a good or an evil imagination. A strong desire of either kind will give rise to a strong imagination. *Curses as well as blessings will only be effective if they come from the soul*.*

Nothing can come out of the sphere of the mind except that which is drawn to it, and that which is drawn into it may come out.

If a pregnant woman craves for strawberries, the image of strawberries will be drawn into her mind, and her imagination may impress a mark resembling a strawberry upon the child.

Frogs do not grow in the sky, and if (as it happened) a multitude of frogs came down from it during a rain, these frogs must have been drawn up before they came down.

The imagination of women is usually stronger than that of men. They are more passionate, stronger in love and stronger in hate, and their imagination may carry them during their sleep to other places, where they may be seen by others who are in the same state.

They are then really at those places, and may remember what they have seen, although they were there without their physical bodies; for their minds were active at such places, *and the mind is the real person, not the body, that is asleep.*†

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*If we do not think that which we speak, our words will be empty talk. He who thinks many things, disperses his power in many directions. He who thinks only one thing, is powerful.

†This passage refers to the excursions of witches on the *Hartz Mountains* and other places, often spoken of in the witch trials. Many supposed witches were burnt to death for having confessed that they had attended at such meetings.

If a pregnant woman* forms an image in her mind and projects it by her desire, it will impress itself on the body of the child. If, for instance, a woman in her imagination strongly conceives of a certain thing, and then puts her hand upon her knee, the image of the thing will appear upon the knee of the child.

Her will (although unconsciously) acts in this way like a master bidding a painter to paint him a picture. Wherever the touch of the hand goes, there will be the image.

If a person dies, and seriously desires that another person should die with him, his imagination may create a force that may draw a *menstrum* (vehicle) from the dead body to form a corpus, and it may be projected by the impulse given it by the thought of the dying person towards the other, and that other one may die. Such may be especially the case if a woman dies of puerperal fever.†

If such a woman wishes that the whole world should die with her, an epidemic may be the consequence of her poisonous imagination.

Fear, terror, passion, desire, joy and envy are six states of the mind which especially rule the imagination, and consequently the world of man; and as the mind of man is the *microcosmic* counterpart of the universal mind, the antitypes of these states are also active in the imagination of the world, and the thoughts of man act upon the latter as the latter acts upon him. It is, therefore, desirable that we should govern our imagination and not allow it to run wild. We should attempt to grasp the spirit by the power of the spirit, and not by speculative imagination.‡

Man is a twofold being, having a divine and an animal nature. If he feels, and thinks, and acts as a divine being should act, he is a true man; if he feels and acts like an animal, he is then an animal, and the equal of those animals whose mental characteristics are manifested in him.

An exalted imagination caused by a desire for the good raises him up. A low imagination caused by a desire for that which is low and vulgar drags him down and degrades him.

The spirit is the master, imagination the tool, and the body the plastic material.

Imagination is the power by which the will forms sidereal entities

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* See chapter, "Concentration Applied During Gestation," in my latest work, *"The Master Key."*

† It is well known that the corpses of women having died of puerperal fevers are very infectious and dissecting wounds received in such cases are especially dangerous. The passage implies that the invisible mind substance (Spirit or Occult Force) may draw contagion from the poisonous body, and spread it by the power of an evil will.

‡ This means that we should be able to feel the truth with our souls, without reasoning about it from an objective standpoint.

We should realize the truth by being one with it, and not examine it as if it were something strange and separate from ourselves.

out of thoughts. Imagination is not fancy, which latter is the cornerstone of superstition and foolishness. The imagination of man becomes pregnant through desire and gives birth to deeds.

Every one may regulate and educate his imagination so as to come thereby into contact with spirits, and be taught by them.

Spirits desiring to act upon man act upon his imagination*, and they therefore often make use of his dreams for the purpose of acting upon him.

During sleep the sidereal man may, by the power of imagination, be sent out of the physical form at a distance to act for some purpose. No place is too far for the imagination to go, and the imagination of one man may impress that of another, wherever it reaches.

Imagination is the beginning of the corpus of a form, and it guides the process of its growth.

The Will is a dissolving power, which enables the body to become impregnated by the *"tinctura"* of the imagination.

He who wants to know how a man can unite his power of imagination with the power of the imagination of spirits, must know by what process that may be done.

A man comes into possession of creative power by uniting his own mind with the *Universal Mind,* and he who succeeds in doing so will be in possession of the highest possible wisdom. The lower realm of Nature will be subject to him, and the powers of his soul will aid him, because his soul is the servant of wisdom.†

Before man is born and afterwards, his soul is not perfect, but it may be perfected through the power of the Will.

Spirits‡ are essential, visible, tangible, and sensitive in relation to other spirits.

They stand in a similar relation to each other as physical bodies to other physical bodies. Spirits speak with each other through the will, but not through audible speech.

While the body is asleep, the soul may go to a distant place, and act intelligently at such place.§

If it meets another spirit, whether it be an incarnated or a disincarnated one, they may act upon each other as two human beings act if they meet.

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* Even physical sight depends upon the imagination. (Realization.) If we behold an object, it is not scientific to say "I see," but we ought to say, "I imagine to see."

† This, however, no man can do by exercising his own self will; but it is accomplished by the divine will in him, to which he must surrender himself.

‡ The term "spirit" refers here to intelligent souls.

§ It may happen that the spirit of a person will go to a distant place while the body is asleep, and act intelligently there, and that the man after awakening from his sleep remembers nothing about it. But an adept, in whom spiritual consciousness is his normal state, may do so knowingly and consciously, and remember all about it after his spirit returns to his body.

One man may communicate his thoughts to another one with whom he is in sympathy at any distance, however great it may be*, or he may act upon the spirit of another person in such a manner as to influence his actions after the body of the latter awakens from his sleep†, and in this way he may even injure the health of the latter, and upon this law of Nature is based the possibility of *witchcraft and sorcery.*

The exercise of *true magic* does not require any ceremonies or conjurations, *or the making of circles or signs; it requires neither benedictions or maledictions in words; neither verbal blessings nor curses;* it only requires a *strong faith* in the *omnipotent* power of all good, that can accomplish everything if it acts through a human mind which is in harmony with it, and without which nothing useful can be accomplished.

True magic power consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith.

If I know that divine wisdom can accomplish a certain thing through me, I have the *true faith;* but if I merely believe that a thing might be possible, or if I attempt to persuade myself that I believe it is a possibility, such a belief is no knowledge and confers no faith.

No one can have a true faith in a thing which is not true, because such a "faith" would be merely a belief or opinion based upon ignorance of the truth.

Nothing can be accomplished without the power of faith.

If a loaf of bread were laid on the table before a hungry man, and the man did not believe that he could break a piece of it, he would starve to death in spite of the loaf.

It is faith which gives us power, and through the power of faith we become spirits ourselves, and able to use spiritual power.

Faith renders the spirit strong, doubt is the destroyer.

All that is accomplished over and beyond our terrestrial nature is accomplished by us through the power of faith.

That in which we have faith requires no proofs. He who asks for proofs departs from the faith.

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* Many successful scientific experiments with thought-transference have recently been made. Similar scientific experiments for long distances will be more difficult on account of the difference in time, place and conditions, and because spiritually enlightened persons, possessing great power of impressing their thoughts at great distance, are at present not easily found.

† It has been proven by many experiments that a person thrown into a mesmeric sleep by a mesmerizer may be requested to do certain things after he awakens from his sleep, and that after he awakens he will perform such actions, although he will not remember what has taken place during his sleep.

It is, therefore, very fortunate that at the present state of morality of our modern civilization such powers are not generally known, and that they are not in the possession of our skeptics.

This power is taken from nobody unless he throws it away himself. The good, as well as the evil disposed ones, can only be strong through faith. There is only one power of faith, but its application *may be for good or evil.**

How can there be any true faith in a man who has not in him the power of *belief?* Christians do not believe in faith, because they have none of it, even if they continually talk about it.

Where can we find a theologian who drove out an evil spirit, or made a spirit come, or who healed the sick by the power of his will, not to mention the fact that no clergyman ever removed a mountain by means of his faith or threw it into the ocean?

But if some one produces a *sign,* be it good or evil, they denounce him and call him a *sorcerer;* for they are not capable of distinguishing between *magic and sorcery.*

Faith is the cause of *witchcraft* and *sorceries,* by which means one person may injure another *without running any risk of discovery,* because he may kill or injure his enemy without going near him, and the latter cannot defend himself as he might if he were attacked by a visible foe.

Great care should be taken that the powers of faith are not misused, because in such a case it would be *witchcraft.*

The witches are the most dangerous persons in the world, if they use their evil will against anybody.

It would be very easy to give instructions so that every one might convince himself of the truth of these statements, *but such instructions might be misused by wicked persons who might employ such knowledge for evil purposes;* and it is, moreover, not to be regretted if methods by which one man may injure another should not be publicly known.†

But there are certain things which ought to be known to physicians so that they may learn the cause of certain mysterious diseases and know the means to cure them, and to counteract evil influences by the power of good.

There are, for instance, some *sorcerers* who make an image repre-

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* Faith is not based upon any intellectual comprehension, but it is the true spiritual understanding. It is not a belief unto some external aid, but the inner consciousness of the possession of power. If Joshua Davidson broke his leg by jumping from a two-story window for the purpose of proving his faith, it was because he superstitiously believed that some external deity would protect him in his fall, and he knew nothing of the power of the god in his own self. His faith was an artificial and not a natural one. He knew nothing about God; that is to say, he had no divine will; he placed his confidence into the say-so of the theologians, but not in his own perception of truth.

† It may be remarked that the processes given above would not be effective if employed by any one who is not in possession of the occult power to make them effective, and the writer sees, therefore, no cause why they should not be published. Those who possess such evil occult powers know these things already.

senting the person whom they desire to injure, and they drive a nail into the foot of that image, and evil will and malicious thought cause the person whom the image represents to experience a great pain in his foot, and to be unable to walk until the nail is removed from the image. Now, if a physician meets with such a case, he does not know the cause of the pain in the foot of his patient, and he will not be able to cure it; but if he knows the cause, he may employ the power of his soul to counteract the evil that has been caused by a similar power.*

Thus it has happened that nails and hair, needles, bristles, pieces of glass, and many other things, have been cut or been pulled out of the bodies of some patients, and were followed by other things of a similar character, and that such a state of affairs continued for many weeks or months, and the physicians stood there helpless and did not know what to do.

But if they had better understood their business, they would have known that these things had been brought into the body of a patient by the power of the evil imagination of a sorcerer, and they might have put one of the extracted articles into an elder or oak tree on the side directed towards the rising sun, and that article would have acted like a magnet to attract the evil influence, and it would have cured the patient.

A strong will subdues a weaker one, and therefore the first necessary condition for the purpose of producing magic effects is the development of the will.

The power of the will acts more readily upon animals than upon man, because the soul of man—being supported by the divine spirit—has more power to defend itself against the influence of a foreign will than the *sidereal* body of animals.

The will of a waking man may act upon another person, who may be awake or asleep, but it may also happen that one man may act spiritually upon another while both are asleep; the astral form of a sleeping person may visit another person in his dream, and influence the latter to love him; or it may injure that other; or it may cause him to perform something which he would not perform if left to himself.

In regard to the action of the will at a distance, the writer would say: *"As to images of wax (which are made for the purpose of assisting the imagination and concentrating the will) I will tell you that if a person desires to injure an enemy he may do so through some medium, i. e., a corpus.*

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*If the representatives of modern erudition would take some trouble to inquire in an unsophisticated manner among the country population of Europe, they would be surprised at the great amount of evil that is still caused by sorcery, either consciously or unconsciously employed. Such things are all caused by natural means, but with whose character our modern sceptics are not acquainted.

In this way it is possible that my spirit, without the assistance of my body and without a sword, may kill or wound another person simply by the action of the will. It is, furthermore, possible that I bring the spirit of my enemy into an image, and afterwards injure or lame him in the image according to my will, and that the body of that enemy will be correspondingly injured or maimed thereby.

The power of the will is the main point in curing disease.

A man who wishes every one well will produce good effects. One who begrudges everybody everything good, and who hates himself, may experience on his own person *the effects of his evil thoughts.*

Images may be cursed, and diseases—such as fevers, epilepsy, etc.—may thereby be caused to the persons whom those images are made to represent.

I am speaking seriously, because our physicians know only a very small part of the power of the soul.

The will creates mental forces that have nothing to do with reason but obey blindly.*

Faith stimulates and elevates the power of the spirit. A person who has a *strong faith* feels as if he were lifted up, and were living independent of the body. By the power of faith the *apostles* and *patriarchs* accomplished great things that were above the ordinary run of Nature, and the saints performed their *miracles*† by the power of faith.

Such *miracles* as were performed by the saints during their lifetime were performed *by their own faith.* Other *miracles* that took place through their *relics* or near their *tombs* were caused *by the power of faith of those who asked their help.*

All the wonders of *magic* are performed by *Imagination (realization)* and *Faith.*

A dead saint cannot cure anybody. A living saint *may* cure the sick by virtue of the divine power that acts through him, according to his faith in the healing power within his own soul.

This divine power does not die with the body of the saint, and, therefore, true saints are still living, although their bodies have died. The

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* The writer would not advise any reader to make any such experiment, because apart from the immorality of such a practice, it is known to every adept that if such an evil power is once propelled, and is not of sufficient strength to penetrate the soul-sphere of his object, and to accomplish its purpose, it rebounds with a destructive effect to the source from whence it was projected.

† The term "miracles" means natural feats produced by spiritual power. If a person acts against his own natural instincts, if he for instance performs an act of unselfishness without any hope of reward, such an act may be called a supernatural act, because it is not in the material nature of man to perform it, but he is impelled to do so by a power which comes from the spirit.

Spirit may manifest itself in Nature, but it is not produced by Nature. God, the *Great Universal Power,* is the original cause of all things; Nature is an effect. God is the will; Nature its manifestation.

power which enables the saints to *work miracles* is still alive and accessible to all. It is the power of the soul, and if you live and have *faith*, it will overshadow you with that power, and it will teach you the laws of life, and you will be guided like other saints, even as the apostles *Peter* or *Paul*.

Faith has a great deal more power than the physical body. You are visible and corporeal, but there is *still* an *invisible* man in you, and that *invisible man is yourself, too*. Each act performed by your spiritual body is performed by the physical man. The one acts in a visible, the other in an invisible manner.*

If an injury is inflicted upon the invisible man, that injury will be reproduced on his visible body. Such things can be done, *but it is very wrong to attempt them*. Whoever attempts them is tempting evil spirits, and he who succeeds will seriously injure his own soul.

There have been people who have made images of wax representing certain persons of the opposite sex, and they melted such forms by the heat of a light to assist their evil imagination, and by using their faith, they have succeeded in enticing those persons into an unlawful love.

The *Chaldeans* and *Egyptians* used to make images according to the constellation of stars, and these images moved and talked, but they did not know the power that acted in them.

Such things *are done by faith*, but it is not a good faith, but an evil faith, supported by a desire for evil, *because a faith that kills and injures men is not good*. A true faith can only come from the source of all good, in which there can be no evil, and that which is not good is not true.

Evil belongs to the world, because without evil good could not be known or appreciated; but in the source of good there can be no evil.†

True faith in self (God) has wonderful powers, and this fact proves that all men and women are spirits, and not merely visible bodies. *Faith accomplishes that which the body would accomplish it it had the power.*

Man is created with great powers. He possesses *faith*, and *faith is a light more powerful and superior to natural light, and stronger than all creatures* (nature-spirits).

All magic processes are based upon faith. By Faith and Imagination we may accomplish whatever we may desire.

The power of faith, overcomes all spirits of Nature, because it is a spiritual power, and spirit is higher than Nature. Whatever is grown in the realm of Nature is accomplished by faith, and by faith diseases may be cured.‡

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* *No man has a soul, but he is a soul.*

† Absolute good cannot be evil, but requires the presence of relative evil to become manifest.

‡ However much this may be disputed in theory by material reasoners, it is nevertheless accepted in practice even by the most sceptical practitioners of medicine. A

The *sidereal* man is of a *magnetic* nature, and for that reason he may attract the powers and *effluvia* of the *astral* world *(A'kasa)*. If, therefore, any inimical *astral* influences are circulating in the *All* of nature, he may become sick, and if these currents change he may become well again.

The same thing happens if a good or an evil thought, supported by a *strong faith*, changes or creates currents that act upon the *sidereal man*.*

The *astral currents*, created by the imagination of the *Macrocosmos*, act upon the *Microcosmos*, and produce certain states in the latter, and likewise the astral currents produced by the imagination and will of man produce certain states in external nature, and these currents may reach far because the power of the imagination reaches as far as thought can go.

The physiological processes taking place in the body of living beings are caused by their *astral* currents, and the physiological and *metereological* processes taking place in the great organism of Nature are caused by the astral currents of Nature as a whole.

The *astral* currents of either act upon the other, either consciously or unconsciously, and if this fact is properly understood, it will cease to appear incredible that the mind of man may produce changes in the universal mind, which may cause changes in the atmosphere, winds and rains, storms, hail, lightning, or that evil may be changed into good by the power of faith.

The human soul is a field into which the imagination of man throws the seeds.

Nature is an artist that develops the seeds, and what is caused by Nature may be imitated by art.

To conjure the spirit of a thing means to seek after the truth which that thing represents. To see the spirit of a thing means to recognize the character of that thing with all its qualities and attributes.

To† make the spirit of a thing subservient to one's power is to know how to use the powers that are hidden in such a thing for our own purposes.

If you know the attributes of a thing, you know its spirit. If you can make use of the qualities of a thing, its spirit will be your servant.

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physician who has no confidence or faith in his own ability will not accomplish much. Moreover, physicians often have each one his favorite remedy, which may act successfully if employed by one and fails in the hands of another; and this may be explained by the fact that one physician may have more *faith* in his own favorite remedy than in that of another.

* The whole world is like a man and a woman, and has also its *anima* and its *spiritus imaginationis;* only much and more powerful than man. The spirit orders, the will obeys; thought (imagination) *directs* the soul while the body *executes* and produces.

† The *"spirit"* of a thing is made up of the qualities of its *will*.

Nothing can be known of a thing unless we succeed in making its character appear plain to our understanding.

The *Menstrum*, through which the will may act for effecting good or evil, is the living *Mumia*.

*Mumia** is a vehicle that contains the essence of life.

If we eat the flesh of animals, it is not their flesh that forms again blood and bones in our bodies, but the invisible vehicle of life derived from the flesh of these animals which is taken up into our bodies and forms new tissues and organs.

If an animal dies in *consequence* of some *internal disease*, we do not eat its flesh because its *Mumia* has been *poisoned* by its disease; neither do we eat the flesh of animals that died of old age, nor the flesh of a rotten carcass, because its healthy *Mumia* has departed on account of the disposition, and what is left of the *Mumia* has been poisoned by the *process of putrefaction*.

The *Mumia* of a living being partakes of the characteristics of the being from which it is taken. For this reason we do not eat the flesh of ferocious animals, such as tigers, lions, wild cats, etc. They contain a fiery *Mumia* which stimulates the *astral essence* of man, and causes in him such tendencies as were the characteristics of the animals from which they were taken.

We eat the flesh of domestic animals because their character is more gentle and their *Mumia* not exciting, such as the stupid ox, the gentle sheep, etc., but the healthiest animal food is the flesh of birds, because they live in the air, and the air is the noblest of the four elements.

The *"Mumia"* of a thing is its life principle. From the use of the *Mumia* have resulted the greatest and *mysterious magnetic cures;* for some persons who have learned to know and understand the action and power of their own *Mumia*, and that even a small dose of it *attracts unto itself* the powers of the whole body, like the *magnet attracts iron, have in this way cured themselves of many ills.*

The *Mumia* of the dead body is useless, and the *Mumia* that is prepared by embalming a corpse is good for nothing but to serve as food for worms. The most efficacious *Mumia* is that of a person who died in an unnatural manner while his body was in good health. Such a one, for instance, as has been hung or decapitated, or whose body has been broken on the wheel.

A person who dies a slow death in consequence of some disease, loses his powers before he dies, and putrefaction begins often in such cases even while the patient is still alive. His *Mumia* will then be worthless.

But if our physicians knew the *occult powers* of *Mumia* of persons

* The Magnetic body.

that have died sudden deaths, they would not permit the body of an executed criminal to hang at the gallows for over three days, but would take it away and use it for their own purpose. Such a *Mumia* is very *powerful,* especially after it has been exposed to the influence of the air, the sun and the moon.

The *Mumia* of a being who dies a violent death in the air returns to the air. The *Mumia* of a body is taken up by that element in which the body is decomposed.

If a person is drowned, his *Mumia* will go to the element of water. If he is burnt, it will go to that of fire.*

These three kinds of *Mumia* have very *wonderful occult powers,* and many strange feats may be performed through their use, by those who know how to use them, especially by such as have taken the *Mumia* themselves from the persons for whose life it served as a vehicle.

Such people may be executioners, hangmen, and murderers, and the latter sometimes kill a man for the mere purpose of obtaining his *Mumia* to perform wicked things. But for such people it would have been better if a millstone had been hung about their necks, and they had been thrown into the sea; because they will themselves end in a pitiful manner, and their souls will experience the evil they themselves have created.†

On account of the great occult power contained in the Mumia, it is used in *witchcraft* and *sorcery.*

Witches and *sorcerers* may make a bargain with evil spirits, and cause them to carry the *Mumia* to certain places, where it may come into contact with other people, without the knowledge of the latter, and cause them harm.

They may take earth from the graves of people who have died of the plague, and *infect other people with it.*

They may also *infect the cattle, spoil the milk,*‡ and cause a great deal of damage, and the injured people do not know the cause of the evils that afflict them.

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*Those who are to a certain extent acquainted with modern spiritualism will know that usually at the beginning of a strong "physical manifestation" a cold draught of air is felt, and sometimes even a corpse-like odor pervades the air of the room where the seance is held. This is caused by the presence of the astral body of the dead, bringing with it the elements of its surroundings, such as are connected with its mumia from the grave. If it is the spirit of a drowned person, the air in the room may appear to become damp and musty, or perhaps a sprinkling of spray may take place. Moreover, if the spirit of a person who was a great drunkard manifests itself, the air may become pervaded with the odor of alcohol.

†The final fate of *sorcerers* and *black magicians* has often been alluded to in writings on occultism. The organization of spiritual force which they create, and in which their consciousness and sensation rests is very strong; but as it does not receive its life from the *Supreme Spirit,* it is not immortal, and its dissolution will therefore be painful and slow.

‡I have taken especial pains to investigate this subject, and I have come to the

Such *"sorcerers"* are often evil-disposed but ignorant persons, who, perhaps, do not even know that they possess such powers, and they may *"bewitch"* persons simply by the power of their ill-will, guided by some unseen intelligence, and without being themselves conscious of their success, but in other instances they may know it.

The fact that such *sorceries do occur*, will not be doubted by any one who has investigated this subject. They occur to a great extent among the country people in Europe, and especially in *Roman Catholic* countries.

In *Bavaria* and *Tyrol* the country people are always suspicious of strangers, whom they believe capable of bewitching their cattle. They will not permit such strangers to enter their stables if the latter do not pronounce a blessing on entering it, and if they are afraid of the evil power of some neighbor, they will, under no circumstances, lend any article to him or accept anything from him.

Several cases of *"bewitched cattle"* and *"blue milk"* are known to me personally, of which I will mention the following as an example:

At a farm-house, not far from C———, the milk became one day *"blue."* After having been deposited in the usual place, it began to darken, became lightly blue, and that color after a while deepened into an almost inky darkness, while the layer of milk exhibited *zigzag* lines, and soon the whole mass began to *putrefy* and to emit a horrible odor.

This occurred again and again every day, and the farmer was in despair. Everything was attempted to find out the cause of the trouble. The stable was thoroughly cleaned, the place where the milk was kept was changed, and a different food was given to the cattle, samples of the milk were sent to C——— to be examined by chemists, the old milk pots were replaced by new ones, etc., but nothing produced a change in the existing state of affairs.

At last a farmer's wife, who resided in the neighborhood, hearing of these things, went to that farmhouse to investigate the matter. She took with her a clean new bottle and filled it with the milk as it came from the *bewitched* cows. This milk she took home with her and deposited it in her own pantry, and from that day the trouble in the house of her neighbor ceased, and all the milk in her own house became blue.

Here again everything was tried to find out the cause, but without any success, until about three months afterwards, an old lady—a student of the writer's, living about 300 miles distant—effected another spell by a certain occult power, using some slips of paper on which she wrote *something*, and in consequence of which the trouble ceased. Be-

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conclusion that if such persons make a bargain with evil spirits, they usually do this effectually, not by any word or ceremonies, but by entering into a state of harmony of feeling (becoming en rapport) with such evil entities, and they may do this unconsciously or unknowingly in their normal state, or it may be that only the *sidereal* man knows that such a compact exists.

fore it ceased, however, something strange happened. Before daybreak, as the milkmaid was about to enter the stable, some black thing like an animal rushed out of the half opened door, knocked the milk-pail and the lantern out of her hands, and disappeared. After this all went well again.

On another occasion, in a similar case that took place in the same neighborhood, the owner of the *bewitched* cattle was advised by the writer to take a sample of the milk of each cow, to mix it in a pan, to boil it over a slow fire, and to whip it with a rod of *blue steel* while it was boiling down, and to throw the rest away.

This advice he followed, and on the next day a person of bad repute was met, having his face covered with bloody streaks as if they had been inflicted with a rod. This man could not give a satisfactory account of the origin of his marks, and it is supposed that he was the punished *sorcerer*. The trouble then ceased.

These cases go to corroborate what the author says about the *Mumia*.

A great deal might be said in regard to this subject, but the author will not write it down, because he does not desire to give instructions in *sorcery*, or enable the wicked to use the knowledge obtained for the purpose of injuring others.

It is very desirable that some good and wise men, well versed in the *secret arts*, should be appointed by the authorities to counteract and prevent the evils produced by the wicked who practice *witchcraft and sorcery* (which is more prevalent in this country than supposed to be), and they should pay particular attention to *convents, monasteries,* and houses of *prostitution*, because in such places a *lascivious* and evil imagination is especially active, and great quantities of *sperma* are there collected by evil spirits, and that *sperma* contains a powerful *Mumia* which may be extracted and transformed into evil things; or it may decompose and become a strong poison, furnishing life to innumerable invisible *(microscopic)* existences, by which epidemics and plagues may be caused.

One *witch* may poison another by such means, and the familiar spirits of *witches* often steal *sperma* from persons who are addicted to the bad habits and use it for evil purposes.

An especially powerful poison that may be used in *sorcery* is the *menstrual* blood.

If a woman exposes a cloth impregnated with the *menstrual* blood to the rays of the new moon at night, and to the rays of the sun during the day, a powerful *basilisk* is created because it attracts the *"magnes salis."* This invisible poison may give rise to many and various diseases, because the moon is the *"menstrum mundi"* and exercises a very evil influence. Gold attracts mercury and *amalgamates* with it, and likewise

The moon exerts a certain *evil influence* periodically every month, the sun attracts the *"mercurium menstrui mulierum."*

and during such periods there is an especially strong sympathy between them.

Women should know such things and pay attention to them, else they may run great danger. It is a known fact that during the time of the plague many more women die than men.

It is also known that women who, on account of their age, have lost the power to *menstruate,* are more powerful than others to effect *evil spirits* and *sorceries,* and to injure men and animals.*

If you take turpentine and *distill* it, the spirit of turpentine will go away and the rosin remain; and if you mix the rosin again with the spirit, you will have your turpentine again as it was before.

Likewise the human blood contains a *fiery spirit,* and this *spirit* has its center in the heart, where it is most condensed, and from which it radiates, and the radiating rays return to the heart.

Likewise the world has its *fiery spirit* pervading the atmosphere, and its center is called the sun, and the influences radiating from the sun return to that center.

This sun radiates heat and attracts the vapors of the earth, and likewise the heart of man *attracts the "humidum menstrui,"* which is a poisonous planetary exhalation of the *microcosm* of woman.

The *"spiritus vite cerebri"* of an insane person is attracted toward the moon *the same manner* as the needle of the compass is *attracted* toward the pole, and such a person will therefore—*especially at the time of the new moon, when that attraction is strongest*—grow worse and begin to rave; and likewise the *"spiritus sensitivus"* of a man who is weak and offers no resistance may be attracted toward the moon and be poisoned by its evil influence.

The *witches* and *evil spirits* may, moreover, use certain invisible and poisonous elements, taken from *spiders, toads* and other villainous creatures, and use them in combination with the *menstrual* blood for evil purposes; but it is not advisable to publish the secret how it is done.

I will, however, say that sometimes they make an image of a person in wax and tie a rag soiled with the *menstrual* blood around it, and add the *Mumia* of the carcass of some animal—preferring one of an animal that has died of an ulcer—*and by using their evil imagination they throw the evil upon the person whom the image represents, and in this manner they may poison his blood and cause him to die.*†

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*This was common during the *Middle Ages,* and many a poor old woman has been burned to death for having been suspected of being a *witch.* This, however, does not invalidate the statements of the author. In woman on the whole the will is more active than in man, and they are less liable to exercise self-control. A woman having been disappointed in love and embittered with the world, becomes a suitable instrument for the powers of evil to act through her organism.

† Poisonous and malicious animals are forms of life in which an evil quality of the will in nature has become manifest.

They sometimes take a mirror in a wooden frame and put it into a tub of water, so that will swim on the top with its face directed toward the sky. On the top of the mirror and encircling the glass, they lay a wreath of *Sinechrusmontes Behdem,* and thus they expose it to the influence of the new moon; and this evil influence is thrown toward the moon, and radiating again from the moon it may bring evil to those who have to look at the moon.

The rays of the moon passing through that ring upon the mirror become poisoned, and poison the mirror; and the mirror throws back *ether* to the atmosphere, and the moon and mirror poison each other in the same manner as two malicious persons by looking at each other poison each other's souls with their eyes.

If a mirror is strongly poisoned in this manner, the *witch* takes good care of it; and if she desires to injure some one she takes a waxen image made in his name, she surrounds it with a cloth spotted with *menstrual* blood and throws the reflex of the mirror through the opening in the middle upon the head of the figure or upon some other part of the body, using at the same time her *evil imagination* and *curses,* and the man whom the image represents may then have his vitality dried up and his blood poisoned by that evil influence, and he may become diseased and his body covered with boils.

Such is the *"pestis particularis,"* which may be known, if it affects a man who has not been near any other persons or places from which he may have caught the disease.

But if a *witch* desires to poison a man with her eyes, she will go to a place where she expects to meet him. When he approaches she will look into the poisoned mirror, and then, after hiding the mirror, look into his eyes and the influence of the poison passes from the mirror into her eyes and from her eyes *into the eyes of that person;* but the *witch* may cure her own eyes by making a fire and staring into it, and then taking the *menstrual* cloth and, after tying it around a stone, throw it into the fire. After the cloth is burned, she extinguishes the fire with her urine, and her eyes will be cured; but her enemy may become blind.

There are, moreover, *certain substances* used by *witches* and *sorcerers* which they may give to other persons in their food and drink, and by which they may render those persons *insane,* and such an insanity may manifest itself in various ways.

Sometimes it renders men or women *amorous,* or it makes them quarrelsome; it may cause them to be very courageous and daring or turn them into cowards. *Some will fall deeply in love with the persons who administered to them philters; and it has happened that in this way masters and mistresses have fallen deeply in love with the servants who administered to them such things, and thus they became themselves the servants of their servants.*

Even horses, dogs and other animals have thus been brought under the influence of such spells.

If women administer such things to men, the latter may fall so deeply in love with the former *as to be unable to think of anything else but them;* and if men administer such things to women, *the latter will continually think of them.*

But the things which such persons use for such purposes are nothing else but substances that have been long in contact with their own bodies and which contain a part of their own vitality.

Women are more successful in such experiments because they are more impulsive, more implacable in their revenge, and more inclined to envy and hate.

If they are fully absorbed by their own imagination, they call into existence an *active spirit* that moves their imagination wherever they may desire it to go.

A wood-carver takes a piece of wood and carves out of it whatever he has in his mind; and likewise the imagination may create something out of the essence of life.

The *Mumia* is the *corpus* of which the imagination makes use for the purpose of taking some form.*

It is lifted up and expanded by the *power of faith,* and it contracts and sinks into the mind by being impressed by the will.

Women have a greater power of imagination during their dreams and when they are alone, and they ought therefore not to be left alone a great deal, but ought to be amused, because if they are ill-disposed and harboring evil thoughts they may by the power of their imagination poison the food which they cook, or make it impure, without being themselves aware of it.

Women who are occupied a great deal with their own imagination, and who are unable to control it, should not be permitted to nurse and educate infants, because the impressions which their imagination creates may unconsciously impress itself and act injuriously upon the minds of the latter.

The imagination is the cause that beings may be created out of the *Mumia Spiritualis,* which may possess great powers.

By the power of imagination foreign bodies may be transformed invisibly into the bodies of human beings, in the same manner as if I take a stone in my hand and put it into a tub of water, and without withdrawing my hand I leave the stone in the water.

Menstruating witches especially may dissolve *(dematerialize)* bodies

* The more the physical body is active, the more will it need material food. The more the astral body is active, the more will it attract nutriment from the *astral plane.* The more divine love is active in man, the more will his soul receive of the substance of Divine Wisdom. Each of these three states has its own functions and qualities.

by the power of their imagination. They make a figure of wax representing the person whom they wish to injure and then tie a cloth spotted with *menstrual* blood around the neck of that figure, and attach by means of a string drawn through the pulpy mass of a crushed spider.

They then take a bow and arrow made of a certain kind of wood; they tie pieces of glass or nails or bristles or anything else to that arrow, and shoot it into the waxen image; and in this way the articles dissolved by their imagination are by the power of the *Mumia* transmitted into the body of the sensitive person and there they may be found in a corporal form.

The power of the imagination is a great factor in medicine. It may produce diseases in man and it may cure them. But this is not done by the powers of characters made in wax or being written on paper, but by an imagination which perfects the will.

All the imagination of man comes from the soul. The soul is the seed of the *Microcosm,* and from that seed the imagination proceeds into the *Microcosm.* Thus, the imagination of man is a seed that becomes materialized or corporeal.

A thought is an act having an object in view.

I need not turn my eye with my hand in the direction in which I desire to see, but my imagination turns it wherever I want it.

An imagination coming from a pure and intense desire of the heart acts instinctively and without any conscious effect.

The power of a strong imagination directed upon another may kill or cure him, according to the nature of the desire that impels the force, and which may be good or evil. *Therefore, a curse may be productive of evil and a blessing productive of good, if it comes from the soul.*

The curse of the oppressed poor is nothing but an imagination; but that which they desire in cursing, enters into their imagination and from the imagination results the act.*

The evil element in the soul of him who acted evil attracts unto themselves the evil will set free by the curse of him who has been injured; for the soul is like a magnet, atracting unconsciously that which corresponds to its nature. *(Like attracts like.)*

Magic is a great hidden wisdom, just as that which is commonly called human reason is a great folly.

To use wisdom, no external ceremonies and conjurations are required.

The human soul is a great thing, so great that no one can fully express its greatness. It is imperishable and like spirit.

If you only knew all the powers of the human soul, nothing would be impossible for you. The imagination is fortified and perfected *through*

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* See The Master Key, as it deals with the subject, "The Art of Getting Rich."

faith in the power of your own soul, and each doubt destroys the effect of its labor.

Faith must confirm the imagination, because it perfects the will.

The reason why men have not a perfect imagination is because they are still uncertain about their power, but they might be perfectly certain if they only possessed true knowledge.

*If the imagination of a man acting upon another cannot always accomplish what he desires, it is because it is too weak to penetrate the armor of the soul of that other person, and a weak imagination has no effect upon another person if the latter is protected by a strong and resisting faith, and each one may strengthen his own faith and make his soul invulnerable to evil influence and disease by believing in the supreme power of his own soul.**

Those who are *strong in their faith,* and full of *confidence* that the divine power in man can protect him against all evil influences, whether they come from an incarnated or a disincarnated entity, *cannot be harmed by either.*

But if a weak person is *obsessed* by such an evil influence and is *unable to drive it out,* then it is necessary that some other person who possesses that spiritual power should drive it out in his place.

A worm may grow in a hazelnut although the shell of the nut is whole, and there is no place where the worm could have entered. *Likewise, an evil spirit may enter into the body of a man and produce some disease without making a hole into him.*

If his mind is weak and his soul not protected by *faith and confidence,* it may enter; and therefore the best remedy is a *strong mind,* illuminated by the interior light of *Wisdom* and *Magic.*

Ills of the body may be cured by physical remedies or by the power of the spirit acting through the soul.

Ills of the soul are cured by the powers of the spirit (which are brought into action by faith), but to do this requires more than mere lip prayer and gibberish and idle ceremonies, but the consciousness of the spirit that *it can accomplish that which it desires to do.*

A *paternoster* is useless if the lips speak it while the soul desires evil. *He who is dressed up like a clergyman is therefore not necessarily a spiritual person, although he may have been ordained by the church. To be ordained by man does not imply the possession of spiritual power; because such a power can only be given by the spirit; he who possesses*

* Fear makes a person negative and liable to be infected. During the time of epidemic diseases, those who are not afraid of being infected are the least liable to become their victims. He who is confident that he cannot be infected by sorceries is not liable to become their victim. He who fears, thinks, or realizes nothing but evil, has no confidence in God (who is within him), he only imagines disease and death, and thus he creates disease in his imagination and ultimately attracts disease to himself.

the power to cure diseases and to drive out evil influences by the power of the spirit is ordained by true faith and Magic.

The others are quacks and maleficants in spite of their superstitious beliefs, their illusory science, and their man-made authority.

Faith is a power of the soul and not of the ceremony.

All fasting and praying done by hypocrites *for the purpose of showing off their piety* is the work of the devil *(evil)* in them.

All blessings and benedictions with *"holy water,"* etc., are things which the evil spirits invented to make men believe that they could dispense with the God within their own soul, and find their salvation in ceremonies.

St. Peter is not superior to any man; neither can the evil spirits do anything to man but what *doubt* in him permits them to do.

If we give the *true faith* out of our hand, we will be without it; if *"belief in self"* departs from the soul then will the evil spirits therein have free play.

CHAPTER XVI.

Astral Influences—Pneumatology.

THE *Orthodoxy* of the *Middle Ages* looked upon angels and devils and departed human spirits as being personal *entities.* They personified the powers of good and evil and made of them *caricatures* and monsters that flitted from place to place, attempting to subjugate the souls of men to bring them within their power. The governmental institutions during those times were those of *oligarchy,* and the poor were dependent upon the favors of the rich. The power of the church was supreme, and the dictates of the clergy suffered no disobedience. Servility and the craving of personal favors were the order of the day, and this state of mind necessarily influenced and modified the religious conceptions of the people. The supreme spirit of the universe became degraded in their eyes to a personal tyrant, into whose favor they attempted to wheedle themselves by penitences, supplications, and by means of the intercessions of priests, who were supposed to be his favorites. Everything that could not be reconciled with existing prejudices and opinions were attributed to the devil; and the horrors of the *inquisitions,* religious persecutions and *witch-trials* are too well known to be required to be recalled to the memory of the reader.

THE PNEUMA OR SOUL.

"Pneuma," or "Soul," means a semi-material spirit, an essence or form which is neither material in the common acceptation of that term, nor pure spirit. It is, like everything else in the universe, a form of will, and may be with or without any intelligence. Usually it means the connecting link between spirit and body; but there are beings who belong entirely to the realm of the soul and have no such bodies as are commonly called "material."

It may be said that the soul is a certain state of activity of the will, and the same may be said of the physical body; for if we look at the universe as being a manifestation of will in motion, then all forms and objects that we know of, or which we can imagine, are certain vibrations of will. Thus, we may look upon physical nature as being constituted of a low order of vibrations; upon the soul as a higher octave of the same, and the spirit as being one higher still. If the physical body dies,

the lower octave ceases to sound; but the higher one continues and will continue to vibrate as long as it is in contact with the highest; but if the spirit has become separated from it, it will sooner or later cease its activity. Thus, if to form the substance of the body of the paradisiacal man, *"the man of new Olymp" (Devachan)* and the lower essences of the soul, from which the spirit has departed, dissolve in the astral elements to which they belong, as the earthly dissolves the elements of the earth.

This dissolution, however, does not take place immediately at the time of the separation of the soul from the body, but may require a long time. That which constituted the mind of a man *(the astro)* still continues to exist after the death of the body, although the *astrum* is not the person to which the *astrum* belonged. If a man has been true during his life, his spirit will be true after his death. If he has been a great *astronomer,* a *magician* or *alchemist,* his spirit will still be the same, and we may learn a great many things from such spirits, they being the remnants of the mind which once constituted the terrestrial man.

There are two deaths, or two separations. The separation of the spirit and soul from the body, and the separation of the spirit from the soul; or, to express it more correctly, of the spiritual from the merely intellectual and animal soul. If a person dies a natural death (i. e., from old age) his passions have died out during his life, his selfish will having become weak and his mind like that of a child putting its confidence in its father, his spirit and soul will at the time of his death become free from material bonds and be attracted to a higher zone in spirit life.*

This kind of a soul does not enter into communication with mortals, because it has no desire for anything earthly. It does not *"think"* or speculate about terrestrial things or worry itself about its relatives or friends. It lives in a state of pure feeling, *bliss and enjoyment.*†

Such is the fate of those who die a natural death without development; but the condition of those who die prematurely without being regenerated, either by their own hands or in consequence of some accident, differ greatly, because, although their souls have become forcibly separated from their bodies, the spirit does not therefore necessarily leave the soul, but may remain with it until another separation takes place. They remain in such cases human beings like the others, only

* When the soul has passed through death, it is then in the essence of spirit. It remains with the works which it has produced there, and in this state it will behold those souls now in spirit life. In the unfathomable world where the soul is, there is no end or object which that soul will have to attain. Where the carrion is, there will the eagles assemble. All that the soul desires will come to it.

† The majority of souls depart from their terrestrial forms without spiritual understanding and development are connected therewith only by a small thread. Such souls having but little spirituality, will not exist in such glorious bliss as those whose spirituality has been unfolded upon the earth.

with this difference: that they do not possess a physical body, and they remain in such a state until the time arrives when, according to the law of nature and their own predestination *(Karma)*, their physical death should have taken place. At that time the separation of their higher and lower principles takes place.

Up to that time they possess their *astral* bodies. Such bodies are invisible to those not developed, but they are visible to them, and have sensation* and perceptive faculties, and they perform in their thoughts that which they have been in the habit of performing during life, and believe that they are performing it physically. They still remain in the earth sphere, and are called *Caballi, Lemures,* etc. They are still in full *possession* of their *earthly desires* and *passions;* they attempt to *satisfy them,* and are instinctively attracted to persons in whom they find corresponding *desires and passions,* and to such places where they hope to satisfy them by entering into sympathy with such persons (mediums), and they are therefore often inclined to instigate such mediumistic persons to the commission of crimes and immoralities; neither can they avoid doing so, because by losing their physical bodies they have also lost the necessary amount of energy and will power to exercise self-control and to employ their reasoning faculties. They often haunt the places where they used to spend their time during life;† thus attempting to find relief from their burning thirst after the gratification of their desires. Wherever their thoughts attract them, they will go. If they have committed some crime, they may be bound by repentance to that place where it was perpetrated. If they have a treasure buried, care for their money may hold them there. Hatred or desire for revenge‡ may tie them to their enemies; love may turn them into vampires, and connect them with the object of their passion, provided that there are some elements in the latter which will attract them, because the astral body of an evil person cannot influence the mind of a pure person, neither during life nor after death, unless they are mutually connected by some similarity in their mental organization.§

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* Sensation is an attribute of life. If life resides in the astral body, the astral body will have sensation, and as long as that body is connected sympathetically with the dead physical body it may even feel any injury inflicted upon the latter.

The physical body, if it is inanimate, has no sensation; the latter belongs to the inner man. Wherever the center of consciousness is established, there is sensation.

† Books might be filled with reliable accounts of haunted houses, and instances in which such ghosts have been seen are exceedingly numerous. Some people that may not be able to see them may feel them instinctively or even physically, like a cold wind or like a current of electricity passing through the body.

‡ Chinamen and Hindoos have been known to kill themselves for the purpose of revenge, so that their souls may cling to their enemies and trouble their minds or drive them to suicide. It is also well proven that wars are often followed by numerous suicides occurring in the victorious army.

§ Such a case of vampirism is personally known to me, the author. A young man killed himself on account of his passion for a married lady. The latter loved

Under certain circumstances, such human entities may become visible or manifest their presence in some manner.

They may appear in bodily shape, or remain invisible and produce sounds and noises—such as knocks, laughing, whistling, sneezing, howling, groaning, sighing, walking, trampling, throwing stones and moving articles of furniture or other objects, and all this may be done by them for the purpose of calling the attention of the living, so that they may obtain an opportunity to enter into communication with them.*

But not the appearance of *supramundane* or *submundane* visitors are caused by apparitions of the *ghosts* or *astral bodies of suicides or victims of accidents*, nor by the *astral corpses* and the *evestra* of the dead; but there are other invisible *entities* that may haunt the houses of mortals, and may become occasionally visible and tangible to the physical senses, if the conditions necessary for such a purpose exist.

One of these classes is made up of the being called "phantasmata." These ghost-like spirits are *"nocturnal spirits,"* having reasoning capacities similar to those of man. They seek to attach themselves to men, especially to such as have little power of self-control, and over whom they may gain power.

There are a great many kinds of such spirits, good as well as evil ones, and they love to be near man. In this they are comparable to dogs, who are also fond of the company of men. But man can profit nothing from their company. They are empty shadows, and are only an encumbrance to him.

They are afraid of red corals, as dogs are afraid of a whip; but the brown corals attract them.†

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him, but did not encourage his advances on account of her matrimonial obligations. After his death his astral form became attracted to her, and as she was of a mediumistic temperament, he found the necessary conditions to become partly materialized. It required a long continued effort until she finally became rid of the incubus.

If our practitioners of medicine were better acquainted with occult facts, many "mysterious" cases that come under their observation might become clear to them, and they would soon obtain a deeper insight into some cases of mania, hysteria, hallucination, etc.

* All such spirits are the product of imagination and will. If a person has an evil imagination, he creates a corresponding form in his mind, and if he infuses that form with his will he has then created a *"spirit."*

† The author *recommends the wearing of red corals* as a remedy against melancholy and *witchcraft*. They are ruled by the influence of the sun, while those of brown color are under the influence of the moon. The red ones are disagreeable not only to Phantasmata, but also to Monsters, Incubi, Succubi, and other evil spirits, but the brown corals are agreeable to and attract them.

I know of some cases of *obsession, melancholy, depression of mind, hypochondria, etc.*, that have been successfully treated by the wearing of *red corals*, while other articles employed for the same purpose had no effect, and the cure could therefore not be attributed merely to the belief of the patient.

The ignorant will find it easier to ridicule such things than to explain them.

Some people believe that such spirits can be driven away with holy water and by the burning of incense, but a genuine holy water cannot be had so long as no man is found holy enough to be able to sooner attract evil spirits than drive them away, because all evil spirits are attracted by things that are attractive to the senses, and if we wish to drive them away it would be more reasonable to employ disagreeable odors for such a purpose.

The true and effective power against all evil spirits is the burning of Temple Incense and the exercise of a strong will. If we love all the source of all good with all our heart, mind and desire, we may be sure never to fall into the power of evil; but priestly ceremony—the sprinkling of water, and the singing of incantations—are the inventions of clerical vanity, and they therefore take their origin from the source of all evil.

Ceremonies were instituted originally to give an external form to an internal act; but where the internal power to perform such acts does not exist a ceremony will be of no avail except to attract such spirits as may love to mock at our foolishness.

Another class consists of the *Incubi and Succubi,* of which *rabbinical* traditions speak in an *allegorical* manner as having been created by the spilling of the seed of *Adam* (the animal man) while engaged with *Lilith,* his first wife (meaning a morbid imagination).

Imagination is the cause of *Incubi* and *Succubi* and *Fluidic Larvæ.*

The Incubi are male and the Succubi are female beings. They are the outgrowths of a *lewd* and intense imagination of men or women, and after they take form they are carried away. They are formed of the *Sperma* found in the imagination of those who commit the unnatural sin of *Onan* in thought and desire.

Coming as it does from the imagination alone, it is no true *Sperma,* but only a corrupted salt *(essence).* Only a seed that enters the organs which Nature provided for its development can grow into a body.*

If a seed is not planted in the proper soil, it will rot. If *sperma* does not come in the proper *matrix,* it will not produce anything good, but something useless. Therefore, the *Incubi* and the *Succubi* grown out of corrupted seed, without the natural order of things, are evil and useless, and *Thomas* of *Aquinas* has made an error by mistaking such a useless thing for a perfect thing.

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* It is here not the question of merely visible and tangible things, but of the products of the mind, which are also substantial, and which may become visible and tangible under certain conditions.

The visible body as well as the terrestrial body act each in its own way. That which the visible body performs is done with the hands; the inner man works by means of his imagination and will. The works of the former appear to us real; those of the latter like shadows.

This *sperma* coming from the imagination is born in *Amore Hereos*. This means a kind of love in which a man may imagine a woman or a woman a man to perform the connubial act with the image created in the sphere of his mind. From this act results an expulsion of useless *ethereal* fluid, impotent to generate a child, but capable of bringing *Larvae* into existence.

Such an imagination is the mother of a luxurious unchastity, which, if continued, may render man *impotent* and woman *sterile*, because much of the true creative and formative power is lost by the frequent exercise of such morbid imagination.

This is frequently the cause of *moles, aberrations, miscarriages* and *malformations*.

Such corrupted *sperma* may be taken away by spirits that wander about at night, and who may carry it to a place where they may hatch it out.

There are spirits that may perform an *"actus"* with it, as may also be done by *witches*, and in consequence of that *"actus"* many curious *monsters* of horrible shape may come into existence.

If such *monsters* are born from a powerful, conscious imagination, the same consciousness will also be created in them.

The spirits of night may use all that is born from such *sperma* according to their pleasure, but they can use nothing of a human character or possessing true spirit. *Amos Hereos* is a state of the invisible body, and is caused by an overheated imagination, stimulated to such an extent as to eject *sperma*, out of which *Incubi* and *Succubi* may grow.

In ordinary *Pollutionibus Nocturnalis*, the body loses *sperma* without any effort of the imagination, and the spirits of night can therefore not use it for their purposes.

If women who have passed beyond the age of fertility and are unchaste and of a vivid imagination, they may also call such things into existence.

If persons of either sex have lewd desires and an active imagination, or if they are passionately in love with another person of the opposite sex and unable to obtain the object of their desire and fancy, then an *Incubus* and *Succubus* may take the place of the absent object, and in this way *sorcerers* may call *Succubi* and *witches Incubi* into existence.*

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* *Medieval occult literature* and that of *Modern Spiritualism* contain many examples of *Incubi* and *Succubi*, some having appeared visibly and tangibly; others, though unseen, were touched and felt.

Such cases are at the present day much more numerous than is commonly believed, but they can only "materialize" if the necessary conditions are given. They are therefore only felt during a state of sickness, and after the recovery of the patient they disappear, because they cannot draw the elements necessary for materialization out of a healthy constitution.

Such *Succubi* and *Incubi* are therefore the products of a physical and morbid diseased state. The morbid imagination creates an image, the will of the person

The cure of obsession is a purely psychical and moral act. The *obsessed* person should use true *"faith in self"* and abstinence, and after that a strong-willed person should *will* such spirits to depart.*

The reason why those who have never developed the inner sight (spiritual) cannot see such *astral entities* is because they are transparent as air. You cannot see the air unless you produce a smoke in it, and even in that case you do not see the air itself, but the smoke that is carried by the air. But we may feel the air when it moves, and we may also occasionally feel the presence of such entities, if they are dense enough to be felt. Moreover, the purpose of our physical senses is to perceive the objects that exist on the plane for which these senses are adapted, and therefore the physical senses exist for the purpose of seeing physical things, and the senses of the inner man are made to see things of the spiritual plane.

When the outer senses are inactive, the inner senses (spiritual sight) may awaken to life, and we may see the objects on the *astral plane* as we see things in a dream.

There are also some poisons by which the organic activity of the body may be suppressed for a time, and the consciousness of the inner man be rendered more active, and which may therefore enable us to see the things on the astral plane. But such poisons are destructive of reason, and very injurious to the health. In *fevers, deliriums,* etc., such things may also be seen.

Some of them may be the creations of the mind of the patient, others may have been created by the morbid imagination of another person, as described above.†

But if such entities are invisible under normal conditions to a human being, they may be well enough perceived by a human elementary consciously existing on their plane, and what is still more, depraved human

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* It often happens that bodily diseases are the cause of morbid desires. A disease of the skin *(pruritus vaginae or scroti)* may cause *erotic* desires; a displacement of the womb, an erosion ulcer, or inflammation of the *os uteri* cause mental depression and hysteria; piles may cause melancholy, etc., etc.; but all such causes are, in their turn, the effects of previous causes that may have a psychical origin, and they establish the conditions by which elementary influences may act.

† Experiments that have been made in London with the inhalations of various *ethers—chloroform, nitrous oxide gas,* and *hydrocarbonates*—have had the effect of producing such hallucinations. Before these gases were known, fumigations of poisonous substances were used for such persons.

The receipt for the materials used for such fumigations were kept very secret, on account of the abuse that might have been made of such a knowledge, and in consequence of which a person may be even made insane.

One of the most *effective fumigations* used by the writer for the purpose of causing apparitions is made of *Henbane* mixed with *Temple Incense.*

The fumigations to drive away evil spirits are made of sulphur mixed with *Temple Incense.* For the first use one-third Henbane and two-thirds *Temple Incense.* For the second use one-third Sulphur and two-thirds *Temple Incense.*

characters may take themselves the forms of animals and monsters to which they were brought to resemble by their evil thoughts.

*Form is nothing but an appearance representing a character and the character shapes the form. If the character of a person is thoroughly evil, it will cause the astral form to assume a hideous form. Therefore the souls of the depraved may appear in animal shapes.**

Pure spirit has no form. It is formless like the sunshine. But as the sunshine causes the elements of matter to grow into plants, likewise the soul substances may be formed into beings having shapes, through the action of the spiritual rays.

There are *good spirits* and *spirits of evil; planetary spirits* and *purified spirits.* There are the *spirits* of the *four elements,* and there are many thousand different kinds.

There is a never-ending chain of births and transformations taking place in the world, of causes (*spirits*) as in the world of effects (*forms*).

The lives of some such entities extend over enormous periods of time; others have only a short individual existence.

According to the *Brahminical* teachings, there are seven main classes of spirits, some of them having innumerable subdivisions:

1st. *Arupa* (formless spirits), planetary spirits—the intelligent sixth principle of the planet whose product they are.

2nd. *Rupa Devas* (having forms). High planetary spirits. *Dhyan Cholans.*

3rd. *Pisachas and Mohinins.* Male and female elementaries, consisting of the astral forms of the dead, they may be obsessed by elementals and cause Incubi and Succubi.

4th. *Mara Rupas:* Forms of desire or passion. Souls doomed to destruction.

5th. *Asuras:* Elementals (Gnomes, Sylphs, Undines, Salamanders, etc.). They will develop into human beings in the next Manvantara (cycle of evolution).

6th. *Beasts:* Elementals having animal forms, monstrosities.

7th. *Raksasas* or demons: Souls of *sorcerers* and of men with great intelligence, but with evil tendencies. Criminals for the advancement of science, dogmatists, sophists, vivisectionists, etc., furnish material for the development of such "devils."

The *Asuras* are often called *Devas,* and are worshipped in many places in *India.* They are the guardian spirits of certain places, gardens, houses, etc., and have temples of their own.

There are many thousand varieties. Each child receives at the time

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* This is confirmed by *Swedenborg* in his description of Hell, and also by *Jacob Boehme.*

The animal soul of the departed takes the form and shape of that animal whose character predominated in his constitution.

of its birth a familiar spirit or genius, and such spirits some time instruct their pupils even while the latter are in their earliest youth. They often teach them to do very extraordinary things.

There is an incalculable number of these geniuses in the universe and we may learn through them all the mysteries of the *Chaos* in consequence of their connection with the mysterious *magnum*. Such familiar spirits are called *Flagae*.*

There are several kinds of *Flagae*, and there are two ways by which we may obtain knowledge through them. One way is by their becoming visible and able to talk with us; the other way is by their invisible influence upon your mind.

The art of *Nectromancy*† enables man to perceive interior things, and there is no mystery concerning any human being that may not be found out by that art, and the Flagae may be made to reveal it either by persuasion or by the strength of one's will, for the *Flagae* obey the *will* of man for the same reason as a soldier obeys the will of the commander, or an inferior obeys that of his superior, although the latter may be physically stronger than the former.

The *Flagae* can be made to appear visibly in a *Magic Mirror* or a crystal, etc. And not only the *Flagae* themselves, but the person to whom they belong, may be seen and all their secrets known. And if it is not practicable to cause them to become visible, such secrets may be found out by communication of thought or by signs, allegorical vision, etc.

By the assistance of these *Flagae*, hidden treasures may be found and closed letters may be read, and everything may be seen, no matter how much it may be hidden from sight, for the opening of the interior sight removes the veil of matter.

Things that have been buried may thus be found; stolen goods may be recovered, etc. The *Flagae* may reveal their secrets to us in dreams, the good as well as the evil. He who obtains knowledge obtains it from the spirits; he who knows the *elementals*, knows himself; he who understands the nature of the elements understands how the *microcosm* is constructed. *Flagae* are the spirits that instructed mankind in arts and sciences in ancient times, and without them there would be no science or philosophy in the world.‡

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*They are evidently a different class of "familiar spirits" than the "invisible guides" mentioned above. The spirit which each child receives at its birth, and which attends to the person during his terrestrial life, is his own spiritual self, the *"Karana Sharira."*

†*Nectromancy* is not to be confounded with *Necromancy*.

‡The whole of the universe is an expression of consciousness, and there are therefore innumerable states of conscious and intelligent will in the world, some in visible and some in invisible forms; some shapeless, like currents of air; others undefined, like mists or clouds; others solid as rocks; some permanent, like the stars.

In the practice of divination by *sortiligeium*, etc., the *Flagae* guide the hand.

Such arts are neither from God nor from the devil, as many believe, but they are from the *Flagae*. The ceremonies that are customarily used on such occasions are mere superstition, and have been invented to give to such occasions an air of solemnity. Those who do practice that art are often themselves ignorant of the laws that control it, and they may attribute the results obtained to the ceremonies, and mistake their Tomfooleries for the essential thing.*

In regard to the reliance that can be put into the revelations of *invisible beings, entities, elementaries, etc.*, the writer would say that evil spirits love to lead men into error, and therefore their prophecies are usually unreliable and their predictions based upon trickery. Many spirits are mute so that they may not tell everything so plainly to man that the latter does not need to use his reason to avoid making mistakes. The spirits do not always instruct man, and they do not always obey his command.

Therefore they are often silent when their talk is most needed, and they frequently speak false when it is of the utmost importance to know the truth.

This is the reason that so many things that have been told by spirits have been proved lies and illusions, and some spirits lie a great deal more than others.

But it may happen that perhaps out of a dozen predictions made by such spirits, one accidentally comes out true, and ignorant people will in such cases pay no attention to the fact that the eleven predictions were false, but they will be ready to believe everything that such spirits may say.

Such spirits often teach those persons who deal with them to perform certain ceremonies, to speak certain words and names in which there is no meaning, and they do all such things for their own amusement, and to have some sport at the expense of credulous persons. They are seldom what they pretend to be; they accept names and one will use the name of another, or they may assume the mask and the ways of acting of another.

If the occult student has such a spirit, belonging to a better class, he may make a good medium; but one who has a lying spirit will hear

* The rationale on which divination, geomancy, the practice of the Divining Rod, etc., is based, is that by means of such practices in regard to certain things, such as already exist in the spirit of man, may come to the understanding of the intellect of the personality.

The inner man cannot under all circumstances, communicate his knowledge to the external man, because the consciousness of the two is not identical, but the spirit may influence the nerve or aura of the person and control the muscles of his body, and thus guide his hands.

nothing but lies; and on the whole, many evil spirits surpass each other in deception and lies.*

Man is an instrument through which all the three worlds, the *spiritual,* the *astral* and the *elementary* world, are acting. In him are beings from all these worlds, reasonable and unreasonable, intelligent and unintelligent creatures.

A man without any *self-knowledge* and *self-control* is made to act according to the will of these creatures; but the true *philosopher* acts according to his own will.

If the *masters* to which man obeys are foolish, their servants will also act foolishly. It is true that everyone thinks that he is the master and that he does what he pleases; *but he does not see the fool within him, who is his master, and in whom he becomes a fool himself.*

There is another class of spirits: the *Safanae* of *Elemental Spirits of Nature.* The *Elementals* are not spirits, because they have flesh, blood and bones; they live and propagate offspring; they eat and talk; act and sleep, etc., and consequently they cannot be properly called *"spirits."* They are beings occupying a place between men and spirits, resembling men and women in their organization and form, and resembling spirits in the rapidity of their locomotion. They are intermediary beings or composita formed out of two parts joined to one, just as two colors mixed together appear as one color, resembling neither one nor the other of the two original ones.

The *Elementals* have no higher principles; they are therefore immortal, and when they die they perish like animals. *Neither water nor fire can injure them, and they cannot be locked up in our material prisons.* They are, however, subject to diseases. Their costumes, actions, forms, ways of speaking, etc., are not very unlike those of human beings, but there are a great many varieties. They have only animal intellects, and are incapable of spiritual development. These spirits of nature are not animals; they have a reason and language like man; they have minds, but no spiritual soul.

This may appear strange and incredible, but the possibilities of nature are not limited by man's knowledge of them, and the wisdom of the Creator is unfathomable. They have children and these children are like themselves.

They are liable to sickness and they die like animals. Their habits resemble those of men; they work and sleep; they eat and drink and make their clothing, and are nearest to man. They live in the four elements: The *Nymphae* in the element of water; the *Sylphs* in that of

* Those who have some experience in modern spiritualism will recognize the truth of this statement. Spiritualists should not act upon the advices of spirits, if such advices are against their own reason, and scientists should not rely on the opinion of others if such opinions are against their own common sense.

the air; the *Pigmies* in the earth, and the *Salamanders* in fire. They are also called *Indinae, Sylvestres, Gnomi, Vulcani,* etc.

Each species moves only in the element to which it belongs, and neither of them can go out of its appropriate element, which is to them as the air is to us, or the water to the fishes, and none of them can live in the element belonging to another class.

To each *Elemental* being the element in which it lives is transparent, and respirable, as the atmosphere is to ourselves.

The four classes of nature spirits do not mix with each other; the *Gnomes* have no intercourse with the *Undines* or *Salamanders,* nor the *Sylvestres* with either of these. As a fish lives in the water, it being its element, so each being lives in its own element. For instance, the element wherein man breathes and lives is the air; but to the *Undines* the water is what air is to us, and if we are surprised that they are in the water, they may also be surprised because we are in the air. Thus the elements of the *Gnomes* is the earth, and they pass through rocks and walls and stones like a spirit; for such things are to them no greater obstacles than the air is to us.

In the same sense the fire is the air in which the *Salamanders* live; but the *Sylvestres* are the nearest related to us, for they live in the air like ourselves. They would be drowned if they were under water, and they would suffocate in the earth and be burned in the fire, for each being belongs to its own *chaos* and dies if transported into another one. If that *chaos* is gross, the beings living in it are subtle, and if the *chaos* is subtle the beings are gross. Therefore we have gross bodies, so that we can pass through the air without being blown down, and *Gnomes* have subtle forms, so as to be able to pass through the rocks.

Men have their leaders and authorities; bees and ants have their queens, sheep and other animals have their leader also, and we also have the spirits of nature, their kings and queens.

The animals receive their clothing from nature; but the spirits of nature prepare it themselves.

The omnipotence of the Creator is not limited to his taking care only of man, but is abundantly able to take care also of spirits of nature and many other things of which men know nothing. They see the sun and the sky the same as we because each element is transparent to those who live therein. Thus the sun shines through the rocks for the *Gnomes,* and the water does not hinder the *Undines* from seeing the sun and the stars. They have their summers and winters, and their *"earth"* bears them fruit, for each being lives on that element whereof it has grown.

As far as the personalities of the *Elementals** are concerned, it may

* Semi-animal man may be looked upon as an elemental of the air, originating from a union of the *Dhyan-Chohans* (Sons of Wisdom) with daughters of giants. (See Bible, Genesis, iv:4.)

be said that those belonging to the elements of water resemble human beings of either sex; those of the air are greater and stronger; the *Salamanders* are long, clean and dry. The *Pigmies* are the length of about two spans, but they may extend or elongate their forms until they appear like giants. The *Elementals* of air and water, the *Sylphs* and *Nymphs,* are kindly disposed towards man. The Salamanders cannot associate with him on account of the fiery nature of the element wherein they live, and the *Pigmies* are usually of a malicious nature. The latter are building houses, vaults, and strange looking edifices of some certain semi-material substances unknown to us. They have some kind of alabaster, marble, cement, etc., but these substances are as different from ours as the web of a spider is different from our linen. *Nymphs* have their residences and palaces in the element of water. *Sylphs* and *Salamanders* have no fixed dwellings.

On the whole, the *Elementals* have an aversion against self-conceited and opinionated persons, such as dogmatists, scientists, drunkards and gluttons, and against vulgar and quarrelsome people of all kinds; but they love natural men, who are simple hearted and childlike, innocent and sincere, and the less there is of vanity and hypocrisy in a man, the easier will it be for him to approach them; but otherwise they are as shy as wild animals.

Man lives in the exterior elements, and the *Elementals* live in the interior elements.

They have dwellings and clothing, manners and costumes, languages and governments of their own, in the same sense as the bees have their queens and herds of animals their leaders. They are sometimes seen in various shapes.

Salamanders have been seen in the shape of fiery balls, or tongues of fire running over the fields or appearing in houses.

Nymphs have been known to adopt the human shape, clothing and manner, and to enter into a union with man.

There are certain localities where large numbers of *Elementals* live together, and it has occurred that a man has been admitted into their communities and lived with them for a while, and that they have become visible and tangible to him.*

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*It is not credible that a person has entered with his physical body into the Venus mountain or Untersberg, or any other such renowned places of which popular tradition speaks. Neither have the witches and sorcerers of the Middle Ages been at the witch-Sabbath in their physical bodies, and it seems equally improbable that a person should ever have entered physically the abodes of disembodied adepts. But the physical body of a man is not the man; it is only his external shadow, and wherever man's consciousness is, there will he be present himself. But while he is there, he does not miss his exterior body, of which he has no more use than a part of his clothing purposely laid away, and on reawakening to physical consciousness he may well believe that he has been to such a plane in his physical form.

The spirits are invisible to many, but, nevertheless, a spirit may appear to our physical sight, and likewise man is invisible to the spirits of nature, and what the *Undines* know of us is to them merely what fairy tales are to us.

The *Undines* appear to man, but not man to them.

Man is gross in the body and subtle in the *Chaos;* therefore they may enter his *Chaos* (astral form) and appear to him and remain with him, marry and bear children with him. Thus an *Undine* may marry a man and keep house with him, and her children will be human beings and not *Undines,* because they receive a human soul from the man, and moreover the *Undine* herself thereby receives the germ of immortality.

Man is bound to Nature by means of his spiritual soul, and if an *Undine* becomes united to man, she will thereby become bound to nature.

As an *Undine,* without her union with man, dies like an animal, likewise man is like an animal if he severs his union with Nature. Therefore the *Nymphs* are anxious to become united with man; they seek to become immortal through him. They have a mind and intellect like man, but not the immortal soul, such as we have obtained through the development.

But the spirits of the earth, the air, and fire, seldom marry a human being. They may, however, become attached to him and enter his service.

It must not be supposed that they are airy nothings or merely ghosts or appearances; they are of flesh and blood, only subtler than man (i. e., of the substance of the mind).

The *Nymphs* sometimes come out of the water and may be seen sitting on the shore near their dwelling, and they as well as the *Gnomes* have a language like man; but the spirits of the woods are more rough and speak nothing, although they are able to speak and are clever.

The *Nymphs* appear in human form and clothing, but the spirits of fire are of a fiery shape. They are usually not to be found in the company of men, but they come to cohabit with old women, such as are *witches,* and they are sometimes *obsessed* by the evil spirits.

All this is in the Divine order of things and will become manifest in due time; so that we will then be able to see that which now seems almost incredible.

In the legends of the saints, the *Elemental* spirits of nature are often alluded to as *"devils,"* a name which they do not deserve; because there are good as well as bad elementals; but although they may be very selfish, they have not developed any love for absolute evil because they have only mortal minds, but no spiritual essence to make them immortal. Besides the *astral spirits* in man and the *Elemental* spirits of nature

there are many other spirits born within the soul (the will and imagination of nature), and as the mind of man may create monsters, and man may paint their image on canvas, or sculpture them in stone or wood, likewise the universal power of will creates monsters in the astral light, and they may throw their shadows forth in the physical world of appearances by becoming objective incorporal bodies upon the earth. Some of them are short-lived and others will live until the day of the dissolution of all things.

We all know that a man may change his character in the course of his life, so that he may ultimately become a very different person from what he was before; and thus every creature having a will can change and become supernatural or unnatural (different from that which normally belongs to its nature).

Many of the headlights of the church, who now strut about with jewels and diamonds, will be unhappy evil spirits when the human body in whom they are now masquerading will have disappeared at the time of their death.

There are the *Syrenes;* but they are merely a kind of monstrous fish; but there are also two more kinds of spirits related to the *Nymphs* and *Pygmies,* namely, the *Gigantes* (giants) and the *Dwarfs.* This may not be believed, but it ought to be remembered that the beginning of divine knowledge is that the light of nature illumines man, and that in this light he knows all things in nature by means of the light of the inner man.

The *Giants* and *Dwarfs* are monsters, being related to the Sylvestres and Gnomes in the same sense as the Syrens are related to the Undines.

They have no (spiritual) souls, and may sooner be compared to monkeys than to human beings. *Such spirits are often the guardians of hidden treasures.*

Such things may be denied by the worldly wise, but at their death all things will be revealed, then will also come forward the so-called *"doctors"* and *"professors"* who were great in their ignorance; then will it be seen which ones were those who were learned in the foundation of nature or merely learned in empty talk. Then we will know those who have written according to truth and those who taught according to their own fancy, and each one will receive what he deserves.

There will then be no doctors and no magistrates, and those who are now making a great deal of noise will then be very silent; but those who have received the true understanding will be happy. Therefore, I recommend my writings to be judged at that time when all things will become manifest and when each one will see the influence of evil, and they work out their destiny. But the vulgar have a too high estimate of their powers, especially of the power of the devil. The devil has not enough power to mend broken old pots, much less to enrich a man.

*He—or it—is the poorest thing that can be thought of and poorer than any being that can be found in the four elements.**

There are a great many inventions, sciences, and arts that are ascribed to the agency of the (personal) devil; but before the world grows much older, it will be found that the devil has nothing to do with such things, and the devil is nothing and knows nothing, and that such things are the result of natural causes.

True science can accomplish a great deal. The eternal wisdom of the existence of all things is without a time, without a beginning and without an end.

Things that are considered now to be impossible will be accomplished; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one country will be the basis for the approved *science of the next.*

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* The *"devil"* is evil *spiritual will.* The devil has no power over man, but if man allows a *"devil"* within himself to grow, then will the great *"devil"* aid the little *"devil"* to grow and nourish it with his own substance.

CHAPTER XVII.

Philosophy of Disease and Medicine.

The reader who imagines that the "Philosophy of Disease and Medicine" of the writer is a system of superstitions which has fortunately been outgrown, will, if he once learns to know the principles enunciated here, be surprised to find that it is based upon a superior kind of knowledge which has not yet been attained by the materialist.

THE practice of *materia medica* is the art of restoring the sick to health.

Modern methods of treating and curing diseases are, to a great extent, looked upon and employed as if they were a means by which man by his cleverness may cheat nature out of her dues and act against its laws with impunity, while to many persons calling themselves physicians, they are merely systems of making money and gratifying their vanity.*

Over four hundred years ago the *Philosophers and Sages* spoke words to the Physicians of their times, whose import were as given below, and the writer leaves it to the student to judge whether or not the same logic and principles find just application today.

That is, that the Physicians have entirely deserted the path indicated by nature, and built up an artificial system.

The Three Kingdoms Acting In the Constitution of Man.

There are three kingdoms acting in the constitution of man, an *outer,* an *inner,* and an innermost principle; namely, the external physical body, the inner *(astral)* man, and the innermost center or soul.

Ordinary *(regular)* physicians know hardly anything about the external body; nothing about the inner man, the cause of the emotions, and less than nothing about the soul or mind.

Nevertheless, it is the spiritual which creates and supports the inner man, and the outer form is the way in which the inner man is outwardly manifesting himself.

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*Is not even now the scientific world continually engaged in seeking for means by which man may lead an intemperate and immoral life without becoming subject to the natural consequences thereof? And even now are not many of our *"doctors"* poisoning the imagination of their patients by frightening them instead of seeking to instill hope and confidence into their minds?

Man's natural body is produced by nature, but the power in nature is spiritual and spirit is superior to physical things.

Man's divine spirit is, therefore, able to change his nature and to restore the health of his physical body.

The medicine spoken of here deals not merely with the external body of man, which belongs to the world of effects, but also with the inner man and with the world of causes; *leaving never out of sight the universal presence of the divine or first cause of all things.* It is, therefore, a holy science, and the practice of medicine and the curing of disease is a sacred mission, such as cannot be understood by those who are undeveloped or have made no study of the deeper causes of life, neither can healing powers be conferred by diplomas and academical degrees.

A physician who has no faith and, consequently no *spiritual power* in him can be nothing else but a failure, even if he had graduated in all the medical colleges in the world and knew by heart the contents of all the medical books that were ever written by man.

The greatest and highest of all qualifications which a physician should possess is *spientia*—i. e., *wisdom*—and without this qualification all his learning will amount to little or nothing as far as any benefit or usefulness to suffering humanity is concerned.

He alone is in possession of *wisdom* who is in possession of reason and knows how to use it without error or doubt. The book of *wisdom* is the recognition of the truth.

In and through spiritual power alone shall we be able to find *wisdom* and to act wisely, and without this all our learning will be mere foolishness. As the sun shines upon us from above, likewise the talents necessary for the exercise of an art, whose germs exist in the human heart, must be developed in the rays of the sun of divine *wisdom.*

We cannot find *wisdom* in books, nor in any external thing; we can only find it within ourselves. Man cannot create day nor can he create night, and he cannot create *wisdom,* but it must come to him by developing the spiritual or inner sight of his soul.

He who seeks *wisdom* in the fountain of *wisdom,* is the *true disciple,* but he who seeks it where it does not exist, will seek for it in vain.

Christ the *Saviour* said you should seek the kingdom of God which is *within you,* and that everything else would be added; it has also been said that if we only knock strongly enough the door will be opened, and we will never ask in vain, provided we ask with a sincere soul and have faith in the divine possibilities of our own soul and not with an adulterous object in view.

A physician must seek for his knowledge and power with the *spiritual light of his soul*; if he continues to seek it in external things he will be a *pseudo-medicus.*

God (within the soul) is the *Great First Cause* in and from which all things come into existence, and all our knowledge should come to us through and sought within the soul and not from man made authorities.

A physician should exercise his art—*not for his own sake*—but for the sake of his patient; if he practices merely for his own benefit, such a physician resembles a wolf.

A physician should be above all honest and true to his own soul. Let his speech be *"yes"* and *"no,"* and let him avoid using subterfuges and prevarications; truth acts through him who is upright, honest and pure, but not through him who is wicked and false.

The power of the physician should be resting in the spiritual truth; if it rests alone upon medicine, it will be useless.

As humanity is made of three worlds, it is necessary that the physician should have a knowledge of the condition existing in the two other worlds, the world of mind and internal nature.

He should also be well experienced; for there are many kinds of diseases and they cannot be known without experience and learning.

No one ever knows so much that he could not learn more. Every art requires experience.

You cannot become a good painter, sculptor, or shoemaker by the mere reading of books, much less can you be a good physician without being experienced.

He should know the laws of nature, but above all the constitution of man, the visible no less than the invisible one. His knowledge will *strengthen his faith,* and his *faith will endow him with power,* so that he will be like an apostle, healing the sick, the blind and the halt.

Disease therefore rests upon four pillars, which are:

First, Philosophy, i. e., a knowledge of physical nature.

Second, Astronomy, i. e., a knowledge of the powers of the mind.

Third, Alchemy, i. e., a knowledge of the divine power in man, and,

Fourth, the personal virtue of the physician.

A physician should be a philosopher, i. e., acquainted with the laws of external nature. A knowledge of nature is the foundation of the science of medicine, and it is taught by the four great departments of science: *Philosophy, Astronomy, Alchemy and Physical Science.* These four sciences cover a large field, and require a great deal of study.

Remember that:

"Life is short, art is long." Ever since the beginning of the world men have sought for the art to destroy disease, and they have not found it yet; but to the patient it appears that the medical art is very short and the acquisition of science very slow, while his disease is quick and does not wait until the doctor has found his art. If a physician is in possession of true knowledge, then will his art make short work with disease, and the life of the patient will be comparatively long.

Art is short, for it requires little time to apply it when it is once in our possession; but error is long, and many die before finding the art.

A physician must be a *Philosopher;* that is to say, he must dare to use his own reason and not cling to antiquated opinions and book authorities.

He must above all be in possession of the faculty which is called *Intuition,* and which cannot be acquired by blindly following the footsteps of another; he must be able to see his own way. There are natural *Philosophers* and there are artificial *Philosophers.* The former have a knowledge of their own; the latter have borrowed knowledge from their books.

It is said that at the public mortuary of Paris about one in every three hundred persons supposed to be dead actually comes to life again. At any rate, some hundreds must be buried alive in the larger cities of America, for few of the precautions are taken that are required in several European countries.

The fact is that medical certificates are often perfunctory and given simply to meet the requirements of the law. As many are consigned to the madhouse without judge or jury almost, so others are placed in the grave upon the word of a physician, who has not made a critical examination of the case. If the undertakers were to tell the facts that have come under their eyes, the blood would run cold with horror.

Death which is actually instantaneous or sudden seldom occurs except in cases of violence. Life withdraws from the body gradually; death comes to its place in one part after another, creeping through the tissues, and sometimes defying all tests to prove that it is there. Under nature's laws there is no such thing as sudden death. There has been in every case a preparation, more or less antecedent to the occurrence, which must inevitably have led to it.

This subject, I may remark, has engaged my attention for many years. I have been both astonished and even discouraged at the difficulty of arousing public attention to it.

Those, however, who seem most ready to put public anxiety to sleep in this matter are medical men. Few months pass without some article in a newspaper to lull apprehension in regard to the danger of being buried alive. If alarm is raised, some medical hypnotizer is ready to tell the public that there is no occasion for alarm; that medical science is so advanced, and knowledge of this matter so thorough, that such a thing is well-nigh impossible. Like the commander of his majesty's ship *Pinafore,* such men are ready on the instant to affirm that burying alive never happens; and when the *"never"* is questioned they attempt to soothe us by saying, *"Hardly ever."*

Physicians are often not philosophers, and it is by no means wonderful that sometimes they are not skillful in relation to the phenomena

incident to the waning of life. The medical art is not so much the accumulated wisdom and experience of ages and centuries as the exploiting of the most recent notions. We do well to obtain our conclusions from a wider field and a higher inspiration. The matter now under discussion is of too much importance to every one to be dismissed without absolute assurance. *We do not wish our anxiety to be soothed, unless the cause is removed.*

I have often been told that the modern practice of embalming made death certain. I admit it; but those who are too poor to pay for this funeral luxury must yet take the chances in the old-fashioned way. There is no doubt, however, that the number annually put to death by the embalmers is sufficiently large to demand attention. An investigator of this subject in New York has openly declared his belief that a considerable number of human beings are annually killed in America by the embalming process.

The instruction given in medical institutions in relation to this matter has been almost culpably insufficient. In this country the ordinary practitioner, when he follows the traditions and practice of leading members of his profession, considers himself exonerated from blame in such matters. He has not the time, the opportunity, to study abnormal phenomena, *like trance** and *catalepsy;* and so sepulture of living persons is likely to go on without check under his sanction. Yet the habits and manners of the people of our time are such as to require anxious precaution and carefulness. The number actually buried alive, in the judgment of observers, including those whose business it is to conduct interments, is great enough to justify alarm. Especially is this the case at extraordinary periods of epidemic visitation. But under more usual conditions, those of habitually overtasking the brain and nervous system, overworking generally, habitual use of tobacco and other sedatives, excessive stimulation and excitement, sexual aberration, anæsthesia, and other abnormalities, the occurring of sudden death, or rather of death which is only apparent, must consequently be frequent, and require every precaution against peril which can be devised. Before burial in such cases there should be detention in a mortuary till death was certain.

Common humanity pleads for this. Human life may appear to come to a stop in many cases, and no one can say that if time is allowed for this it will not go on again. This even the most learned in medicine cannot explain away or deny. *"One cannot be too careful in deciding as to life or death,* and I always advise a delay of the funeral as long as possible, so as to make all certain as to death. No wonder then those who are buried alive and who undergo indescribable torture, condemn

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*See Medical Hypnosis (Physicians' Edition), by Dr. de Laurence, chap. 14, "Lethargy or Death Trance."

those who have been dearest to them in life. They will have to undergo slow suffocation in furious despair while scratching their flesh to pieces, biting their tongues and smashing their heads against the narrow houses that confine them, and calling to their best firends and cursing them as murderers. The dead should not be buried before the fourth day; we even have examples that prove that eight days or a fortnight is too soon, as there have been revivals as late as that. Every one should respect those who only seem to be dead. They should be treated gently and kept in a warm bed for thirty-six hours."*

If you wish to be a true physician, you must be able to do your own thinking, and not merely employ the thoughts of others. What others may teach you may be good enough to assist you in your search for knowledge, but you should be able to think for yourself, and not cling to the coat-tail of any authority, no matter how big sounding the title of the latter may be.

The wisdom of our sophists and medicasters does not consist of a knowledge of nature, but in a knowledge of what *Aristotle, Galen, Avicenna,* and other accepted authorities have imagined nature to be; they only know the dead body of man, but not the living image (*astral body*) presented by nature; they have become untruthful and unnatural, and therefore their art is based upon their own fancies and speculations, which they imagine science.

The true physician is a product of nature, not a product of speculation and imagination.

If you are not able to see a thing, it will be useless to try to imagine how it may look; perception enables you to see, but speculation is blind. Wisdom is given by nature, man inherit. It is planted in him by his *Creator* and grows and increases in him by practice.

By the power of wisdom man is enabled to recognize the unity of the All, and to perceive that the *microcosm* of man is the counterpart of the *macrocosm* of nature.

There is nothing in spirit life or upon the earth which may not be found in man, and there is nothing in man but what exists in the

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*It would seem that this was a legitimate field for legislative action. In the period, however, that must ensue before this will be had, those who are awake to the subject should take the matter in hand. Volunteer co-operative effort to arouse public sentiment and to prevent hasty interments can bring the desired results about. A body should be critically examined by an expert before its interment is permitted. Those who have charge of funerals should be required to ascertain, before dealing with the remains, that death has occurred beyond a doubt. The thought of suffocation in a coffin is more terrible than that of torture on the rack or burning at the stake. The fearful despair, however, short the period, is too full of horror to contemplate with calmness. Carelessness in this matter cannot be innocent; even ignorance in respect to it is closely akin to crime. Our sorrowing is a mockery, our tears little better than hypocrisy, when we neglect precautions against a fate so terrible—a fate to which every one is more or less liable.

macrocosm of nature. The two are the same and differ from each other in nothing but their forms.

This is a truth which will be perceived by every true philosopher, but a merely animal intellect will not be able to see it, nor would man's fancy enable him to understand it. That philosophy which is based upon wisdom, i. e., upon the recognition of the truth of a thing, is true philosophy; but that which is based upon fancy and the idle speculation is false; the former is the true gold, the latter is merely imitation, which if put into the fire will leave nothing but sulphur and ashes.

He who wants to know man must look upon him as a whole and not as a patched-up piece of work. If he finds part of the human body diseased, he must look for the cause which produced the disease, and not merely treat the external effects.

Philosophy—i. e., the true perception and understanding of *cause* and *effect*—is the mother of the physician, and explains the origin of all disease. In this understanding rests the indication of the true remedy, and he who is not able to understand will accomplish nothing.

A Physician who knows nothing more about his patient than what the latter will tell him, knows very little indeed.

He must be able to judge from the external appearance of the latter about his internal condition.

He must be able to see the internal in the external man; for if he wanted to experiment merely according to his own fancy the world could not furnish him enough patients to arrive at the end of his experiments.

He must have the normal condition of man present before his mind and know its abnormal condition; he must know the relations existing between the *microcosm* of man and the *macrocosm* of nature, and know the little by the power of his knowledge of the great. He should rise up to a true realization of the nature of man and his position in the universe and then apply his knowledge according to the teaching of wisdom, and this kind of study will injure no man; but those who experiment with their patients, without knowing the real constitution of man can only do injury.

Nature—not man—*is the physician.* Man has lost the light of reason, and the animal intellect with its speculation and theories has usurped the place. Try to enable yourself to follow nature again, and she will be your instructor. Learn to know the storehouse of nature and the boxes in which her virtues are stored up. The ways of nature are simple and she does not require any complicated prescriptions.

A physician should be an *Astronomer;* this means he should know the mental sphere wherein man lives, with all its *stars* and constellations.

A physician must be an *Astronomer,* for he ought to know the influ-

ences of the seasons, of heat and cold, of dryness and moisture, of light and darkness, etc., upon the organism of man. There is a time for everything, and what may be good at one time may be evil at another.

There is a time for rain and a time when the roses are blooming, and it is not sufficient that a physician should be able to judge about today, he should also know what tomorrow will bring. *Time is man's master,* and plays with him as the cat with a mouse, and no one knows the future who has not developed spiritual or *"inner sight."*

A physician should, therefore, not depend too much on the accomplishments of the animal intellect in his brain; but he should listen to the divine voice which speaks in his soul and learn to understand it.

He should have the knowledge which cannot be acquired by reading books, but which is a gift of divine wisdom. *He should be married to his art as a man is to his wife, and he should love it with all his heart and mind for its own sake, and not for the purpose of making money or to satisfy his ambition.*

If he loves his art, his art will be true to him; if he sticks to it only for mercenary purposes, or if he merely imitates the art of another, he will be an adulterer, and no good will be the result. True marriage is not a binding together of two forms, but is an union of the soul. *"One and One with Nature."*

The physician who is not married to his art with his soul is an imposter.

Man's physical body is itself a product of the soul and its condition depends to a great extent on the state of his soul.

All diseases, in so far as they are not directly due to external mechanical causes, are due to mental conditions.

Anatomy deals with the visible material part of man's constitution, but there is a vastly greater part of man which is *etheral and invisible.* As the *terrestrial* body of man is intimately related to his *terrestrial* surroundings, likewise his *astral body* is in relation with all the influences of the *astral world;* and that part of philosophy dealing with these *astral influences* is called *astronomy.*

Astronomy is the upper part of philosophy by which the whole of the *microcosm* may become known.

Philosophy deals with the elements of earth and water, belonging to man's constitution; *astronomy* deals with his air and fire (*mind or soul*). In man there are all the *celestial* influences, whose visible representations we see in the sky, such as the planets and stars, the milky way, the *Zodiac,* etc., neither no more nor less; for the *microcosm* is an exact counterpart of the *macrocosm* in every respect except its external form.

The *terrestrial* part of man is a child of the earth, and the *astral* man is a child of the *astral world,* and as the two worlds are intimately

connected with each other the physician should be acquainted with the influences of the *astral* as well as with those of the *terrestrial* world. Man's diseases do not originate in himself; they originate from the influences which act upon him and enter his constitution.

The astral influences are invisible, but they act upon man, unless he knows how to protect himself against them. Heat and light are *intangible* and *incorporeal;* nevertheless, they act upon man, and the same take place with other *invisible* influences. If the air becomes vitiated, it may poison man's body; if the *astral influences* are in a state of corruption, they do likewise. The elements themselves are invisible; *that which is visible belongs merely to the external form.*

The *arcanum* of man—i. e., *the real inner man*—is *invisible;* that which we see of him is not an essential part of his constitution, but merely his external corporeal form.

The things which we see are not the active principals, but merely the *corpus* containing them; the visible forms are merely external expersions of invisible principals.

Forms are, so to say, the *vehicles of power,* and they may be *visible* or *invisible.* The invisible air and the ether of space, are perfectly clear and, therefore, invisible; are just as much corporeal as the solid earth, a piece of wood or a rock.

Each of these *corporeal* things has its own particular life and inhabitants; we walk about in the air, although the air is corporeal; fishes swim about in the water, and the yolk of an egg rests in the albumen without sinking to the bottom of the shell.

The yolk represents the Earth, and the white represents the invisible surroundings of the Earth, and the invisible part acts upon the visible one, but only the *Philosopher* perceives the way in which that action takes place.

All the influences of the *terrestrial* and *astral* world converge upon man, but how can a physician recognize the manner in which they act and prevent or cure the diseases which are caused by that action, if he is not acquainted with the influences existing in the *astral plane.*

The star-gazer knows only the external visible sky; but the true astronomer knows two heavens, the external visible and the internal invisible one.

There is not a single invisible power in the universe which does not find its corresponding principle in the spiritual part of man; the above acts upon the lower and the latter reacts upon the former.

The physician ought to be an *Alchemist;* that is to say, he ought to be regenerated in the spirit of life and know his own *occult* and *healing* powers.

He should be an *Alchemist;* that is to say, he should understand the *chemistry* of life.

Medicine is not merely a science, *but an art;* it does not consist merely in compounding pills and plasters and drugs of all kinds, but it deals with the processes of life, which *must* be understood before they can be guided.

All art, all wisdom, all power, acts from one center towards the *periphery of the circle,* and whatever is enclosed within the circle may be regarded as medicine. *A* powerful faith and will may *cure where doubt will end in a failure.* The character of the physician may act more powerfully upon the patient than all the drugs employed. A carpenter or a mason will fail to make perfect work without compass and square, and so a physician without faith and firmness will be a failure.

Alchemy—i. e., the employment of strong will, benevolence, charity, patience, etc.—is, therefore, the principal cornerstone in the practice of medicine.

The physical surroundings of the patient may have a great influence upon the course of his disease. If he is waited upon by persons who are in sympathy with him, it will be far better for him, than if his wife or his attendants wish for his death. In a case of sickness, the patient, the physician and the attendants should be, so to say, all one heart and one soul, and the latter should always keep in mind the doctrine of Christ, which says: *"Thou shalt love thy neighbor like thyself."*

The physician should be well versed in physical science. He should know the action of medicines and learn by his own experience and by the experience of others. He should know how to regulate the diet of the patient, and neither over-feed nor starve him. He should know the ordinary course of disease, and the premonitory symptoms, for a disease is like a *clinging vine,* which may grow and cover the body of a big tree if it is not rooted out while it is young.

A child may cut down an oak when it first comes out of an acorn; but in time it will require a strong man and an axe to cut it down. A physician should be learned, and profit by the experience of others, but blessed is he who knows the living medicine and how to obtain it.

He knows that there are innumerable remedies in nature which are the *Magnalia Dei*—i. e., the mysteries of curing and healing, which are hidden from the eyes of the vulgar, but opened to the spiritual perception of the *Wise.*

The physician must have the *natural qualification* for his occupation. He who can cure disease is a physician. *To cure disease is an art which cannot be acquired by the mere reading of books, but which must be learned by experience. Neither emperors nor popes, neither colleges nor high schools can create* physicians.

They can confer privileges and cause a person who is not a physician to appear as if he were one; but they cannot cause him to be what he is

not; they can give him permission to kill, but they cannot enable him to cure the sick, if he has not already been ordained by Nature. Theory should precede practice; but if it consists in mere suppositions and assumptions, and is not confirmed by practical works, such a theory is worthless and ought to be abandoned.

The *pseudo-physician* bases his art on his books—i. e., in that which he believes the authors of those books to have known—*the art of the true physician is based on* his own knowledge and ability, and is supported by the four pillars of medicine—*i. e., Philosophy, Astronomy, Alchemy and Virtue.*

A physician who is true to his own higher (spiritual) self will also have faith in himself, and he who has that faith will easily command the faith of the people.

A preacher who utters moral sermons,* but does not observe his own doctrines, will not command respect; he will rightly be despised and bring his doctrines, even if they are true, into discredit; likewise, a physician who is seen to be untruthful, uncertain and ignorant will lose the confidence of the public. The art of medicine should be based on truth; it is a Divine art which should not be prostituted for base purposes.

A physician who deserves the confidence of the people will be trusted, for it is the spirit of true *faith* that guides the hearts of mankind. I praise the *spagyric* physicians, for they do not go about idling and putting on airs, being dressed in velvets and silks, having golden rings on their fingers and hands in white gloves; but they are daily and nightly patiently engaged in their work in the fire and seeking their pastime within their own laboratory. They do not talk much of their medicine, for they know that the work must praise the master, and not the master the work.

All arts originate in divine wisdom, and no man ever invented anything through his own power. Man cannot accomplish even the most trifling thing without the power of the Will; but the will of man is not his product and does not belong to man; it belongs to the spirit and has merely been lent to man; the latter is permitted to use it and abuses it on account of his own ignorance.

All things come from the Great Universal Spirit, *which is God,* the good as well as the evil ones; but while the former are its direct prod-

*In essence, all the systems of religion the world has ever known are one and the same; and this claim is true. But different degrees of inspiration and insight have characterized the founders of these religions, and the entire class of the world's seers and prophets (Christ excluded), so that their apprehension and deliverance of the message spiritually revived by them, has been more or less partial, fragmentary and imperfect, and this, in turn, has been still more imperfectly apprehended and applied by their followers.

ucts, and in harmony with the law, the latter are, so to say, its grandchildren which have become degenerated; for evil is good perverted. Those who put their trust in truth, that is to say, in the power of *Goodness, Wisdom, Justice* and *Faith,* will surely succeed; but those who, while they pretend to serve truth, serve merely themselves, are the children of evil and will perish with it. One of the most necessary requirements for a physician is perfect purity and singleness of purpose. He should be free of ambition, vanity, envy, unchastity, pomposity and self-conceit, because these vices are the outcome of ignorance and incompatible with the light of divine wisdom which should illuminate the mind of the true physician; but our practitioners of medicine will not believe me when I say that it is necessary that a physician to be successful should be virtuous; because they imagine that success is due only to learning, and they cannot realize that all true wisdom and power is derived from true faith.

There is a knowledge which is derived from man and another one which is derived from spiritual influences through the light of nature.

There are artificially-made physicians and there are born physicians. The latter possess their talent from birth and it may be unfolded and grow like a tree if it is properly nursed.

He who has no natural talent to be a physician will never succeed. He who is not a physician in the spring of his life will not be in the fall. A physician should be faithful and charitable; he should have full and perfect faith, a faith which is not divided. Faith and Charity are essentially identical; they both spring from truth, and truth is one and cannot be divided. The faith of a physician is not manifested by making many visits to his patient, but by his ability to recognize the disease. He should give to his patient his utmost attention; he should identify himself heart and soul with the latter, and this cannot be done without charity and benevolence.

He who loves only himself and his own pocket will be of little benefit to the sick, for he will neglect the patient.

To recognize the disease of the latter and to be able to benefit him, entire harmony should exist between the physician and the patient. A physician who loves his art for its own sake will also be charitable towards the sick.

ORGANIC FUNCTIONS.

All organic functions are caused by the activity of one universal principle of Life.

This principle acts in all the members of the body, either slow or quick, perceptible or imperceptible, consciously or unconsciously, normal or abnormal, according to the constitution of the organs in which it is active.

As long as the soul of an entity is preserved, it acts in that entity as a whole; if the form is broken up and loses its character, it manifests itself in other forms; the life which is active in a man during his lifetime in causing the organic functions of his body, will manifest its activity in creating worms in his body after the spirit has left the form. The spirit is the center which attracts the principle of life; if the spirit has left the form, life will be attracted to other centers.

If the activity of the life principle takes place in a form in a normal and regular manner, unimpeded by any obstacles, such a state is called *health.* If its activity is impeded by some cause, and if it acts abnormally or irregularly, such a state is called *"disease."*

This principle of life is termed by the writer *Archaeus.* It is not a material substance, in the usual acceptation of that term, but a spiritual essence, everywhere present and invisible. It may cause or cure disease according to the conditions under which it acts, as it may be pure or impure, healthy or poisoned by other influences. The animal organism attracts it from its surroundings and from the nutriments which enter into its form; it may assimilate it and lose it again. *"The Archaeus, or Liquor Vitae,"* constitutes the invisible man. The invisible man is hidden in the visible one, and is formed in the shape of the outer one as long as it remains in that outer one. The inner man is, so to say, the shadow or the counterpart of the material body. It is *ethereal* in its nature, still it is substance; it directs the growth and the formation and dissolution of the form in which it is contained; it is the noblest part in physical man. As a man's picture is reflected in a mirror, so the form of the physical man is reflected in the invisible body.

The *Archaeus* is an essence that is equally distributed in all parts of the human body, if the latter is in a healthy condition; it is the invisible nutriment from which the visible body draws its strength, and the qualities of each of its parts correspond to the nature of the physical parts that contain it. *The Spiritus Vitae* takes its origin from the *Spiritus Mundi.* Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars upon the invisible body of man may be explained.

The Archaeus is of a *magnetic nature,* and attracts or repulses other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates around him like a luminous sphere, and it may by the imagination of man produce healthy or morbid diseases, or it may purify it after it has been made impure and restore the health.

All diseases, except such as come from mechanical causes, have an invisible origin, and of such sources popular medicine knows very little. Men who are devoid of the power of spiritual perception are unable

to recognize the existence of anything that cannot be seen externally. Popular medicine knows therefore next to nothing about any diseases that are not caused by mechanical means, such as are caused by overloading the stomach with food, constipation of the bowels, obstructions, etc., and the science of curing internal diseases consists almost entirely in the removal of causes that have produced some mechanical obstruction. But the number of diseases that originate *from some unknown causes* is far greater than those that come from mechanical causes, and for such diseases our physicians know no cure, because not knowing such causes they cannot remove them. All they can prudently do is to observe the patient and make their guesses about his condition, and the patient may rest satisfied if the medicines administered to him do him no serious harm, and do not prevent his recovery. The best of our popular physicians are the ones that do the least harm. But, unfortunately, some poison their patients with *mercury,* others purge them. There are some who have learned so much that their learning has driven out all their common sense, and there are others who care a great deal more for their own profit than for the health of their patients. A disease does not change its state to accommodate itself to the knowledge of the physician, but the physician should understand the causes of the disease. A physician should be a *servant of Nature,* and not her enemy; he should be able to guide and direct her in her struggle for life, and not throw, by his unreasonable interference, *fresh obstacles in the way of recovery.*

Medicine is much more an art than a science; to know the experience of others may be useful to a physician, but all the learning in the world could not make a man a physician unless he has the necessary talents, and is destined by Natnure to be a physician. If we want to learn to know the inner man by studying only the appearance of the exterior man, we will never come to an end, because each man's constitution differs in some respect from that of another. If a physician knows nothing more about his patient than what the latter tells him, he knows very little indeed, because the patient usually knows only that he suffers pain. Nature causes and cures disease, and it is therefore necessary that the physician should know the processes of Nature, the invisible as well as the visible man. He will then be able to recognize the cause and the course of a disease, and he will know much more by using his own reason than by all that the books or the patient may tell him. Medical science may be acquired by learning, but medical wisdom is gained only by a knowledge of Nature.

The kind of knowledge that man ought to possess is not derived from the earth, nor does it come from the stars; but it is derived from the Highest, and therefore the man who possesses the Highest may rule over the things of the earth, and over the stars. There is a great

difference between the power that removes the invisible causes of disease, and which is *Magic,* and that which causes merely external effects to disappear, and which is nothing.*

The *Archaeus* is the essence of life, but the principle in which this essence is contained and which serves as its vehicle, is called *Mumia.* In the *Mumia* is great power, and the cures that have been performed by the use of the *Mumia*† are natural, although they are very little understood by the vulgar, because they are the results of the action of invisible things, and that which is invisible does not exist for the comprehension of the ignorant. They therefore look upon such cures as having been produced by the *"black art,"* or by the help of the devil, while, in fact, they are but natural, and have a natural cause.

There is a two-fold power active in man—an invisibly acting or vital power, and a visibly acting mechanical force. The visible body has its natural forces, and the invisible body has its natural forces, and the remedy of all diseases or injuries that may affect the visible form are contained in the invisible body, because the latter is the seat of the power that infuses life into the former, and without which the former would be dead or decaying. If we separate the vital force from the physical form, the latter dies and putrefies; and by impregnating a dying body with vitality it may be made to live again. The invisible forces acting in the visible body are often very powerful, and may be guided by the imagination and be propelled by the will.

As the odor of a lily passes from the flower into the surrounding air, so the vital force contained in the invisible body passes into the visible form and beyond it.

The physical body has the capacity to produce visible organs—such as the eyes and the ears, the tongue and the nose—but they all take their origin from the invisible body, of which the external visible form is only the outward representation.

But if the germs and the essences of all the organs of the physical body are contained in the invisible vehicle of life, it follows that this invisible *microcosmic* body contains certain definite qualities, for some purpose, and the cures that have been performed by the use of this *Mumia* prove that this assertion is true. The pinks are beautiful

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*It would be interesting to find out how many chronic diseases and life-long evils are caused by vaccination. If the organism contains some poisonous elements, Nature may attempt to remove it by an expulsive effort caused by the action of the spirit from the center toward the periphery, and producing cutaneous disease. If by vaccination a new herd is established to attract the diseased elements *(mumia),* the manifestation of the poison on the surface of the body may disappear, but the poisonous elements will remain in the body, and some other *more* serious disease will manifest itself sooner or later.

†This invisible *Mumia,* that may be transferred from one living being to another, is nothing else but the vehicle of life, or *"Vital Magnetism."*

flowers so long as they are not separated from the plant upon which they grow, and the *chelidonium* grows as long as it can draw its nutriment from the earth; but if the pinks are separated from the parent stem, and if the roots of the *chelidonium* are dead, these plants, being separated from the source out of which they drew their vitality, will decay. The life that made them live is not dead, but it is departed from the dead form; and if it could be restituted, the form could be made to live again. The *Mumia*, or vehicle of life, is invisible, and no one sees it depart unless they have developed *"spirit sight"*; but, nevertheless, it is a *spiritual substance* containing the essence of life, *and it can be brought again by art into contact with dying forms, and revive them, if the vital organs of the latter are not destroyed.* That which constitutes life is contained in the *Mumia*, and by imparting the *Mumia* we impart life. The visible body seems to see and to talk, and yet we do not see the powers that see and talk through it. Likewise the action of the *Mumia* upon the visible body cannot be perceived by the senses—only its effects can be seen. A visible form without vitality has no other power but its own weight; but if it contains *Mumia*, it may perform a great deal. The *Mumia* is the *arcanum*, the *"flower of man,"* and the *true elixir* of life. The *Mumia* may act from one living being directly upon another, or it may be connected with some material and visible vehicle, and be employed in that shape. *The Eastern Adepts*, not Mesmer, were the original discoverers of so-called *Mesmerism*.

Man possesses a *magnetic power* by which he may attract certain *effluvia* of a good or evil quality in the same manner as a magnet will attract particles of iron. A magnet may be prepared from iron that will attract iron, and magnet may be prepared out of some vital substance that will attract vitality. Such a magnet is called the *"magnes microcosmi,"* and it is prepared out of substances that have remained for a time in the human body, and are penetrated by its vitality. Such substances are the hair, the excrements, urine, blood, etc. If it is desirable to use the excrements, they are to be dried in a shadowy, dry, and moderately warm place until they have lost their humidity and odor. By this process all the *Mumia* has gone out of them, and they are, so to say, hungry to attract vitality again. If such a magnet is applied to a part of the patient's body, it attracts and absorbs vitality from that part in the same manner as a sponge absorbs water, and it may thereby allay the inflammation existing in such a part, because it will attract the *superabundance of magnetism* carried to that place by the rush of the blood. The *Mumia* coming from the body of a person continues to remain for a while in sympathetic relationship with the *Mumia* contained in such a person, and they act *magnetically* upon each diseased part of a person, and they act magnetically upon each other. If, therefore, the *Mumia* is extracted from a diseased part of a person by a

microcosmic magnet, and the *magnet* mixed with earth, and an herb is planted into it, the *Mumia* in the *magnet* will be extracted by that plant, and lose its diseased matter, and react in a beneficial manner upon the *Mumia* contained in the body of the patient; but it is necessary that the selected plant should be one which bears the signature of the disease with which the patient is affected, so that it may attract the specific influence from the stars. In this way diseased elements may be MAGNETICALLY extracted out of a person and *inoculated* into a plant. This is called the *transplantation of diseases;* and diseases may in a similar manner, be transplanted into animals that are healthy and strong or the *virus* may be transferred upon other persons; and many practices of *sorcery* are based upon that fact. It is nothing uncommon—*especially in Mohammedan countries*—to see packages laying in the road tied together with a string. On opening them, hair, bloody rags, excrements, etc., may be found. Such packages are laid there by some sick persons or their friends; they contain the *Mumia* of the sick, and it is intended that he who opens the package should get the disease of the patient, and the latter get well. Occasionally such a *"magnet"* is buried under the door-step of an enemy, so as to cause the latter to walk over it and become sick. It is dangerous for sensitive persons to handle such things.

The mode of curing diseases by transplanting the *virus* into trees has been used by the successors of *Paracelsus, Tentzel, Helmont, Flood, Maxwell* and others practiced them to a great extent and acquired great reputation. For this the writer will give the following instructions:

Many diseases may be cured by way of sympathy, by employing the warm blood of the patient as a magnet for the *Mumia.* The blood may be extracted by *venesection* or cupping, and made to run into luke-warm water or milk, and this is given to a hungry dog or cat to drink. The process may be repeated several times, until the patient recovers.

The excrements of the patient may be dried as described above, and pulverized; they are tied up in a cloth and applied as a poultice until they are penetrated with sweat from the patient, and the powder is then mixed with earth and inserted into a flower-pot, and a plant bearing the signature of the patient's disease is planted into it. After the plant has grown a while it is thrown into running water in cases of fevers and inflammations, but in cases of a humid character or in lymphatic affections it should be hung in smoke.

In this way diseases may be cured in one person and caused to appear in another; love between two persons of the opposite sex may thus be created, and magnetic links be established between persons living at distant places, because there is only one universal principle of life, and by it all beings are sympathetically connected together.

The plants used for the transplantation of diseases bear the signatures of the diseases whose names are added. In cases of ulcers and

wounds the *Mumia* may be planted with *Polygonum persicaria, Symphytum officinal, Botaus europeus, etc.* The latter plant may be brought for a while into contact with the ulcer, and then be buried in manure. As it rots, the ulcer heals. In toothache the gums may be rubbed with the root of *Senecio vulgaris* until they bleed and the root is then to be replaced into the earth, or a splinter may be cut off a blackthorn or willow after the bark has been lifted up. Pick the gums with that splinter until they bleed and replace the splinter into the tree and tie the cut in the bark up so that it will heal.

In *menorrhagia uternia* the *Mumia* may be taken from the groins and planted with *Polygonum persicaria.* In *menorrhoea* difficilis, *Mentha pulegium* is used. In *phthisis pulmonalis* the *Mumia* may be planted with an *orchis* in the vicinity of an oak or cherry tree, or the *Mumia* may be planted directly into such trees. The (fresh) urine of a patient may be heated in a new pot over a fire, and an egg be boiled in it. When the egg is hard boiled, some holes may be made into the egg and the urine boiled down until the pot is dry. The egg is then to be put into an ant-hill; the ants will eat it, and the patient may recover. In atrophy of the limbs the *Mumia* is taken from the upper and lower joints of the diseased limb, and planted with an oak or cherry tree. Diseases may also be cured by transplantation, if the diseased part is covered for a while with a piece of fresh beef, until the sweat enters into it, and the beef is then given to a cat to eat.*

An especially favorite remedy of the author's is the *Hypericum perforaton,* which is used especially against elementals, spirits, and *larvae* inimical to man. The veins upon its leaves are a signatum, and being perforated they signify that this plant drives away all *phantasmata* existing in the sphere of man. The *phantasmasta* produce *spectra,* in consequence of which a man may see and hear *ghosts* and *spooks,* and from these are induced diseases by which men are induced to kill themselves, or to fall into epilepsy, madness, insanity, etc. The *hypericum* is almost a universal medicine.†

The writer is well acquainted with the therapeutic power of the *magnet* and used it in various diseases. He knows the power of mineral, human and *astral magnetism,* and his doctrines in regard to *human magnetism* have been confirmed to a great extent by physicians since the publication of his writings in this country. More than a hundred years

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* An intelligent physician will neither accept nor reject the sympathetic cures to which the directions given above refer, although they may seem to be absurd and based upon superstition. The term superstition signifies a belief in something of which we have no knowledge, but if we understand the *rationale* of a thing, the superstition ends.

† Have those who ridicule this statement ever employed the *hypericum* in cases of hallucination?

ago *Mesmer* created a sensation in the medical world by his discovery of *animal magnetism* and by his *magnetic cures.* His discovery was then believed to refer to something new and unheard of, but *Lessing* proved already in 1769 that the real discoverers of *animal magnetism* were the *Hindoos.*

In regard to the powers of vital magnetism the writer would say: That which constitutes a magnet is an attractive power, which is beyond ordinary understanding, but which, nevertheless, causes the attraction of iron and other things.

Martial diseases are such as are caused by *auras* coming and expanding from a center outwards, and at the same time holding on to their centers; in other words, such as originate from a certain place, and extend their influence without leaving the place from where they originate. In such cases the *magnet* should be laid upon the center, and it will then attract the diseased *aura* towards the center, and circumscribe and localize the disease, until the latter may be reabsorbed into its center.*

It is useless to try to suppress the external symptoms that are caused by a disease, if we at the same time allow the disease to spread. A poisonous tree cannot be kept from growing if we simply cut off some of its branches or leaves, but if we can cause the vital essence which it draws by its roots from the earth to descend again into the roots and re-enter the earth, the poisonous tree will die on its own account. By the attractive power of a magnet acting upon the diseased aura of the blood in an affected part, that *aura* may be made to return into the center from which it originated, and be absorbed therein, and thereby we may destroy the herd of the virus and cure the patient, and we need not wait idly to see what Nature will do. The magnet is therefore especially useful in all inflammations, in fluxes and ulcerations, in diseases of the bowels and uterus, in internal as well as in external diseases.

The magnet has a front (north pole) and a back (south pole); the former attracts and the latter repulses. In a case of hysteria the attracting part of the magnet is applied above the uterus, and the repulsing part of another magnet below. In this way the nervous force controlling the movements of the uterus will be propelled towards its proper place. In cases of *epilepsy,* where there is a great determination of nervous fluid towards the brain, the repulsing pole of a magnet is applied to the spine and to the head, and the attracting pole of other magnets upon the abdominal region. There are a great many other diseases that may be cured by the proper use of the magnet, but those who have little understanding would not comprehend this system even if I were to write a book about it. It should, however, be remembered that the

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*If we remember that blood corpuscles, and consequently also the nerve auras, contain iron this statement appears very rational.

manner of employing a magnet changes according as to whether we wish to draw the diseased aura out of the body, or to cause it to be absorbed into its center.

The forces composing the *Microcosm* of man are identical with the forces composing the *Macrocosm* of the world. In the organism of man these forces may act in an abnormal manner, and diseases will be thereby created; in the great organism of the Cosmos they may act in an abnormal manner, and thereby abnormal conditions or "diseases" in the earth and atmosphere, in the water and in the elements of fire may be created. Man may be affected with spasms, or dropsy, or colic, or fevers, etc., and the Macrocosm of the earth may be affected with earthquakes, rainspouts, storms and lightnings. The elements that constitute the life of the earth of man constitute the life of the sun; the quality of life found in the elements constituting his blood corresponds to the quality of the invisible influences radiating from Mars; if the soul-essences that characterize the influences of Venus had not existed, the instincts which cause men and animals to propagate their species would not exist, and thus every planet and every star contains certain magnetic elements that correspond with the identical magnetic elements existing in the constitution of man. A physician who wishes to be rational must know the constitution of the universe as well as the constitution of man; he must be an anatomist, a physiologist, and an astronomist; and it will avail him little to learn these sciences from the books, but he should have an understanding of them by the power of interior perception, which cannot be taught in books, but must be acquired by art.

ANATOMY OF THE MICROCOSM.

The writer regards man as being not merely a compound of muscles and bones, tissues and nerves, but as representing on a smaller scale all that is contained in the great world. Therefore his soul and mind are as much parts of his true constitution as are the terrestrial elements of which his elementary body is made up. Thus the Anatomy takes in all parts of man's constitution, which has already been explained in a previous chapter.

There are two kinds of Anatomy of the Microcosm, one teaching the constitution of the external form of man, the other one that of the internal living man. To seek for the internal man by dissecting the external form is useless, for in doing so we do not find life, but we destroy the form in which it manifested itself.

The *Anatomy of the Microcosm* is twofold: *First,* The local anatomy, which teaches the constitution of the physical body, its bones, its muscles, blood vessels, etc. *Second,* the more important material anatomy—i. e., the anatomy of the living inner man. The latter is

the kind of anatomy which it is most important for the physician to know, but it will be difficult to bring it to the understanding of those who merely judge by external appearances and refuse to follow the way of the truth. If we know the anatomy of the inner man, we know the *Prima materia*, and may see the nature of the disease as well as the remedy. That which we see with our external eyes is the *Ultima materia*. By dividing and dissecting the external body we can learn nothing about the inner man, we merely destroy the unity of the whole.

The life of a thing being latent in the form, is set free when the form is destroyed; its entering into a new form is regeneration.

"The Rose is beautiful and has a sweet odor, as long as it remains in the form, but to manifest its medicinal qualities in the constitution of man, its form must be destroyed and its spirit enter the body of man. Only that which enters into regeneration is useful, the rest is useless. In this regeneration enters the true *Sulphur, Mercury* and *Salt*.

As each of the component parts has its own life, so it has its own death, there is a continual process of death and regeneration going on in man. As a tree or a plant grows out of its seed, so the new life grows out of the old one, and that which was heretofore invisible becomes visible. The physician should be able to see that which is not visible to everybody. He should see it in the *Light of Nature*, and if this *Light* is to be called a *Light*, is must be visible and not dark.

The physical body of man is grown from a physical germ, and requires physical nutriment for its support. There is something like a fire within ourselves which continually consumes our form, and if we were to add nothing to our body to supply the waste caused by that combustion, our form would soon die. We continually eat our own-selves, we eat our fingers, our hearts, our brains, etc., but in each morsel of food which we eat, there is contained the material required to replace that which has been consumed by that internal fire. Each part of our organism selects what it needs, and that which is superfluous or useless is rejected. The Master in man, who superintends the building up of the organism, supplies every organ with that which it needs. We need not eat bones to cause our bones to grow, nor veins, ligaments and brain to have those things formed within us. *Bread will produce blood, although there is no blood in the bread.*

Besides the visible body, *man has an invisible one.* The former comes from the *Limbus*, the latter is made from the spirit. As a breath is like nothing in our estimation, likewise this spiritual body is like nothing to our external senses. This invisible body is the one which is spoken of as constituting our corporeal form on the day of the resurrection.

Heaven and Earth, air and water, are scientifically considered a Man, and man is a world containing a heaven and an earth, air and

water and all the various principles which constitute the mineral, vegetable and animal kingdoms, and the higher acts upon the lower.

Thus the principle constituting *Saturn* in the *Macrocosm* acts upon the *Saturn* in man; the *Melissa* of the Macrocosm acts upon the *Melissa* in the *Microcosm*, etc. There are innumerable principles in the *Microcosm;* they are not differing from each other in the number of things of which they are composed, but in the way they are composed; for they all consist only of three things—i. e., *Sulphur, Mercury* and *Salt.* As a million of figures are contained in a rough piece of wood from which a woodcutter may cut one or many images or forms, so many hundred different diseases may be produced from the Corpus of man, and yet it is but a single Corpus, and as all the wooden images may be consumed by one fire, so there is one Fire in the universal storehouse of nature which consumes that which is impure and separates it from that which is pure.

A painter paints a picture upon a piece of wood, and you will then see the picture, but not the wood; but a wet rag may wipe out all the painter has made.

Thus we have been cut out by the hand of the Creator, and he formed us in the three Substances and painted us all over with Life, but death wipes out the picture.

Therefore we should not allow ourselves to be seduced by the temptations of life, seeing that they are nothing but illusions, resembling colors which in themselves are neither red, nor yellow, nor green, but merely appear to be so to the eye. *Death,* too, has its colors, *and if the color of death takes the place of the color of life, death gets the mastery over life;* these two colors the physician should know, but they do not explain the disease, they are merely outward signs, and as such they are *illusive.*

It is erroneous to speak of fever as if this were disease. The name fever refers to the heat of the disease, and this heat is merely a symptom; *it is neither the cause nor the substance of the disease;* it would be more appropriate to call it *Morbus Nitri* or *Morbus Sulphuris incensi.* Apoplexy is a misnomer, because it is caused by a sublimation of *Mercury,* and ought to be more properly called *Mercurius Cachinialis Sublinatus.* The same may be said in regard to many other diseases and their misnomers. Names ought to indicate the true nature and not merely the external effects of the diseases. If a physician cannot see deeper than a novice, then he is a novice and not a physician. What is there in the ocean, in the earth, in the air, or in the firmament—i. e., the *"fire"* which should not be known to a physician? Why is professional ignorance so great and success so little, but because the practitioners study only external effects and the anatomy of the external form, and are not able to look with the eye of the spirit in the mysterious part of nature.

We cannot see the life in things that are dead; *the eyes of the soul must open,* and we must become able to see not only the house of life, *but its living inhabitant.*

If we wish to restore health, we should be able to use the virtues contained in all the four elements of the celestial and terrestrial realm. Man's organism is composed of many parts; if one part is diseased, all the other parts suffer, and one disease may be the death of the whole. Man has in him the whole firmament, the upper and lower spheres; if his organism is sick it calls for help. As the soul must fight against evil thoughts with all its strength, and call Mental Discipline to its aid with the whole heart, the whole mind and all the powers, so the diseased physical organism calls to its aid all the celestial and *terrestrial* powers with which it has been invested to resist the cruel and bitter hand of *disease* and *death.*

CHAPTER XVIII.

Puraumrum.

THE FIVE CAUSES OF DISEASE.

I HAVE divided the cause of all diseases into five classes, which are as follows: *Ens Astrale, Ens Venenale, Ens Naturale, Ens Spirituale* and *Ens Deale;* but the latter is the fundamental cause of everything that exists.

As there are *five causes of diseases,* there are likewise five classes of faculties, or sects of physicians which follow these methods. Each method is alone sufficient to treat all the five classes of diseases, and each physician should be well experienced in the methods of the sect to which he belongs, and he should not change from one system to another, but confine himself to the one he has chosen to adopt. He should not be wavering and uncertain, but he should be firm and full of faith and be able to know more by his own internal power of recognition than by external observation or by what the patient may tell him, for the patient, being only conscious of suffering, is not in a condition to judge his own case correctly, and the physician must be able to see things which are not seen by every one.

But the origin of some particular disease may be not in only one of these causes, but in two or more of them, and unless a person is able to recognize all the causes of such a disease he will be unable to prognosticate the time of its duration. An astrologer may calculate your horoscope correctly, and tell you by what diseases you are threatened and when they will end, but he takes only one of the five causes into consideration, and the chances are four to one that his prediction will prove to be wrong, and that he will be laughed at by those who have only a superficial knowledge, and who do not know the cause of his failure.

THE FIRST CAUSE.

DISEASES CAUSED BY ASTRAL INFLUENCES.

The world is the *Macrocosm* and man the *Microcosm,* and the elements of all that exists in the former exist in the latter. All the influences that come from the *sun,* the *planets,* and *stars,* act therefore invisibly upon man, and if these influences are evil they will produce evil effects. No vegetables would grow without the influence of the sun,

but if that influence is too strong, they will wither and perish. The world is surrounded by a *vaporous sphere*, like an egg surrounded by a shell. Through that shell the *cosmic* influences pass towards the center, and on that occasion they may become poisoned by the *miasmas* in the air, and create epidemic diseases. An evil *astral influence* does not poison the whole world, but only those places where *causes* for infection exist. If no germs of disease exist in your atmosphere, the *astral influences* coming from the outside will cause no harm. If *evil elements* exist in the sphere of your soul, they attract such *astral influences* as may develop diseases. If the water in a lake freezes to the bottom the fish will die, and they will likewise die if the water gets too warm; and if certain *evil elements* exist in the water which attract certain correspondingly *evil planetary influences*, a great many fish may die, and no one may know the cause.*

The *astral influences* are the servants of man and not his ruler. A seed which is planted in the ground contains in itself all that is necessary for developing into a tree, if the conditions necessary for such a development are furnished. It has the *Ens Seminis* in itself; but if the sun did not exist, it would never grow. The seed needs a *Digest* and this is furnished by the soil, but the soil would be useless without being warmed by the sunshine. A child in the womb of its mother contains in its *Ens Seminis* the power to grow; its Digest is the womb in which it lives; it requires neither planets nor stars; its planet and star is its mother. A child may be conceived or born during the best constellation of planets, yet may, nevertheless, have very bad qualities. In such a case the planets are not to blame; it is the *Ens Seminis*, which it has inherited in its blood.

Man lives within the invisible world comparable to the yolk in an egg. The chicken grows from the white of the egg and man is nourished by the *chaos*. Within man are the sun and moon, the planets and all the rest of the stars and also the *chaos*.

The moon exercises a very bad *influence*, especially at the time of the new moon, which may be very injurious for persons whose *sidereal* bodies possess *magnetic* elements that will attract that influence, and the conjunction of the moon with certain other planets may make her influence still more injurious. For instance, a conjunction of the moon with *Venus* and *Mars* may give rise to plague; a conjunction with *Saturn* to certain acute diseases, etc., but no *evil influence* can develop a disease where the germ of that disease does not already exist. The seat of the sun in the *Microcosm* is in the heart, that of the moon is in the brain. The moon's influence is cold; and *insane* people have been called *luna-*

* Such influences consist in certain states of electricity, magnetism and other *"forces,"* for which modern science has no names and modern language no words.

tics because they are often injuriously affected by the moon, whose influence acts upon the brain and stimulates the sexual passions, and causes injurious dreams and hallucinations.

There are certain stars whose influence corresponds to the medical qualities of certain metals, and others that correspond to those of certain plants, and they may act for good or for evil if they are attracted by corresponding elements in the *sidereal* body of man. A physician should know the physiology and anatomy of the soul as well as the body of man, to understand the cause and cure of *astralic* diseases, because he may vainly try his remedies as long as his patient is *under the ascending influence of an evil star,* but after that evil influence ceases the disease will also be changed or disappear. Every metal and every plant possesses certain qualities that may attract corresponding *planetary influences,* and if you know the influence of the star, the conjunctions of the planets, and the qualities of your drugs, you will know what remedy to give to attract such influences as may act beneficially upon the patient.*

If, for instance, a woman is deficient in the element whose essence radiates from *Mars,* and consequently suffers from poverty of the blood and want of nervous strength, I may give her iron, *because the astral elements of iron correspond to the astral elements contained in Mars,* and will attract them as a magnet attracts iron. But I should choose a plant which contains iron in an *etherealized* state, which is preferable to that of metallic iron. In a case of dropsy it would be exceedingly injurious to give any remedy that would help to attract the *evil influence* of the moon; but the sun is opposed to the moon, and those remedies which attract the *astral essences* of the sun will counteract those of the moon, and thereby the cause of dropsy may be cured. The same mode of reasoning may be applied in all other *astralic diseases.*

THE SECOND CAUSE.

DISEASES CAUSED BY POISONOUS SUBSTANCES AND IMPURITIES.

Everything is perfect in itself and nothing is impure if it is what it ought to be; but if two things come together, *then one may be a poison to the other.*

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*Diseases often appear without any assignable cause. In acute diseases the patient often grows suddenly worse, or he may grow suddenly better, and no cause can be assigned to it. Such changes are usually attributed to *"catching cold"* where no cold has been caught, to mistakes in the diet where no such mistakes have been made, or they are attributed to *"meteorological changes"* of whose action upon the human system therapeutic science knows less today than at the time of the ancient Philosophers, because it is fashionable among certain materialistic scientists to reject everything which they cannot see with the Physical eye, as being *"unworthy of their consideration."*

Impurities and injurious elements may enter the human organism in various ways. They may be taken in the food or drink, they may be inhaled with the air, or be absorbed by the skin. There are visible and invisible poisonous substances, and some substances that are not injurious if they enter the organism alone, may become poisonous if they come in contact with others. There are poisons and impurities of various kinds, and what may be healthy food for one organism may be injurious if taken into another, and each thing contains hidden virtues that may be useful for some beings while they are evil for others. The *salamander* eats fire, the ox eats grass, the peacock may swallow snakes, and the ostrich stones, but man requires a different kind of food.

Philosophy informs us that the world is made out of the will of God (*self*). If then all things are made out of *will*, it logically follows, that the causes of all internal diseases are also originated within the *will*. All diseases, such as are not caused by any external mechanical action coming from the outside, are due to a perverted action of the will in man, such as is not in harmony with the laws of nature. If his will begins to move in disharmony with these laws, then will a state of disharmony be created, which ultimately finds its expression on the external visible plane, and it is not necessary that the diseased person should be conscious of such an inharmonious action, for the will in him also produces the harmonious movements of his internal organs without his being aware of it and without the consent of his intellect. A mere thought, an idea, a mental impression, may produce such an inharmonious action of will, and as the name *"Tartarus"* expresses that which is perverted, impure or opposed to good, diseases of such an origin are called *"Tartaric Diseases."*

First of all should the physician know that there are three invisible substances which by their coagulation form the physical body of man, and which are symbolized as *"sulphur, mercury and salt."* The *"sulphur"* represents the *auras* and *ethers*, the *"mercury"* the *fluids*, and the *"salt"* the *material* and *corporeal* parts of the body; and in each organ these three substances are combined in certain proportions, differing from each other. These three substances are contained in all things, and the digestive power is the great solvent for these substances, of which each part of the body assimilates whatever it may require. Dew falls from the invisible air, corals grow in the water, and seeds draw their nutriment out of the soil; the earth is a great stomach in which everything is dissolved, digested and transformed, and each being draws its nutriment from the earth, and each living being is a stomach that serves as a tomb for other forms, and from which new forms spring into existence.

Every living being requires that particular kind of food which is adapted to its species and to its individual organism, and Life, the great

alchemist, transforms the food taken. In the *alembic* of the animal organism it extracts from it those substances which the various organs need. The lower class of animals are even better *alchemists* than man, because they may extract the essence of life out of things which he is forced to reject. Man extracts the more refined essences from food; but a hog, for instance, may extract nutriment out of substances that would act as poisons in the organism of man, but there is no animal known that will eat the excrements of a hog. Animals refuse to eat or drink things which are injurious to them, and they select by their natural instincts those things which they require; it is only given to intellectual man to disobey his natural instincts, and to eat or drink things which are injurious to him, but which may gratify some artificially acquired taste. Man is much more subject to diseases than animals in a state of liberty, because the latter live in accordance with the laws of nature, and man acts continually against the laws of his nature, especially in regard to his eating and drinking. As long as his body is strong it can expel or overcome the injurious influences which are continually caused in it by intemperance, gluttony and morbid tastes; but such a continuous effort at resistance will imply a serious loss of vitality, and a time will come when disease will be the result, because the organism requires a period of rest and a renewal of strength to expel the accumulated poisonous elements. If the physician attempts to prevent such an expulsion of poisonous elements he attempts a crime against Nature and may cause the death of his patient. *Rheumatism* and *gout, dropsy* and many other diseases are often caused by such accumulations of impure or superfluous elements, and Nature cannot recover until such elements are expelled and the vital power of the organs restored. While the organism is weakened and its vitality on the wane, the germs of other diseases may develop by attracting injurious *astral influences,* because its power of resistance is enfeebled, and thus one kind of a disease may grow out of another.

THE THIRD CAUSE, ENS NATURE.

DISEASES ARISING FROM PSYCHOLOGICAL CAUSES.

The world of *corporeal* forms is an external expression of the world of mind. Each thing represents an idea; each star in the sky is a visible symbol of a universal power of principle. *A diseased state of the body is often caused by a diseased state of the mind.* The majority of diseases are *due to moral causes* and the treatment ought to be of a moral kind and consist in giving instruction and in applying such remedies as correspond to those states of mind which we wish to induce in the patient.

Modern science knows almost nothing about the cause of the action

of medicines, and for this reason the use of herbs and roots has been almost entirely abandoned. She has her *purgatives,* her *suporifica, diaphoretica;* she says that *Aloes* increases the *peristalic* movements of the bowels and that *strychnine* paralyzes the nerves, etc.; but why these remedies act thus and not otherwise, this she does not explain.

Modern medicine requires, so to say, *a sledge hammer for killing a fly;* but the finer natural remedies, such as have not a merely mechanical, gross, immediate and destructive action, they have almost entirely disappeared from the *pharmacopœia.* Their action is not understood, because it is not so violent as that of the remedies used by the regular physician, and therefore the effects produced are not so apparent to the eye; but while the finer forces of nature silently and noiselessly act upon the body of the patient, the drugs administered by the modern practitioner usually serve only to drive away effects by shifting the seat of the disease to be a still more interior and more dangerous place.

The doctrines of the writer go to show that the same power which exists in the mind of the universe and which produced a star on the sky is also capable to become manifest as a plant; that the whole world consists of various states of will power, having become embodied or corporified in forms in nature, in which the qualities of the will, which produced them, are represented and made manifest, and that, all things originating originally out of one will, they are all related together and may be made to act upon each other by the law of induction. Each thing, from the sun down to a tumor in the body of an animal, constitutes a certain state of vibration of the one original will, and by applying a remedy which is in a near relation to a diseased organ we may induce a healthy action in that organ and thus restore its normal condition.

Many diseases are caused especially by the abuse of physiological powers, in consequence of which the organs lose their strength and vitality.

Thus the stomach may be overloaded with food and irritated by stimulating drinks, which force it to perform more than its natural and legitimate amount of work; the kidneys may be irritated by stimulating and poisonous drinks and become weak, or inflamed, or enlarged, on account of their overwork; the same may be said of the liver; *the sexual powers may become prematurely exhausted by excesses and the health of women be destroyed by the unnatural frequency by which natural acts are performed.* Animals live according to their nature, and it is only given to reasoning man to argue against his instincts, to neglect to listen to the warning voice of his nature and to misuse the organism with which he has been entrusted by the creative power of Nature. *In many cases of lost vitality the weakened organs may recover*

their strength after a time of rest and cessation of abuse, providing some good sexual remedy is faithfully used. Nature is a patient mother that often forgives the sins committed against her, although she cannot forget them. The student may, therefore, often trust to her recuperative powers, and Nature may be able to restore that which has not been irrevocably lost; for Nature is a great physician, and the dabblers in cheap patent medicines and stale apothecaries are her enemies, and while the latter fill the graveyards of the country with corpses, Nature distributes the balsam of life.

Every organ in the human body is formed by the action of certain principles that exist in the universe, and the former attract the corresponding activity in the latter.

Thus the heart is in sympathy with the elements of the sun, the brain with the moon, the gall-bladder with Mars, the kidneys with Venus, the lungs with Mercury, the liver with Jupiter, the spleen with Saturn, etc.

There are many stars in the great firmament of the universe and there are many germs hidden in the little world of man, and the high influences the low; and in the *Microcosm* and *Macrocosm* all things stand in intimate sympathetic relationship with each other, for all are the children of one universal father.

Not only is Man a compendium of invisible forces, having grown into corporeal shape; every animal, plant and mineral is a corporified principle, a materialized power or a combination of such, and *Astronomy* includes, therefore, not merely a knowledge of the *"stars,"* but also a knowledge of *Zoology, Botany* and *Mineralogy.* What is *Mars* but the principle of *Iron,* which is found universally distributed in nature and in the constitution of man? What is *Venus* but the power which excites the *Vasa spermatica* in men and in animals? What is *Melissa* but a power which exists in the *astral light* and finds its mineral expression in the herb *Melissa* which grows in our gardens? What are the animals but the personifications of those characters which they represent? Everything is an expression of the principle of life in a material form, and the life is the real thing; the external form is merely the house or Corpus in which it resides.

All natural forms bear their signature, which indicates their true nature. Minerals, vegetables and animals remain true to their nature and their forms indicate their character. Man who has become unnatural is the only being whose character often belies his form, because while his character may have changed into that of an animal, his form has retained the human shape. Such men would have to re-enter the *Limbus* of nature and to be born again in forms which correspond to their true nature, and if this should take place many of our *pharisees,* strutting about in black coats, and pretending to be benefactors of mankind, while

they in reality care for nothing but for the gratification of their ambitions and lusts, would be born in the shape of monkeys, camels and buffaloes.

He is not a physician who can see only that which is visible to every boor. The experienced gardener can tell by looking at a seed what kind of a plant may grow from it, and likewise the physician should be able to perceive how a disease originates and in what way it will develop. He who knows how the rain originates may also know the origin of dysentery; he who knows the origin of the winds may know how colic originates; he who knows the periodical influences of the seasons may know the origin of intermittent fevers; he who knows the ebbs and tides in the *macrocosm* may know the cause of *menorrhagias* of the *microcosm*, etc. The average doctor has studied diseases in the affected organs, where he finds nothing else but effects which have already taken place, and he will never arrive at an end; for if he were to injure a thousand people for the purpose of studying those effects he would still be ignorant in regard to the causes. *The true physician studies the causes of diseases by studying the universal man.* In him exist all the diseases that did exist in the past or will exist in the future. Let the honest man ask his own conscience, whether Nature meant that we should acquire wisdom by ignorance.

As the sunshine penetrates through a glass window into a room, likewise the influences of the astral light enter into the body of man, and as the rain is absorbed by the soil, while stones and rocks are impenetrable to it, so there are certain elements in man's organization which absorb these influences, while other elements resist their action.

To obtain a correct idea of the construction of the *microcosm* the student should know how the *macrocosm* is constructed; he must look upon man as an integral part of universal nature and not as something separate or different from the latter. The earth nourishes the physical body and the *astral* body is nourished by the *astral light*, and as the former hungers and thirsts for the elements of the earth, so the latter longs for the influences which come from the *astral plane*. There are many thousands of *"magnets"* in the constitution of man; *good attracts good, evil attracts evil, good improves the good and causes it to be better; evil attracts evil and is rendered worse thereby.* Innumerable are the *Egos* in man; in him are the whole of the animal creation, the vegetable and mineral kingdom; and as the individual little man may be diseased, so the great universal man has his diseases which manifest themselves as the ills that affect humanity as a whole. Upon this fact is based the prediction of future events.

Those who merely study and treat the effects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door.

It is not the snow which causes the winter; but the winter is the cause

of the snow. Those people have departed from the light of reason and lost themselves in idle vagaries to the great detriment of the welfare of humanity. Consider how great and how noble man is, and that his visible form is merely the outgrowth of invisible powers. As it is outside of man, so is it inside, and *vice versa,* for the outside and inside are essentially one thing, one constellation, one influence. It is the *Limbus* in which the whole of creation is hidden. He who knows only the external form of man and not the power by which it is produced knows nothing but an illusion; his science is illusive, only fit to impose upon the ignorant.

Good or evil influence comes down from the sun, the moon, or the stars; the action of the *macrocosmic* influences stimulates the corresponding elements, *the Corpora Astralia,* existing in man into action. The same element which produces *Mars, Venus* or *Jupiter* in the sky exists also in the body of man, because the latter is the son of the *astral body* of the *macrocosm* in the same sense as the physical body of man is a son of Nature.

To be a physician it is not sufficient to know the anatomy of the physical body; you should know not merely a part, but the whole constitution of the macrocosm and the microcosm of man.

Adam is not the father of man, nor is Eve his mother; they were both human beings themselves. The first man was a product of creation, and all created things constitute the *Limbus.* Man is born from the *Limbus* and still remains in it; the two—*i. e., Man and Nature*—are one, and he who knows the *anatomy* of nature knows also the constitution of man. If a man gets sick it is not the eternal part in him which suffers, but it is his *Limbus,* which is composed of many hundreds of different elements, which are all related to their corresponding elements in the great *Limbus* of nature.

Nature is Man, and Man is Nature; all men are one universal man. Individual man is a part of the universal man, and has his own individual nature, which is a part of universal nature. If all children were born at once and upon one point they would all be constituted alike, and be sick or well at the same time; but at the time of conception a *differentiation* takes place and each child receives his own individual nature, which, however, still remains an integral part of universal nature of mankind. Thus there are many points in a circle, and each point constitutes a circle of its own, and yet they all belong to the great circle, and as each little circle may expand so as to encompass the whole, so nature in man may grow so as to expand towards the whole or contract into his own center and disappear.

Why does man want to eat, drink and to breathe, but because he is related to the elements of earth, water and air, and must attract these things to his constitution; why does he need warmth but because he is

related to the element of the fire and cannot do without it, and all these elements may produce diseases. There is no disease in the elements, but the disease starts from the centers. The origin of diseases is in man and not outside of man; but outside influences act upon the inside and cause diseases to grow. A physician who knows nothing about *Cosmology* will know little about disease. He should know what exists in nature and upon the earth, what lives in the four elements and how they act upon man; in short, he should know what man is, his origin and his constitution; he should know the whole man and not merely his external form. If man were in possession of a perfect knowledge of self he would not need to be sick at all.

Diseases serve to teach man that he is made out of the universal *Limbus* and that he is like the animals and by no means better than they. He should study himself and the rest of creation, so that he may attain self-knowledge; and this self-knowledge should be above all obtained by the physician. Man is the highest of all animals, and the whole of the animal creation is contained in him; and, moreover, he has the power to attain self-knowledge, a faculty which the animals do not possess.

Every star (faculty) in the inner nature of man is of a double nature, and he who knows the stars also knows the nature of the disease; but the *Arcana of Nature* are single. If the two opposites in the constitution of man, heat and cold, love and hatred, etc., are at war with each other, each of them asks for help from their common mother (Nature), and the physician should, therefore, be well acquainted with the *astronomy* of the inner nature of man so as to know how to assist *Nature* in her work.

To understand the laws of nature we must love nature. He who does not know *truth* does not love her; he who does not know nature does not love nature; his stomach is his god. He who does not understand the poor does not love them. The more knowledge we obtain, the stronger will be our love and the greater our power. He who knows nature has faith in nature; he who does not know nature can have no *true faith*. He who knows Nature will love her and obtain the power to employ her forces. No one can be made into an artist or inventor if he has not the natural capacity for it; no one can be a good physician unless he is born to be one. The art to invent is a species of *Magic*, which cannot be taught, but which must be acquired. All *Wisdom* comes from the *East;* from the *West* we can expect nothing good. Therefore, you who desire to be useful physicians act according to *Wisdom* and not for the aggrandizement of self.

It must not be supposed that a certain material element coming from the planets enters the organism of man and adds something to it which it does not already possess. The light of the sun does not contribute

any corporeal substance to the organisms existing upon the earth, and a man does not become heavier if he stands in the sun; but the natural forces acting in the various organs are intimately related to similar forces acting in the organism of the world, and as the liver, the spleen, the heart, etc., are the bodily representatives of certain activities, likewise the sun and the moon, *Venus, Mars*, etc., are the visible representatives of the corresponding organs of the *Cosmos*. If a man gets angry it is not because he has too much bile, but because the *"Mars,"* the combative element in his body, is in a state of exaltation. If a man is *amorous* it is not because his *spermatic vessels* are overloaded, but because the *"Venus"* in his body is in a state of exaltation. If in such cases a conjunction of the combative and amorous elements takes place in his body, an *ebullition* of jealousy may be the cause; and if such an internal conjunction should take place at a time when conjunction of the planets *Mars* and *Venus* takes place in the sky, the sympathetic relationship existing between the elements representing these planets in the *Microcosm* with the elements represented by those of the *Macrocosm* may lead to serious consequences unless counteracted by the superior power of reason and will.*

There are a great many stars in the universe; there are a great many forces active in the organism of man. There are a great many plants which are the earthly representations of astral influences corresponding to the qualities of the stars, and which will attract the influences of the stars to which they are sympathetically related. *By using such plants as medicine we attract the planetary influences needed to restore the vitality in diseased parts.*

I give below a list of some principally useful herbs, the names of the planets to which they are sympathetically related, and the names of the principal diseases in which they may be used with advantage. It will, however, appear reasonable that it makes a vast difference whether such plants are fresh or whether they have been dried, and their occult properties are, moreover, to a great extent modified by the time of the day or night, and under what planetary conjunctions they have been gathered and at what time they are used. Each plant should be gathered at a time when the planet to which it is related rules the hour, and its essence should be extracted as long as it is fresh.

USEFUL HERBS AND THEIR OCCULT PROPERTIES.

Sun.—Rosmarinus officinalis, Lavandula officinalis, Salvia officinalis, Satureja officinalis, Melissa officinalis. (Acute inflammations, diseases of the heart, rheumatism, etc.)

* It would be interesting to collect statistics of crime showing exactly the time when they have taken place and comparing the latter with the time of the conjunctions of the planets existing at the same longitude and latitude.

Moon.—Thymus makorana, Helleborus niger, Ruta graveolens. (To be used in insanity, hysteria, nervous diseases, etc.)

Venus.—Ononis spinosa, Verbascum thapsus, Apium petroselinum. (Dropsical swellings, diseases of kidneys or bladder, etc.)

Mercury.—Pulmonaria off., Althaea off., Plantago laureola. (Pneumonia, catarrh, phthisis pulmonalis, inflammations of mucous membranes.)

Mars.—Carduus benedictus, Urticaria diocia, Erythræa centaurium. (Fevers, diseases of an acute and violent character; eruptive fevers, etc.)

Jupiter.—Ruta graveolens, Hepatica nobilis, Adianthum veneris, Chelidonum magus. Linum usitatissimum, Cannabis sativa. (Jaundice, liver diseases.)

Saturn.—Chrysosplenium alternifolium, Scrophula nodosa, Teucrium Chamaedrys. (Hypochondria, piles, melancholia,* etc.)

There are a great many other plants whose *essences* correspond to the *ethers* radiating from other planets and stars, and if the student knew all the qualities of the stars he would find that the quality of each of them is represented on the earth by some plant. By the judicious use of plants beneficial *astral* activities may be attracted and evil influences neutralized; but to know what plants are required in each case it is necessary to know not only the anatomy of the human body and the functions of its organs, but also the constitution of the starry heavens, the qualities of the stars and the time of the appearance and conjunctions of planets. The impossibility to grasp at once all these things intellectually shows that the power of spiritual perception is a most necessary qualification for the true physician.

It is not within the scope of this work to enter into a detailed account of the treatment of special diseases adopted by the author.† It may suffice to say that the difference between the system of medicine of the materialistic practitioner and that of the writer is a difference growing out of an entirely different apprehension or *occult* interpretation of fundamental truths. Modern science looks upon the universe as being a *conglomeration* of dead matter, out of which, by some unexplainable process, life may become developed in forms. The true philosopher, physician or adept looks upon the whole of the universe as the manifestation of a universal principle of life, acting through the instrumentality of forms. Modern science seems to regard the forms as the sources of life. Forms are, so to say, condensed forces or *crystallized* space;

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* The physician of the nineteenth century will hardly fail to recognize among these remedies many that are habitually used in modern medicines, although there is hardly any other reason for their employment known but that experience has taught that they are useful.

† Messrs. de Laurence, Scott & Co. issue a Price List of Standard Remedies which will be sent for four cents in stamps.

but space itself is life, and there is no dead matter in the universe, for that which dies returns again into the *matrix* of Nature, to be reborn into other forms, and to serve again as an instrument for the manifestation of life.

In the universe there is life everywhere, and all beings are connected together by a common link. Some forms are in a close mutual sympathy, while between others an antipathy is prevailing. Some attract and others repulse each other. During the *ascendency of a planet** its essence will be especially attracted by plants and by animal organs that are in harmony with it; but what else is this radiating planetary essence but the *elixir of life*, the invisible vehicle of a quality peculiar to that power, and, therefore, a patient may grow better or worse without an invisible cause. A medicine that will do good at one time will be useless at another, and a system of medicine without understanding and without true knowledge of natural laws will remain a system of mere opinions and superstitions, of passive observation and inactivity, and if it attempts to interfere with the cause of a disease the probability is that it will do serious harm. Our physicians pay no attention to the position of the planets, and, therefore, they seldom cure a serious ailment, because a medicine that may do good at one time may be injurious at another, according to the prevailing influence.† That which is active in medicines is their *astral* (occult) elements or virtue acting upon the *astral man*, and they are produced by *astral influences* and it makes the greatest difference whether a medicine is pervaded by one influence or by another.

It should always be remembered that *astral influences* do not act directly upon the physical bodies of men and animals, but upon their *vital essence*, in which all elements are contained.

Love for a certain person may be created by a word or a touch, by a breath or a kiss, but only if the person who is touched or breathed upon has in his soul the elements that are capable of manifesting that particular kind of love.

The vehicle of life that contains the life-essence in the body of man is the same in all its attributes as that which contains the universal life and forms the *astral* body of the world; but each energy may exist in innumerable states and modifications, differing from each other. Even the ignorant knows that man has a heart and lungs, a brain and a liver and stomach; but he thinks that each of these organs are separate and independent things that have nothing to do with each other, *and even our most learned doctors are not aware of the fact that these organs are only the material and bodily representatives of invisible energies*

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* The "ascendency of a star" means the increase of a power.

† The quality of the influences acting upon the patient.

that pervade and circulate in the whole system; so that, for instance, the real liver is a force that circulates in all parts of the body, and has its head in that organ which we call the liver. All the members of the body are potentially contained in the center of the vital fluid which has its seat in the brain, while the activity which propels it comes from the heart.*

Mind is not created by the brain, neither is love nor hate created by the heart; but mind acts through the brain, and love and hate have their origin in the will.

A man who is angry is not only angry in his head or in his fist, but all over; a person who loves does not love with his eyes, but with his whole being; in short, all the organs of the body, and the body itself, are only form-manifestations of previously and universally existing mental states.

The body of a man is his house; *the architect who builds it is the astral world.* The carpenters are at one time *Jupiter,* at another *Venus;* at one time *Taurus,* at another *Orion.* Man is a sun and moon and a heaven filled with stars; the world is a man, and the light of the sun and the stars is his body; the *ethereal* body cannot be grasped, and yet it is substantial, because if it had no substance it could not exist. If the life of the sun did not act in the world nothing would grow. The human body is vapor materialized by sunshine mixed with the life of the stars. Four elements are in the world, and man consists out of four, and that which exists visibly in man exists invisibly in the ether pervading the world.

Where is the workman that cuts out the forms of lilies and roses that grow in the field? and where is his workshop and tools?

The character of the lilies and roses exists in the *astral light,* and in the workshop of Nature they are made into forms. A blooming flower cannot be made out of mud, nor a man out of material clay; and he who denies the formative power of the *astral light* and believes that forms grow out of the earth believes that something can be taken out of a body in which it does not exist.

The power of sight does not come from the eye, the power to hear does not come from the ear, nor the power to feel from the nerves;

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* This doctrine is corroborated by modern discoveries. Amputations of limbs are followed by a state of atrophy of certain parts of brain-substances, which seems to indicate that the force which shapes the limbs has its center in the brain. If certain parts of the brain were destroyed the limbs would begin to atrophy. If we apply this mode of reasoning to the *Macrocosm* we find that all the essences and *ethers* that go to make up the organs of the *Macrocosm* are also contained in its center, the sun: and if a certain element were taken away from the sun the planets could not exist. If a certain element that goes to form the legs of men were suddenly taken away from the universal storehouse of the *Macrocosm,* human beings would be born without legs; if no principle of reason existed there would be no use for brains, etc.

but it is the spirit of man that sees through the eye, and hears with the ear and feels by means of the nerves.

Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives and modify their mode of manifestation according to their material construction, *because a perfect manifestation of power can only take place in a perfectly constructed organ, and if the organ is faulty the manifestation will be imperfect, but not the original power defective.*

THE FOURTH CAUSE.

DISEASES ORIGINATING FROM SPIRITUAL CAUSES.

This class of diseases includes all evils that are caused by *passions, evil desires, disordered thoughts* and by a *morbid imagination.* Such *psychological* states may produce physiological changes in the physical body.

Shame produces a blush in the face and terror produces a paleness. Fear causes diarrhœa, melancholy obstructions, anger or envy gives rise to jaundice. Gayety may cure and grief may kill. Violent emotions produce miscarriages, apoplexy, spasms, hysterics and cause malformations of the fœtus, etc., etc.

Such things are known to all who have investigated such matters; but it is less generally known that the *evil imagination* of one person may affect the mind of another, *poison his vitality and injure or kill his body.*

The reason why this is not generally known is that the imagination of the majority of men and women at the present state of civilization is too weak, *their will is too feeble,* and their faith too much pervaded by doubt to produce the desired effects; and it is *fortunate* that their imagination, however evil it may be, has not much power as long as the state or morality is not higher advanced than it is at present.* Never-

* To think is to act on the plane of thought, and if the thought is intense enough it surely will produce an effect on the physical plane. It is very fortunate that few persons possess the power to make it act directly on the physical plane, because there are few persons who never have any evil thoughts entering into their mind.

theless, there have been persons whose evil will was so strong as to project the products of their imagination instinctively or consciously upon a person whom they desired to injure, and such persons are still in existence, although they may not deem it prudent to boast of their gifts or to exhibit their powers in public. *Envy and hate produce an evil imagination and create forces that may be more active during sleep than during waking.*

The evil thoughts of a malicious person may affect another person, not only while the former is awake, but also during his sleep, because when the physical body is asleep the sidereal body is free to go wherever it pleases or wherever it may be attracted.

The life that is active in the organs is the *anima vegetiva* (the animal soul). It is an invisible fire, that can easily be blown into a flame by the power of the imagination. Imagination may create hunger and thirst, produce abnormal secretions, *and cause diseases,* but a person who has no evil desires will have no evil imagination, and no diseases will spring from his thoughts.

A person who has *evil desires* will have an *evil imagination,* and the forces created in the sphere of his mind may be projected by powerful will into the *mental sphere* of another. Thoughts are not empty nothings, but they are formed out of the substance that forms the element of the soul, in the same sense as a piece of ice is made out of the substance of water.

The will is the power that may concentrate the image formed in the mind in the same sense as the power of cold will cause a body of water to freeze into solid ice, and as an icicle may be thrown from one place to another; likewise an evil thought, formed into shape by an intense will, may be hurled against the mental sphere of another and enter his soul if it be not sufficiently protected.

Imagination and doubt of self are the cause of many diseases; *faith in self is the cure for all.* If you cannot cure a disease by faith it is because your *faith is too weak;* but your faith is weak on account of your want of knowledge. If you were conscious of the power in yourself you could never fail. The power of *amulets* does not rest so much in the material of which they are made as in the *faith with which they are worn;* the curative power of medicine often consists not so much in the spirit that is hidden in them as in the spirit in which they are taken. *Faith will make them efficacious; doubt will destroy their virtues.*

The *Ens Spirituale* is the Will. The power of the true spiritual will is known only to a few advanced *Occult students.* In this western country men of strong and determined will are few and far between; men and women are ruled to a great extent by their instincts and desires and have not sufficient will-power to control them.

The *Ens Spirituale* is a power which may affect the whole body and

produce or cure all kinds of diseases; it is neither an angel nor a devil, but it is a spiritual power which in the living body is born from our thoughts.

There are two principles active in man; one is the principle of *Matter,* which constitutes the corporeal visible body; the other one is the *Spirit,* intangible and invisible, and the spiritual principle may be vitiated and diseased as well as the body and transmit its diseases to the body. The *Ens astrale, veneni* and *naturale* act upon the body; but the *Ens spirituale* and *deale* belong to the spirit. If the body suffers the spirit need not suffer; but if the spirit suffers the body *must suffer.* The body cannot live without the spirit, *but the spirit is not confined by the body.* The spirit in man sustains the body as the air supplies him with life; *it is substantial, visible, tangible* and *perceptible* to other *spiritual entities,* and *spiritual* beings stand to each other in the same relationship as one *corporeal* being to another. I have a spirit and you have one, and our spirits communicate with each other in the same sense as our bodies; but while undeveloped souls, still in the body, need language to understand each other the spirits understand each other without using words. If one spirit is angry at another it may injure him, and the injury received may be transmitted upon the body of the latter. Spirits may harmonize and associate with each other, or they may repulse or injure one another. Spirits are not born from the intellect, but from the will. He who lives according to the will lives in the spirit; he who lives according to the mind lives in disharmony with the spirit. *The mind produces no spirit, but it determines the qualities of the soul.*

There is no strong spiritual power in babies, because they have no perfect will. He whose will is perfected gives birth to a spirit as a pebble produces a spark, and this spiritual power partakes of the nature of the will. He who lives in the will possesses the spirit; *i. e.,* the *Ens spirituale.*

THE CORPOREAL AND SPIRITUAL WORLD.

There is a corporeal world and a spiritual world, and the two are one, and the spiritual beings live in their own spiritual world, as souls still in the body live in theirs. They have their likes and dislikes, their sympathies and antipathies like ourselves, and they do not always agree with the likes and dislikes of the bodily forms. Men may quarrel and fight with each other and their spirits nevertheless be in harmony, but if a spirit injures another spirit the material body of the latter may become also affected.

The spirits of men may act upon each other without man's consent or intention unconsciously and involuntarily to him; but if man's will is in unity with his thought and desire a spirit will be produced which

may be employed for good or for evil. If two such spiritual forces battle with each other the weaker one, or the one which does not defend itself sufficiently, will be overcome and bodily diseases may be the result.

An evil disposed person may throw the force of his will upon another person and injure him even if the latter is stronger than the former, because the latter may not expect or be prepared for the attack; but if the stronger one resists successfully, then a force will be kindled in him which will overcome his enemy and which may destroy him.

Waxen *images, figures,* etc., may be used to assist the imagination and to *strengthen* the will. Thus a *necromancer* may take a waxen image of a person and bury it, covering it with heavy stones, and if his will and imagination are powerful enough the person whom it represents will feel very miserable until that weight is removed. Likewise if he breaks a limb of that figure, a limb may be broken in him whom it represents, or he may thus inflict cuts, stabs or other injuries upon an enemy. It is all done through the spirit acting upon the spirit. No *necromancer* can by his will act directly upon the body of a person, but he can act *upon his spirit,* and the spirit of the injured person *reproduces* the injury upon his own body. Thus a *necromancer* may cut a tree, and he who cuts the tree cuts himself; that is to say, he does not cut his body, but the spirit, who has the same limbs as the body, and the cuts made upon the spirit may be reproduced upon the body.

Thus the spirit of a person may, without the assistance of his body and without a knife or sword, cut or stab or injure another person by the mere *force of imagination and will,* and images may be *cursed* effectually and *fever, apoplexy, epilepsy,* etc., be caused thereby; but our scientists have no conception of what a power the will is, and they do not believe in such things, because they are beyond their comprehension. The will produces such spirits and they may also act upon animals, and it is even easier to affect the latter than to affect man, because the spirit of man is better able to defend itself than that of an animal.

Not only may a *necromancer* thus consciously injure another person by his *evil will* and imagination, but the spirit of *envious, jealous, revengeful and wicked persons may—even if they are ignorant of the practices of sorcery*—injure the objects of their *evil will* while the bodies of the former are asleep, for dreams which come from the spirit are truly enacted, but dreams which do not come from the spirit have no such effects.

One poison may render another poison harmless, and thus the effect of the imagination of one person may neutralize the effects of the imagination of another. If any one can make an image of wax to injure your body, you may make another image to *attract the evil spell.* His image obtains its power by the force of *his faith,* and your image

obtains its virtue by the power of your faith; and the injuries inflicted by your enemy upon the image will leave you unharmed, *and the curses he heaps upon you will return to him and leave you unhurt.*

If a person is gloomy and despondent he ought not to be left alone, but he ought to have some one to cheer him up and to explain to him that he must *free himself* of his own *morbid thoughts.* There are some who believe that it is possible for *witches* to pass through doors and to *vampirize** people, but no *witch* can bodily pass through a closed door in the way in which this is done by *sylphs* and *pigmies.*

Oh, you doubtful man, you Thomas of little faith, who are moved by each wind and sink easily!

You are yourself the cause of all such diseases; because *your faith* is so *little* and *feeble,* and your own evil thoughts are your enemies. Moreover, you have hidden within yourself a *magnet* which *attracts* those evil influences which correspond to your will, and this *celestial magnet* is of such power that for more than a hundred, or even thousands of miles, it attracts that which your spirit desires out of the four elements.

THE FIFTH CAUSE.

DISEASES ORIGINATING FROM THE SOUL.

All diseases are the effects of previously existing causes. Some originate from natural and others from spiritual causes. Spiritual causes are those that have not been created by a man during his present life, but which he has created during a former existence. For such cases there is no remedy but to wait patiently until the evil force is exhausted and the law of justice satisfied, for even if the just retribution for our sins could be evaded at one time it would only be postponed, and the evil would return at another time with an accumulation of interest and with increased force.

All diseases originating from the *Four Causes* already mentioned may be cured by the power of the true faith. All health and all disease comes through the soul, and in the soul lies the cure. Some diseases, however, do not directly come from the soul, but are natural. Each disease is a *purgatory,* and no ordinary physician can know exactly when or how it will end; the physician is only a servant of his soul. If it is the predestination of the patient that he should still remain in his purgatory, then will the ordinary physician not help him out of it; but if his time for redemption has come, then will the patient find the physician through whom his soul will send him relief. The common physician may cure the sick by using remedies, but it is the spirit, or soul who

* Vampirism and Witchcraft are fully dealt with in another chapter in this work.

makes the physician and the remedy. The soul, still in the body, does not perform *miracles* without man; it acts through the instrumentality of man, and restores the sick to health through the instrumentality of their own soul, and, therefore, he who wishes to cure *must* be in possession of *faith,* so as to be a perfect instrument through which the cure may be accomplished.

He who expects help from medicine or from a physician has no true faith in his own soul. True faith in your own soul is the first and most potent physician; human physicians are only its deputies. Call not for help to man, but ask it from the spirit of the soul acting through man and it will send you the physician. It will aid you through the power within yourself, provided you have faith in yourself.

Two kinds of punishment are waiting for the one who doubts the power of his soul. One takes place during his life; the other one after his death. Soul is the master and the physician is her servant, and let no physician fancy that he can be a master of Nature unless he is a servant of the spirit power of the soul.

"There are two ways of practicing the medical art: The first is to employ art; the second is to employ fancy. The former means the employment of observation, reason, knowledge, experience and wisdom; the latter is the product of speculation, self-conceit, preconceived opinions and ignorance. *Those who are wise will know which way to choose.*

"No ordinary physician should presume to know the hour of recovery in such cases, because it is not given to him to judge of the recovery of another, *and the inner temple contains mysteries in which no uninitiated stranger is permitted to pry.* Nothing in the world happens without a cause. Ignorant physicians are the servants of materialism; but the true physician is the spirit or soul power. Nature does nothing in an unnatural manner, and if it produces wonders it produces them through human beings. Nature does not go to see a patient; if it comes to him it comes through the soul who has faith in self. If a town possesses a good physician, people may look upon him as a blessing; but the presence of an ignorant doctor is a public calamity and a curse to all.

The Doctrine of Karma.

A misunderstanding of the doctrine of *Karma* may give rise to an erroneous belief, which may be productive of serious harm. There are great numbers of religious fanatics in the East, and some in the West, who would not make an attempt to pull a person out of a burning house even if they could easily do so, because they believe that if it is *"the will of God,"* or *His Karma,* that he should perish in the fire it would be wrong to interfere with that law and to frustrate the purpose of God. They should remember that if it was the will of God which caused such

a person to fall into danger it must also have been the will of God which sent them near and enabled them to save, and if they neglect to do their duty and suffer him to perish they are arrogating to themselves the prerogatives of gods. They then act against the law and will become responsible for their act. Nature acts through man, and a man who does not respond to Nature's call and refuses to obey the divine command spoken within his heart is a useless instrument and will be rejected.

FIVE CLASSES OF PHYSICIANS.

As there are five causes of diseases, so there are five different ways of removing them, and therefore five classes of physicians:

First, *Naturales; i. e.,* those who treat diseased conditions with opposite remedies—for instance, cold by warmth, dryness by moisture, etc., according to the principle Contraria contrariis curantur. To this class belonged *Avicenna, Galen, etc.* (*Allopathy, Hydrotherapie,* etc.)

Second, Specifici.—Such as employ *specific remedies,* of which it is known that they have certain affinities for certain morbid conditions. To this class belong the *Empirics.* (*Homœopathy.*)

Third, Characterales.—The physicians of this class have the power to cure diseases by employing their will power. (*Magnetism, Hypnotism, Occult Power, Mind-Cure.*)

Fourth, Spirituales.—The followers of this system have the power to *employ spiritual* forces in the same sense as a judge has power over a prisoner in the stocks, *because he is in possession of the keys.* (*Spiritual and Occult Cures.*) Such a physician is the writer.

Fifth, Fideles; i. e., those who cure by the power of *"Faith in Self,"* such as *Christ* and the apostles.

Among these five classes the first one is the most *orthodox* and narrow-minded, and they reject the other four because they are not able to understand them.

From each of the *five causes of diseases* all kinds of diseases may spring, and each kind of disease may therefore be divided into *five classes,* according to its cause. There are consequently five kinds of *plague* and five kinds of *cholera,* five kinds of *dropsy, cancer, etc.* If, for instance, a *plague* appears, the *Naturales* will say it is caused by a disorganization of the bodily structures, while the *astrologer* will say it is caused by a certain constellation of *planetary* influences; but there may be three more causes which produced that epidemic and which will determine its character. Moreover, each disease may manifest itself in two ways, one of which belongs to the department of *Medicine,* the other one to the department of *Surgery.* That which radiates from the

center belongs to *Medicine;* that which is localized—*i. e.,* circumscribed or confined to a certain locality belongs to *Surgery.*

Each physician, no matter to which sect he belongs, should know the five causes of diseases and the five methods of treatment; but each method may be in itself sufficient to cure all diseases, no matter from what cause they originate.

No knowledge is perfect unless it includes an *understanding* of the *origin; i. e.,* the beginning, and as all of man's diseases originate in his constitution it is necessary that his constitution should be known if we wish to know his diseases.

"The Bible states that man is made out of *nothing;* that is to say, his spirit, the real man, is from God, who is not a thing, but the eternal reality; but he is made into three somethings or *'substances,'* and these three constitute the whole of man; they are himself and he is they, and from them he receives all that is good or evil for him. Every state in which man can possibly enter is determined by *number, measure and weight.* The *"Three Substances"* are the three forms or modes of action in which the universal primordial *Will* is manifesting itself throughout Nature, for all things are a *Trinity* in a *Unity.* The *"Salt"* represents the principle of corporification, the *astringent* or contractive and solidifying quality; or, in other words, the body. The *"Sulphur"* represents the expansive power; the *centrifugal* force, in contradistinction to the *centripetal* motion of the first quality, it is that which *"burns"; i. e.,* the *soul* or light in all things, and the *"Mercury"* is the life; *i. e.,* that principle or form of will which manifests itself as *vitality.* Each of these forms of will is an individual power; nevertheless, they are substantial, for *"spirit"* and *"force"* are one and originate from the same cause. The three substances held together in harmonious proportions constitute health; their *disharmony* constitutes *disease* and their *disruption death.*

These *three substances* should be practically known to the physician, for his usefulness does not consist in merely possessing theoretical knowledge, but in his *ability* to restore health. He must learn to know these substances by studying them by *Nature's Light,* not by seeking them in his own imagination; he should become able to see *Nature* as she is and not as he or others may imagine her to be. His art should be baptized in the *fire;* he must be himself born from the fire and have been tested in it seven times and more. No one is born a physician out of himself, but out of the light of *Nature,* and this light is the great world; he should pass through the examination of *Nature* and know her laws. He should not seek for wisdom in his own brain, but in the light of *Nature,* and from the ability to recognize this light springs the true science. Not in the physician, but in the light of *Nature is to be found true wisdom and art, theory and practice; but those who cannot find*

wisdom in that light and seek for it in their own brain, will continually err.

There is nothing in man which would cause him to be a physician. He has the capacity to comprehend intellectually, but this does not constitute art. This faculty is like an empty box useful only to store up useful things. To make it more clear what I intend to express let us look at two examples: the glassmaker and the carpenter. The glassmaker did not learn his art for himself; he found it in the light of *Nature,* for *Nature* showed him how to melt the materials by means of the fire and discovered the glass for him; but a carpenter who builds a house may construct it according to his own wisdom, provided he has the necessary materials. A physician may have the necessary materials; *i. e.,* the patient and the remedies, *but he is not a true physician as long as he has not the true science.* The glassmaker is taught by *Nature,* the carpenter follows his own fancy; the former is taught by the fire, and the true physician receives from the fire of *Nature* his wisdom and his art; *i. e., his experience. This is his true approbation.*

The ignorant refuse to follow *Nature,* and they follow their own speculations. *Wisdom is two-fold.* One wisdom comes from experience, the other from aptitude; the former again is two-fold and is based either upon the understanding of the law or upon haphazard experiment. The former is the one upon which *true medicine rests,* and implies the knowledge of the three substances; the latter is merely supposition and error, for an haphazard experiment may succeed once and fail in the future.

The student should not follow in the footsteps of men, but in the footsteps of *Nature;* he should not act on account of hearsay, but on account of his own spiritual understanding. The first man who learned anything useful was taught by *Nature;* let *Nature* teach you as she taught him. If my art is to be based upon a firm foundation, it must be based upon my own spiritual understanding, not upon that of another man. A physician should have the soul before his eyes, visibly and tangible; *he should see the truth, not shadowy or as in a dream,* but tangible and without any doubt. *The student's knowledge should be based upon a perception of the truth, not upon mere belief or opinion.* Information received from men can only assist you in forming opinions, but it constitutes no knowledge. True knowledge consists in a direct recognition of the truth and is taught by *Nature* herself.

As far as the patient is concerned, there are three things required of him to effect a cure; his disease should be a natural one; *he should have a certain amount of will and a certain amount of vitality.* If these conditions are not present no cure can be effected, for even Christ could not benefit those who were not receptive of His power. This power is *Faith,* and it should be present in the patient as well as in the physician.

Christ did not say to the sick: *"I cured thee,"* but He said, *"Thy faith made thee whole."*

It is not the physician who heals the sick, but it is *Nature* who heals him through *faith,* and the true physician is merely the instrument through which nature acts upon the disease of the patient. The patient should therefore have faith and confidence in his physician. *True Faith* acts according to universal law and makes no exceptions in special cases, but all power comes from the soul, and may be guided properly or its action impeded by the patient. God kills no one; it is doubt and fear which causes people to die. Nature is Life, and the physician in whom the power of nature is manifest will be a fountain of life and health to the sick. To nature belongs the praise and to man the blame. Those who attempt to cure diseases by their own power without recognizing the eternal source of all power will never know the deeper mysteries of Nature. They deal with speculation and do not perform the will of Nature, and if they injure their patients it is they themselves who are responsible for it.

Those who attempt to cure the sick by means of what they learn in books, and without using their own judgment are like the foolish virgins mentioned in the *Bible* who wasted the oil from their lamps and tried to borrow light from others. Those whose minds are open for the reception of truth, who are charitable to all, who love their art for its own sake and seek to do the will of the *spirit* and *soul, they belong to my school and are my disciples.* They will be taught by the light of wisdom, and Nature will perform her *miracles* through their instrumentality.

Why is the practice of medicine and treatment of disease by me almost incomprehensible to the modern practitioner? It is because the latter seeks to treat the diseased organs themselves, which are as such merely the external effects of internal causes, and he knows of no other way to act upon them except by mechanical or chemical means (materialism); while the method of treatment by the writer, *by means of which he has made the most wonderful cures, is to change the interior causes from which the outward effects grow; to treat the very essences out of which corporeal organs become crystallized and to supply them with the power of vitality of the quality which they require.*

To accomplish this deep insight into the *causes* of diseases, *spiritual perception, spiritual knowledge* and *spiritual power* are needed, and these qualities belong not to that which is human in man, but to the light of the *spirit* which shines into him.

For this reason the *Arcana* of the writer has been universally misunderstood, and it is believed by many that his *"secret remedies"* are certain compounds which he concocted and which might be prepared by any apothecary if he were put in possession of the prescriptions for them. *This is, however, not the case.* A prescription that might be learned

from books is not an *Arcanum;** a *secret* that might be communicated intellectually from one person to another, is not a divine or *spiritual* mystery. A cow can give birth to nothing else but a calf; a monkey cannot produce a man; neither can he who has not himself been *reborn* in the spirit produce or endow things with spiritual power. *Man must himself be and realize that which he desires to produce.*

The first *Arcanum* is the *Mercurius Vivus;* the second the *Prima Materia;* the third is the *Lapis Philosophorum,* and the fourth the *Tinctura.* These remedies are rather of an occult than of a material character.

If the mind or imagination could create a disease, surely the same will, acting within the soul of man, can cure all diseases; but only that will which is active in man, not that which is outside of him, can act within his organization, and before a man becomes able to send his will within the soul of another person his own will must become godlike and free. A *"hypnotist"* literally controls the will of a patient and acts upon his imagination, but the *magic power* of the true *Adept* is the power of the spirit acting through him. Such powers do not belong to that which is mortal in man, but to that which is divine, and therefore those who wish to graduate in the *"esoteric"* works of the writer, and follow his example will have to become regenerated in the spirit of the soul.

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*An *Arcanum* is incorporeal and indestructible of eternal life, superhuman and beyond disease. In the human soul is the *Arcanum Dei* and the *Arcanum Naturæ;* the *Arcanum* is the virtue of a thing in its highest potency; the *Arcanum Hominis* is that power of man which is eternal in him.

CHAPTER XIX.

Mediaeval Philosophy and Theosophy

WISDOM IN MAN IS NOBODY'S SERVANT.

Modern *materialistic philosophy* is a system of *theoretical speculation,* based upon reasoning from the known to the unknown, drawing illogical deductions from accepted material opinions; but true *theosophy* is the possession of knowledge obtained by practical experience.

To be a true *Philosopher* it is necessary to have acute reasoning powers and to calculate possibilities; to be a true *theosophist* it is necessary to have the power of *spiritual perception* and to know the things perceived, irrespective of any possibilities, probabilities or accepted opinions.

A speculative Philosopher occupies an objective or material standpoint in regard to the things which he examines; the *theosophist finds the character of that thing in himself.* There is nothing in the *Macrocosm* of *Nature* that is *not contained* in man, because man and *Nature* are essentially one, and a man who is conscious of being one with Nature (God) will know everything in *Nature* if he knows only himself. A Philosopher having *no knowledge* of self can only speculate about things which he does not see; a practical *theosophist,* knowing his own self, does not need to speculate, because he knows what he sees and he sees what he knows.

There is a true and a false philosophy. As the froth in new-made wine swims upon the top and hides the true wine below, so there is a froth of sophistry and *pseudo-philosophy* swimming at the top of *true philosophy;* it looks like knowledge, but it is the outcome of ignorance, gilded and varnished to deceive the vulgar (materialist).

It is like a parasite growing upon the tree of knowledge, drawing the sap out of the true tree and converting it into poison.

The intellectual working of the brain alone is not sufficient to give birth to a physician; *the true physician is not he who has merely heard of the truth, but he who feels the truth, he who sees it before him as clearly as the light of the sun, he who hears it as he would hear the noise of the cataract of Niagara or the roar of the storm upon the ocean, who seeks it and tastes it, it being sweet to him or bitter as gall.*

Nature produces diseases and effects their cures, and where then could be found a better teacher than *Nature herself?* That alone which we see and feel and perceive constitutes true knowledge, not that of which we are merely informed in books and which is not confirmed by experience.

The knowledge of *Nature* as it is, not as it is imagined to be, *constitutes true philosophy.* He who merely sees the external appearance of things is not a *philosopher;* the true *philosopher* sees the reality not merely the appearance.

He who knows the sun and the moon has a sun and a moon in him, and he can tell how they look even if his eyes are shut. Likewise the true physician sees in himself the whole constitution of the *microcosm* of man with all its parts.

He sees the constitution of his patient as if the latter was a clear crystal, in which not even a single hair could escape detection. He sees him as he sees the stones and pebbles at the bottom of a clear well.

This is the philosophy upon which the true art of medicine is based. Not that your physical eyes are able to show you these things, but it is *Nature* herself who teaches it to you. Nature is the *universal mother* of all, and if you are in harmony with her, *if the mirror of your mind has not been made blind by the cobwebs of speculations, erroneous theories and misconceptions—she will hold up before you a mirror in which you will see the truth.*

But he who is not true himself will not see the truth as it is taught by *Nature.* It is far easier to study a number of books and to learn by heart a number of scientific theories than to ennnoble one's own character to such an extent as to enter into perfect harmony with the truth. No one can, therefore, be called a *theosophist* who does not possess the knowledge of his own divine self which enables man to know all things as only an *Adept* knows them.

This power is in possession of no man, but belongs to the soul in man. Only when man has found his soul power can he partake of divine wisdom. Man is a mixed being; he is the centre of *focus* in which the *three kingdoms*—i. e., the three forms of manifestation of the primordial Will; *the world of darkness or fire, the world of spiritual light and that of external nature*—are active and in man, which the powers of either of these three kingdoms may become conscious and manifest.

If he is a temple of the spirit power his soul will reveal wisdom to him; if he is a dwelling of evil, this evil will become personified in him; if the world of mind, intellect, emotion, etc., is reflected within his soul and his mind becomes absorbed by it, he will become a *spiritual Adept.*

It is most true and certain that if there were no natural world *Nature* could not become manifested in man, and it is equally true that if there were no *supreme* good or evil in the universe, neither good nor evil could become revealed or personified in a man.

Seed when properly planted has the power to *attract* unto itself the sunlight which it requires to enable it to grow, and in the same sense there is no man who has the power to attract *spirit* and *occult* powers

unto himself, and to unite himself with that which is divine in him only by his own will and *faith.*

Only like acts upon like. The natural *astral* principles in man are acted upon by the corresponding powers in *Nature;* the growth of plants is due to the power of the sun being active in them, and the spiritual unfoldment of the soul of man is also due to the power of *Astral Sight.*

The knowledge of man in regard to a truth, however learned and intellectual he may be, can be nothing else but an opinion to one who does not recognize the same truth in himself.

If we believe or accept the doctrine of another man who perceives the truth, it does not follow that we recognize that truth as our own; it is simply that we consider his opinion worthy of our belief. A knowledge of the opinions of others may guide us in our researches as long as we cannot find the truth in ourselves, but such a knowledge is as liable to mislead us as to lead us right; the only key to arrive at the recognition and understanding of the truth is the perception and understanding itself. Opinions change, and creeds and beliefs change accordingly; but the knowledge which we find in our own soul stands as firm as a rock.

THEORETICAL THEOSOPHY.

There is no such a thing as a *theoretical theosophy,* because divine wisdom is not a matter of theory, *but the divine knowledge of self. To know a thing we must see it and feel it and be identified with it ourselves.*

Things that transcend the power of physical sight can only be known if they are experienced and felt by the soul or seen by the *inner or spiritual sight.*

Love or hate, reason or conscience, are unknown things to those who do not realize their existence. The attributes of the spirit are not only beyond the power of intellectual comprehension; they can only be known to the spirit itself, and they are called *Occult* because they cannot be understood without the possession of the light of the spirit.

Man has two kinds of reason, spiritual and animal reason. The former is eternal and is of the soul and remains with it; the latter originates from the mind. No animal product can be victorious over death. Death kills that which is animal, but not that which is eternal. A man who is not a man as far as wisdom in him is concerned is not a man, but an animal in human shape.

To be able to understand good it is necessary that man should experience evil, for without the knowledge of darkness the true nature of light could not be known; but no amount of evil experience would enable a man to know that which is good and divine if he is not in possession of the true understanding, which endows him with the power

to profit by his experience and which is not of his own making, but given to him as a gift by wisdom itself.

The wise man rules the stars in him, but the animal man is ruled by the stars which force him to do as he is directed by his animal nature. He who has escaped the *gallows* once will repeat his crimes, for he thinks that having escaped his punishment once he will escape it again. *Such a person is blown about as a reed, and cannot resist the forces which are acting upon him, and the reason of this is that he has no self-knowledge and does not know that there is in him a power superior to that of the stars.*

Wisdom in man is nobody's servant and has not lost its own freedom, and through wisdom man attains power to see clairvoyantly and heal disease.

Intellectual reasoning may arrive at the door of the *Spiritual Temple,* but man cannot enter without perceiving that the *Temple* exists and that he has the power to enter. This knowledge is obtained by *faith;* but *faith* does not come to those who do not desire it, and a desire for divine wisdom is not created without faith.

Man's desire depends on the presence of an exciting cause, and that which attracts him strongest is the thing for which he has the greatest desire. It is not within the power of the animal or intellectual nature of man to desire or to love that which he does not know. He may have a curiosity to learn the unknown mysteries, but he can love with all his heart, only that which attracts him, that which he feels, and that which he knows exists.

He must realize the presence of the highest in his own soul before he can know it with his intellect.

The *Spiritual Temple* is locked with many keys, and those who are vain enough to believe that they can invade it by their own power, and without being shown the way by the light of wisdom, will storm against it in vain. *Wisdom is not created by man;* it must come to him, and cannot be purchased for money or coaxed with promises, but it comes to those whose minds are pure and whose souls are open to receive it.

It is said that those who wish to become wise must be like children, but there are few amongst the learned who would be willing to undertake such a feat.

There are few who would be able to realize the fact, even if they were willing to do so that they themselves are without life, without knowledge, and without power, and that all life and consciousness, knowledge and power comes from the universal fountain of all, of which they are merely imperfect instruments for its manifestation. There are few amongst the learned who would be willing to give up their illusory independence of thought, their accepted opinion, their dogmatic speculations about possibilities, and probabilities, and to submit their own

personal will entirely to the will of the wisdom of spiritual truth, and thus to render their souls fit places for the residence of *true faith.* Humanity resembles a field of wheat, in which each individual represents a plant, attempting to grow higher than the others and to bear more abundant fruit; but there are few who desire to be nothing themselves, so that spiritual forces may act through them and be all in and through them.

The object of man's existence is to become perfectly happy, and the shortest way to become so is to be perfect and happy now and wait for a possibility to become so in a future state of existence. All may be happy, but only the highest happiness is enduring, and permanent happiness can be obtained only by attaining permanent good. The highest a man can feel and think is his highest ideal, and the higher we rise in the scale of existence and the more our knowledge expands the higher will be our ideal.

As long as we cling to our highest ideal we will be happy in spite of the sufferings and *vicissitudes* of life.

The highest ideal confers the highest and most enduring happiness, and the whole of Theosophy consists in the recognition of the highest ideal and in a constant adhesion to it, which cannot be loosened by the illusions of the senses, nor weakened by doubts which an imperfectly developed and short-sighted intellect attempts to create, but which may be strengthened by a constant regard for the truth and an unwavering attention to duty.*

As long as any one fancies his highest ideal to exist outside of him, somewhere above the clouds or in the history of the past, he will go outside of himself to seek for it in his fancy or in the pages of history. This is not *occultism,* but merely dreaming about it; for not that wisdom which exists outside of man but that which has taken root in him renders him wise. A child is not born from outside of its mother's womb, but

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* Spiritual or Occult is the greatest power in the universe, because it is the source and sum of all powers in their highest mode of manifestation. Spirit is therefore absolute consciousness, absolute truth, and absolute wisdom. If we wish to accomplish anything great, the first requirement is the presence of spirit power, because it is man's understanding and power, and resides in man. But these hidden forces cannot be approached by an intellect that is without spiritual light. We cannot know the principle of Occult force unless we feel it with our soul, and the more we desire it, the more will we be able to comprehend with the soul what this principle is. Occult power is therefore a power transcending the lower nature of man; it cannot develop itself out of the animal elements of man, but it is a gift from the universal fountain of truth, in the same sense as sunshine cannot grow out of the earth, but comes from above. Spirit power exists in the souls of men. The intellect is the greatest possession of mortal man, and an intellect that rises to the source of all knowledge by the power of faith may know all the mysteries of Nature, and become godlike itself; but an intellect without faith leads into error, grovels in darkness, and goes to perdition. An intellect combined with love for the supreme good leads to Wisdom; an intellect without wisdom leads to the powers of evil.

from within, and the spiritual regeneration of man must be accomplished by that which is existing in him.

The spiritual regeneration of man requires the opening of his inner senses, and this again involves the development of the internal organs of the spiritual body, while the latter is intimately connected with the physical process, but productive of great changes in the physical body. He who rejects, neglects, or despises his physical body as long as he has not outgrown the necessity of having such a corporeal form, may be compared to the yolk in an egg wanting to be free from the white of an egg and the shell, without having grown into a bird.

Occult Philosophy means love of wisdom, and the lover of wisdom is a seeker for knowledge; he desires to know the secrets of nature and the mysteries of spirit life, which may be found at the very foundation of his own soul. *Occultism* means the wisdom of truth, in other words the self-realization of God in the soul of man. It is not *"man"* but the God in man who knows his own divine self, and it therefore does not rest with the will and pleasure of man to become a disciple, but this depends on the awakening of the spirit in him. Materialism argues and deducts, speculates, makes additions and multiplications, and by logical reasonings seeks to prove that for such or such reasons this or that cannot be otherwise than so or so; but true wisdom requires no arguments, no logic or reasoning, because it is already the self-knowledge of the *One* from whom all other things are deriving their origin. It is the highest and most exalted kind of rationalism, for there can be nothing more rational than to know the divine fountain of *All* and become *All Powerful.*

All numbers are multiples of one, all sciences converge to a common point, all wisdom comes out of one centre, and the number of wisdom is one.

The light of wisdom radiates into the world, and manifests itself in various ways according to the substances in which it manifests itself. Therefore man may manifest reason, in a threefold manner: *as instinct, as animal reason, and spiritual intelligence.* The knowledge which the soul derives from the physical and animal elements is temporal; that which it derives from the spirit is eternal. Spirit is the *Father* of *Wisdom,* and all *Wisdom* is derived from it. You may grow into knowledge, but you cannot grow knowledge yourself, because in yourself is nothing but what has been deposited there by your spirit. Those who believe that they can learn anything without the assistance of spiritual understanding will fall into *idolatry, superstition,* and *error.* But those who love the *luminous* centre will be attracted to it, and their knowledge comes from the soul. Spirit is the *Father* of *Wisdom,* and man is the son. If you wish for knowledge you must apply for it to the Father and not to the son. And if the son desires to teach Wisdom, he

must teach that wisdom which he derived from the Father. The knowledge which our clergymen possess is not obtained by them from the Father, but they learn it from each other. They are not certain of the truth of what they teach, and therefore they use argumentation, circumvention and prevarication; they fall into error and vanity, and mistake their own opinions for the Wisdom of Truth. *Hypocrisy is not holiness, conceit is not power, slyness is not Wisdom.* The art of deceiving and disputing, sophisticating, perverting, and misrepresenting truths may be learned in schools; but the power to recognize and to follow the truth cannot be conferred by academical degrees; it comes only from the soul. He who desires to know the truth must be able to see it, and not be satisfied with descriptions of it received from others, but be true to himself. The highest power of the intellect, if it is not illuminated by spiritual understanding, is only a high grade of animal intellect, and will perish in time; but the intellect animated by the love of the Supreme is the intellect of the spirit, and will live in eternity.

All things are vehicles of virtues, everything in nature is a house wherein dwell certain powers and virtues such as has been infused throughout *Nature* and which inhabits all things in the same sense as the soul is in man; but the soul is a creature originating in the spirit and at death goes to spirit life.

Natural man is a son of Nature and ought to know Nature, his mother; but the soul being a son of the universal spirit, ought to know the father, the *Creator* of all.

In regard to the true and the false faith: It is not a faith in the existence of a historical *Jesus Christ* that has the power to save mankind from evil, but a *faith in the Supreme Power of the soul* (God), through which the man *Jesus* was enabled to act. The former faith is merely a belief and a result of education; *the latter is a faith belonging to the constitution of man. Christ* does not say that if we believe in His personal power to accomplish wonderful things we would be enabled to overthrow mountains, but He spoke of our own faith, meaning the spiritual power in man, that may act through ourselves as much as it acted through *Christ*, if we become like Him. This power comes from the soul. If one man curse another in the name of Christ, he curses him by the power of his soul, and by his own faith. That power becomes active in and through him *by his faith*, and not out of gratitude for his professed belief, or the belief of the man he has cursed that *Christ* once existed upon the earth.

The power of the true faith extends as far as the power of the soul. Man can accomplish nothing by his own power, but everything may be accomplished through man by the *power of faith.* If you did not have faith in your ability to walk, you would not be able to walk. If you accomplish anything whatever, *faith accomplishes it through you.*

Faith does not come from man, and man cannot create faith; but faith is a power coming from his soul. Its germ is laid within man, and may be cultivated or neglected by him; it may be used by him for good or for evil, but it only acts effectively when it is strong and pure—not weakened by doubt, and not dispersed by secondary considerations. He who wants to employ it must have only one object in view. *Diseases may be caused and cured by faith (realization), and if men knew the power of faith* they would have more faith and less superstition.* You have no right to call a disease incurable; you have only the right to say that you cannot cure it. A man who trusts only in his own science will accomplish little, but he who has *faith* in the power of the healing power of Nature acting through his soul, and who employs that power intelligently, will accomplish much.

If anyone thinks that he can cure a disease or accomplish anything else, merely because he believes that he is able to accomplish it, he believes in a superstition; but if he believes that he can perform such a thing, because he is conscious of having the power to do so within his soul, he will then be able to accomplish it by the power of true faith. *Such faith is knowledge and gives power. True faith is spiritual consciousness,* but a belief based upon mere opinions and creeds is the product of ignorance, and is superstition.†

The body which you receive from your parents, and which is built up from the nutriments it draws directly and indirectly from the universe, has no spiritual powers, for wisdom and virtue, faith, hope, and charity, do not grow from material things. They are not the products of man's physical organization, but the attributes of an invisible body (the soul), whose germs are laid within man. The physical body changes and dies, the soul is *eternal.* This eternal man is the real man, and is not generated by his earthly parents. He does not draw nutriment from the earth, but from the eternal invisible source (God) from which

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* The subject of "*The Psychology of Faith and Doubt*" is most fully treated in Chapter XXXIV. of my latest work, *The Master Key.*

† This is the curse of all dabblers in the divine and occult mysteries; that when they begin to believe that there is something superior to the merely animal man, this belief opens the door for superstition and idolatry; for having no knowledge of the power of the divine will (God) within their own self they are devoid of the true faith, which is divine self-confidence. They therefore put their trust not in the one true spirit power within their own soul, but in the gods which they have created within their own imagination. They seek in outward things for that which they cannot find within their own empty shells. They neglect their duties as men and revel in dreams wherein there is nothing real. Some put their faith in doctors and priests, others in herbs and roots, still others in magic spells and incantations; but the wise know that the first step on the road to spiritual unfoldment is the fulfillment of one's duty as a man; for no god can grow out of a man unless the man has become truly developed as he ought to be. In this fulfillment of one's duty and becoming true to one's nature as in man rests the germ of happiness, and from this germ is evolved the regenerated man in whom wisdom exists and who lives through eternity.

he originated. Nevertheless the two bodies are one, and man may be compared to a tree, drawing his nutriment from the earth, and from the surrounding air. The roots extend into the earth, and seek their nutriment in the dark, but the leaves receive their nutriment from the light. The temporal body is the house of the eternal, and you should therefore take care of it, because he who destroys the temporal body destroys the house of the eternal, and although the eternal man is invisible to those who have not developed spirit sight, he exists nevertheless, and will become visible in time, just as a child in its mother's womb is invisible before it is born, but after its birth it may be seen by all but those who are blind; and as everything returns after a while to the source from whence it came, so the physical body returns to the earth and the soul to spirit life. Some children are born from heaven (good parents) and others are born from hell (evil parents), because each human being has his inherent tendencies, and these tendencies belong to his spirit, and indicate the state in which he existed before he was born.

Witches and *sorcerers are not made at once; they are born with powers for evil. They are born with the tendencies which they acquired in former lives upon the earth, or upon some other planet.*

The body is only an instrument; if you seek for man in his dead body, you are seeking for him in vain.

But this physical body, which is believed to be of no little importance by those who love to dream about the mysteries of the spirit, is the most secret and valuable thing. It is the true *"stone which the builders rejected,"* but which must become the corner-stone of the temple. It is the *"stone"* which is considered worthless by those who seek for a God above the clouds and reject Him when He enters their house. This physical body is not merely an instrument for divine power, but it is also the soil from which that which is immortal in man receives its strength. A seed requires the power of the sunshine to enable it to take from the earth the elements necessary for its growth, and in the same sense the spiritual body of man receiving its nutriment from the spirit, could not unfold and develop if it were not for the presence of the physical body of man with its elementary and elemental forces; for the physical body is comparable to the wood from which is produced the fire which gives light; there would be no light if there were nothing to burn. The more there is wood to burn, the greater will be the combustion, and thus it is with the *Lapis Philosophorum* or *Balsama perpetuo* in *corpore humano*. But it is not proper to say a great deal about the *Lapis Philosophorum* or to boast about its possession; the *Masters* sufficiently indicated the way for its preparation to those who are not devoid of the true understanding; but they have spoken in parables, *so that unworthy persons may not know the secret and misuse it.* Look at a man, he is not a perfect being, but only a half a man as long as he has

not been made into one with the woman. Man and woman are both one in the Lord (spirit). After having become one with the woman, then will he be not a half, but a whole.

THE TRUE SPIRITUAL CHURCH.

The rock upon which the *true spiritual church* is founded is not to be found in *Rome* nor in the realm of fancy, but in the power of faith. It is the word of wisdom from which you should learn, and in that word you will find neither statuary nor paintings, *but only universal spirit (God).* If faith is preached to you, it is done for the purpose of implanting it into your heart, where it may take root and become manifest to you; but if your faith is not in your soul, but in forms and ceremonies, and if you cling to these forms you may know that your soul has no true spiritual understanding, because, although the forms and the ceremonies may cause you to weep and to sigh, this sighing and weeping is worthless, because your sentiment comes from those images, and to those images will it return. All things return finally to the place from whence they took their origin, and as these things are perishable, the sentiments which they excite will perish with them. The true soul desires *"faith in self"* without ceremonies. If you do not require the ceremonies, they will be useless in matters of faith as well as in the *art of magic.*

I do not say that images should not be made, and that the suffering of *Christ* should not be represented in pictures. Such things are good to move the mind of man to the practice of *piety, virtue,* and *veneration,* and to those who are unable to read they are very useful and better than many a sermon. I am not speaking against the use of a thing, but against its misuse. Such things are useful if we know their true meaning and understand their effects.

The saints (good spirits) are in spirit life, and not in the wood out of which an image is carved. Each man is himself nearest to his own god. I contradict your old fathers because they wrote for the body and not for the soul; they wrote poetry, but not spiritual truths; they spoke flatteries instead of telling the truth. They were teachers of fashions and usages, *not teachers of eternal life. The mere imitation of the personal usages of the saints leads to nothing but to damnation. The wearing of a black coat, or the possession of a piece of paper signed by some human authority does not make a man divine.* Those are divine who act wisely, because wisdom is God. A clergyman should be a spiritual guide for others; but how can a man be a spiritual guide if he merely talks about spiritual things, *and knows himself nothing about it?* It may be said that the personal behavior of a clergyman does not affect the truth of what he teaches; but a clergyman who does not act rightly does not possess the truth, and can therefore not teach it. He can only,

parrot-like, repeat words and sentences, and their meaning will be incomprehensible to his hearers, because he knows nothing about that meaning himself.

Belief in opinions is not faith. He who foolishly believes is foolish. A fool who believes unreasonable things is dead in faith because he has no knowledge, and without knowledge there can be no faith. He who wants to obtain true faith must know, because faith grows out of spiritual knowledge. The faith that comes from that knowledge is rooted in the soul. He who ignorantly believes has no knowledge, and possesses no faith and no power. Nature does not desire that we should remain in darkness and ignorance; on the contrary, our knowledge should be of self; we should be the recipients of divine wisdom. Nature did not intend men and women to be fools, blockheads, and simpletons, who are ready to believe anything, no matter how absurd it may be; neither did it intend that only one wise and learned man should be in each country, and that the other people should follow him blindly, as the sheep follow a ram; but we should all have our knowledge in our soul, and take it out of the universal fountain of wisdom. We should know the power of our soul, but we can learn to know this only by becoming wise. The power of the soul will become manifest to us through wisdom. The love for truth will be kindled in our hearts by ardent love for humanity, and a love for humanity will be caused by a love for truth. Thus the *God* of the *Macrocosm* and the *God* of the *Microcosm* act upon each other, and both are one, for there is only one God and this God is *"self;"* through which wisdom becomes manifest.

There is an earthly sun, which is the cause of all heat, and all who are able to see may see the sun; and those who are blind and cannot see the sun may feel its heat. There is an eternal sun, which is the source of all wisdom, and those whose spiritual senses have awakened to life will see that sun, and be conscious of its existence; but those who have not attained spiritual development may yet feel its power by an inner faculty which is called *Intuition.* Animal reason is active in the animal soul, and wisdom in the spiritual soul. The church cannot produce a sage; neither can it furnish a natural form for a sage. Christians are not perfect, for many produce cripples and diseases, abnormalities and monstrosities, the blind and the lame; but that which comes from a soul which has grown wise is perfect. Wisdom is a germ which is planted into the soul of man, and man is the gardener and cultivator, whose business it is to surround it with the elements necessary for its growth, so that when the earthly tabernacle is broken, the spirit may return to spirit life, having grown in knowledge, being clothed in *"faith in self"* (God), and illuminated by wisdom.

The wisdom of life is not made up of pieces, but is only one. While we are on this earth we ought to keep our *"faith in self"* (God), so as

to be in every respect as a child is like its father. Thus we ought to be made out of the whole cloth, and not be patched up. The wise man in God has the wisdom of God *(self)*, and will be taught in a way that nobody can contradict or resist him, and his teaching will harm no one, but bring joy and gladness and glory to all who will receive it.

Spirit passes into the body, and out of it, like a breath of air passing through the strings of an *Aeolian* harp. If we succeed in binding it there, we will create a source of undying harmony, and create an immortal being. But to bind spirit we must be able to bind thought. *Man is a materialized thought; he is what he thinks.* To change his nature from the mortal to the immortal state he must cease to hold fast in his mode of thinking; he must cease to hold fast his thoughts to that which is illusory and perishing, and hold on to that which is eternal. The visible universe is a thought of the eternal mind thrown into objectivity by its will, *and crystallized into matter by its power.* Look at the everlasting stars, look at the indestructible mountain peaks. They are the thoughts of the universal mind, and they will remain as long as the thoughts of that mind do not change. If you could hold on to a thought, you would be able to create. But who but the enlightened can hold on to a thought? Are not the illusions of the senses continually destroying that which you attempt to create? Men do not think what they choose, but that which comes into their mind. If they could control the action of their minds, they would be able to control their own nature and the nature by which their forms are surrounded.*

But mortal man has no power to control his thoughts, unless that power has been developed by Mental Discipline. Mortals are not from heaven, but on the earth; they did not drop down from heaven but grew upon the earth. Invisible powers are moving in them; but if they are reborn in the spirit then will they move in soul powers. What is this aid, these powers of which I am writing, but soul powers? Who gives and distributes them but the Great Universal Spirit (God) alone? He who trusts in his own power will fail, and become a victim of his own vanity; he who expects salvation from others will be disappointed. There is no God, no saint, and no man in whom we can put any confidence, faith or trust for the purpose of our salvation, except the power of the divine principle acting within ourselves. Only when man realizes the presence of God in *his own soul* will he begin his infinite life, and step from the realm of evanescent illusions into that of permanent truth.

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* *The Master Key, 416 pages, teaches "Scientific Concentration," Thought Control and Mental Discipline.* This is the author's latest work and may be obtained of Messrs. de Laurence, Scott & Co.

CHAPTER XX.

Vampirism.

WITCH CRAFT AND BLACK ART.

THEIR DANGERS, AND HOW TO AVOID THEM.

ALL advanced *Occult* students and *Hindu sages* believe as firmly as do the *Servians* in vampires.

The fact of a *spectre,* or an *astral* body returning to suck human blood is not so inexplicable as it seems, and here I appeal to the spiritualists who admit the phenomenon of *bicorporeity* or *soul-duplication.* The hands which we have pressed . . . these "materialized" limbs, so palpable . . . prove clearly how much is possible for *astral spectres* under favorable conditions.

*Maimoindes,** who tells us that his countrymen were obliged to maintain an intimate intercourse with their departed ones, describes the feast of blood they held on such occasions. They dug a hole, and fresh blood was poured in, over which was placed a table; after which the *"spirits"* came and answered all their questions.

So long as the *astral* form is not entirely liberated from the body there is a liability that it may be *forced* by magnetic attraction to re-enter it. Sometimes it will be only half-way out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently re-enters its casket, and then, one of two things happens—either the unhappy victim will writhe in the agonizing torture of suffocation, or, if he has been grossly material he becomes a *vampire.* The *bicorporeal* life begins, and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The ethereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. According to all appearance, this *"spirit"* then transmits through a mysterious and invisible cord of connection, which perhaps, some day may be explained, the results of the suction to the material body which lies inert at the bottom of the tomb, aiding it, in a manner, to perpetuate the state of catalepsy.

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* Maimonides. *"Abodah Sarh,"* 12 Absh, 11 Abth.

Brierre de Boismont gives a number of such cases, fully authenticated, which he is pleased to term "hallucinations." A recent inquest, says a French paper, "has established that in 1871 two corpses were submitted to the infamous treatment of popular superstition, at the instigation of the clergy . . . . O blind prejudice!" But *Dr. Pierart*, quoted by *Des Mousseaux*, who stoutly adheres to vampirism, exclaims. "Blind, you say? Yes, blind, as much as you like. But whence sprang these prejudices? Why are they perpetuated in all ages, and in so many countries? After a crowd of facts of vampirism so often proved, should we say that there are no more and that they never had a foundation? Nothing comes of nothing. Every belief, every custom springs from facts and causes which gave it birth. If one had never seen appear, in the bosom of families of certain countries, beings clothing themselves in the shape of the familiar dead, coming thus to suck the blood of one or of several persons, and if the death of the victims by emaciation had not followed, they would never have gone to disinter the corpse in cemeteries; we would never have had attested the incredible fact of persons buried for several years found with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and of the blood running in torrents under blows, from wounds, and when decapitated.

One of the most important examples of *vampirism* figures in the private letters of the philosopher, the *Marquis d'Argens;* and, in the *Revue Britannique*, for March, 1837, the English traveler *Pashley* describes some that came under his notice in the island of *Candia*. *Dr. Jobard*, the anti-Catholic and anti-spiritualistic *Belgian* savant, testifies to similar experiences.*

"I will not examine," wrote the Bishop *d'Avranches Huet*, "whether the facts of vampirism, which are constantly being reported, are true, or the fruit of a popular error; but it is certain that they are testified to by so many authors, able and trustworthy, and by so many eye-witnesses, that no one ought to decide upon the question without a good deal of caution.†

The *Chevalier*, who went to the great pains to collect materials for his demonological theory, brings the most thrilling instances to prove that all such cases are produced by the Devil, who uses graveyard corpses with which to clothe himself and roams at night sucking people's blood. Methinks we could do very well without bringing this dusky personage upon the scene. If we were to believe at all in the return to spirits, there are plenty of wicked sensualities, misers, and sinners of other descriptions, especially suicides, who could have rivalled the Devil him-

* See "Hauts Phen.," p. 199.

† "Huetiana," p. 81.

self in malice in his best days. It is quite enough to be actually forced to believe in what we do see, and know to be a fact, namely spirits, without adding to our Pantheon of ghosts the Devil, whom nobody saw.

Still, there are interesting particulars to be gathered in relation to vampirism, since belief in this phenomenon has existed in all countries, from the remotest ages. The *Slavonian* nations, the *Greeks*, the *Wallachinas*, and the Servians would rather doubt the existence of their enemies, the *Turks*, than the fact that there are vampires. The *broucolâk*, or *vourdalak*, as the latter are called, are but too familiar guests at the *Slavonian* fireside. Writers of the greatest ability, men as full of sagacity as of high integrity, have treated of the subject and believed in it. Whence, then, such a superstition? Whence that unanimous credence throughout the ages, and whence that identity in details and similarity of description as to that one particular phenomenon which we find in the testimony, generally sworn evidence, of peoples foreign to each other and differing widely in matters concerning other superstitions.

"There are," says *Dom Calmet*, a skeptical *Benedictine* monk of the last century, "two different ways to destroy the belief in these pretended ghosts. * * * The first would be to explain the prodigies of vampirism by physical causes. The second way is to deny totally the truth of all such stories; and the latter plan would be undoubtedly the most certain, as the most wise.*

The first way, that of explaining it by physical, though occult causes, is the one adopted by the *Pierart* school of mesmerism. It is certainly not the spiritualists who have a right to doubt the plausibility of this explanation. The second plan is that adopted by scientists and skeptics. They deny point-blank. As *des Mousseaux* remarks, there is no better or surer way, and none exacts less of either philosophy or science.

The spectre of a village herdsman, near *Kodom*, in *Bavaria*, began appearing to several inhabitants of the place, and either in consequence of their fright or some other cause, every one of them died during the following week. Driven to despair, the peasants disinterred the corpse, and pinned it to the ground with a long stake. The same night he appeared again, plunging people into convulsions of fright, and suffocating several of them. Then the village authorities delivered the body into the hand of the executioner, who carried it to a neighboring field and burned it. "The corpse," says *des Mousseaux*, quoting *Dom Calmet*, "howled like a madman, kicking and tearing as if he had been alive. When he was run through again with sharp-pointed stakes, he uttered piercing cries, and vomited masses of crimson blood. The apparitions of this spectre ceased only after the corpse had been reduced to ashes."†

* Dom Calmet. "Apparitions," etc. Paris, 1751, vol. II, p. 27; "Hauts Phen., de la Magie," 195.

† "Hauts Phen.," p. 196.

Officers of justice visited the places said to be so haunted; the bodies were exhumed, and in nearly every case it was observed that the corpse suspected of vampirism looked healthy and rosy, and the flesh was in no way decaying. The objects which had belonged to these ghosts were observed moving about the house without any one touching them. But the legal authorities generally refused to resort to cremation and beheading before they had observed the strictest rules of legal procedure. Witnesses were summoned to appear, and evidence was heard and carefully weighed. After that the exhumed corpses were examined; and if they exhibited the unequivocal and characteristic signs of vampirism, they were handed over to the executioner.

The principle difficulty consists in learning how these *vampires* can quit their tombs, and how they re-enter them, without appearing to have disturbed the earth in the least; how is it that they are seen with their usual clothing; how can they go about and walk, and eat? * * * If this is all imagination on the part of those who believe themselves molested by such *vampires,* how happens it that the accused ghosts are subsequently found in their graves * * * exhibiting no signs of decay, full of blood, supple and fresh? How explain the cause of their feet found muddy and covered with dirt on the day following the night they had appeared and frightened their neighbors, while nothing of the sort was ever found on other corpses buried in the same cemetery?*

How is it again that once burned they never reappeared, and that these cases should happen so often in this country that it is found impossible to cure people from this prejudice; for, instead of being destroyed, daily experience only fortifies the superstition in the people, and increases belief in it.†

There is a phenomenon in nature unknown, and therefore rejected by physiology and psychology in our age of unbelief. This phenomenon is a state of half-death. Virtually, the body is dead; and, in cases of persons in whom matter does not predominate over spirit and wickedness is not so great as to destroy spirituality, if left alone, their astral body will disengage itself by gradual efforts, and when the last link is broken, it finds itself separated forever from its earthly body. Equal magnetic polarity will violently repulse the *ethereal* man from the decaying organic mass. The whole difficulty lies in that (1), the ultimate moment of separation between the two is believed to be that in which the body is declared dead by science; and (2), a prevailing unbelief in the existence of either soul or spirit in man, by the same science.

It is dangerous to bury people too soon, even though the body may

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* See the same sworn testimony in official documents. "De l'Inspir. des Camis," H. Bland, 1859. Plon, Paris.

† Don Calmet. "Apparit.," vol. ii., chap xliv., p. 212.

show undoubted signs of putrefaction. Poor dead cataleptics, buried as if quite dead, in cold and dry spots where morbid causes are incapable of effecting the destruction of their bodies, their (astral) spirit enveloping itself with a fluidic body (ethereal) is prompted to quit the precincts of its tomb, and to exercise on living beings acts peculiar to physical life, especially that of nutrition, the result of which by a mysterious link between soul and body, which spiritualistic science will explain some day, is forwarded to the material body lying still in its tomb, and the latter thus helped to perpetuate its vital existence.

These spirits, in their *ephemeral* bodies, have been seen coming out from the graveyard; they are known to have clung to their living neighbors, and have sucked their blood. Judicial inquiry has established that from this resulted an emaciation of the victimized persons, which often terminated in death.

Thus, following the pious advice of *Dom Calmet,* we must either go on denying, or, if human and legal testimonies are worth anything, accept the only explanation possible. "That souls departed are embodied in *ærial* or ethereal vehicles is most fully and plainly proved by those excellent men, *Dr. C.* and *Dr. More,*" says *Glanvil,* "and they have largely shown that this was the doctrine of the greatest philosophers and most ancient and aged fathers."*

Gorres, the *German* philosopher, says to the same effect, that "God never created man as a dead corpse, but as an animal full of life. Once He had thus produced him, finding him ready to receive the immortal breath, He breathed him in the face, and thus man became a double masterpiece in His hands. It is in the centre of life itself that this mysterious insufflation took place in the first† man (race?)."

Des Mousseaux, in company with other Roman Catholic writers, exclaims, "This proposition is utterly anti-Catholic!" Well, and suppose it is? It may be arch-anti-Catholic, and still be logical, and offer a solution for many a mystery. The sun of science and philosophy shines for every one; and if Catholics, who hardly number one-seventh part of the population of the globe, do not feel satisfied, perhaps the many millions of people of other religions who outnumber them, will.

Want of space will prevent elaborate and detailed proofs being given of the statements made in the following pages. The statements made here, however, have been verified by more than one of the investigators into the subjects dealt with, observers who have developed within themselves extensions of faculties possessed by all but latent as yet in many.

Clairvoyance, Telepathy, and the indestructibility of mind are accepted, as well as any other authenticated fact of nature. Those to

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* "Sadducismus Triumphatus," vol. ii., p. 70.
† Gorres. "Complete Works," vol. iii., ch. vii., p. 132.

whom these ideas are new, and who, naturally, require proof, may be referred to the latest works on psychology, Prof. James' *Religious Experiences, the Proceedings of the Society for Psychical Research,* Dr. Babbitt's *Principles of Light and Color,* Mr. C. H. Hinton's *Scientific Romances,* and Myers' *Human Personality and its Survival after Death.* The last named work is very painstaking, embracing many years patient study, and comprising some 1,360 pages. The student who after judicially weighing up the evidence placed before him is convinced that death ends all, is in a bad way. As *Sir Oliver Lodge* said a few years ago with regard to many of the phenomena giving evidence of there being more than five senses, those who denied them were simply ignorant. As there is atrophy of an organ after which it is absolutely useless, so there is atrophy of the mind. A man who has pursued a certain groove in thought is incapable of *"changing his mind,"* however much he may desire to do so, just as intellectual giants like *Darwin* have lamented in their declining days that they had no taste for poetry, or lighter hobbies with which to occupy themselves. So it will be often found that persons possessing the *"seven great prejudices,"* or seventy might be nearer the mark, that *Herbert Spencer* referred to, are incapable of either entertaining ideas which run along channels foreign to their usual line of thought, or believing that whatever *they* are unable of seeing or experiencing every person must necessarily share similar limitations.

All life is consciousness: the two words, in fact, are synonymous. Wherever there is one there the other will be found, and it may be as truly said that wherever there is life there is form, however subtle or rarified that form may be. Further, all life must have vehicles through which it can express itself. For example, a physical body is necessary to contact all that is physical. Therefore immediately we seeek to pass beyond the purely physical, say, the realm of emotions, a vehicle is necessary for its expression. So, too, when we think. We have changed our consciousness, and with that change comes a change in vehicle. We are said to function in a zone, or area appropriate to the type of consciousness used. That there is something apart from the physical we all know, as when we say *"My head aches," "My feet are tired," "I am hungry,"* we admit that "I" possesses something; that the body is not the "I." Yet that this something apart should require a vehicle has not dawned upon many people as yet: Remember there can be no mind without matter; the highest consciousness of which we know anything consists of filmy and extremely attenuated matter. As it is *"matter"* it occupies *"space,"* and from these considerations it may be said that every vehicle of man has a corresponding place, sometimes termed the zone or plane.

Consciousness, also, is another name for vibrations: one cannot exist without the other. Metals, we are now told, with the air of something

that has just been discovered, possess consciousness, or life. This was taught thousands of years ago: every particle of matter is endowed with life. There is no such thing as *"dead matter."* Dead! A corpse *"dead!"* There was never greater or more ceaseless activity going on within that body than the instant *"life"* leaves it. The work of disintegration, of putrefaction, in which the constituent elements are returned to their appropriate state, is a beautiful illustration of the laws of nature that motion is eternal, and that matter cannot be destroyed, but can only change.

An extension of consciousness, or abnormal consciousness, only means that there is a capacity to receive higher vibrations than is customary. The range of vibrations within which the consciousness of the average man moves is well defined, but by proper training it can be extended. For instance, it is well known that there are colors which the human eye is not sufficiently sensitive to detect in the spectrum. The sun's rays extend below the red more than two octaves. *Baron Reichenbach* discovered some of these missing rays, which he demonstrated by means of thousands of experiments with sixty persons, including physicians, professors, naturalists, etc., and which proved his *odic* light and color which was derided till the advent of the N-rays, when it is admitted that rays are emitted from the body. Things move very rapidly now, and possibly before these lines have been in print the existence of half the phenomena discussed in the following pages will have been recognized. All we are waiting for are instruments still more delicate than those hitherto invented to register the subtler vibrations which surround man on every side, though he is ignorant of their existence. The gaps in the *spectrum,* then, are not due to the absence of colors, but to the incapacity of the sense organs to cognize them. In the same way there are sounds which the human ear is deaf to; few people have a sufficiently keen ear to detect the cry of the bat; in fact, not one of the five senses but what very imperfectly registers the phenomena of life, and it is due to these imperfections that other realms of nature are shut out to us, as the infinitesimal creation was till the advent of the microscope. What the microscope has done in one direction *Occultism and hypnotism* have done in another. Under *hypnosis* there is a strange extension of faculties in the field of sight, hearing, touch, smell, and taste, and the mental functions. Psychology has actually invented a terminology to cover the phenomena observed, and in the course of the next fifty years they may *"discover"* that the contentions of the old *mesmerists* were quite correct, though not expressed in such polished or terse language as they themselves employ. There is in ordinary *hypnosis,* however, a *hiatus* between the consciousness thus produced and the normal consciousness, which is seldom bridged over. What takes place during the period covered by the experiment? If the patient is left to "sleep," and is insensible to

all physical pain, to the attempts to awaken him, except by his operator, where is the consciousness? He is unconscious, it will be said. *There is no such thing as unconsciousnes—except to one set of vibrations. Trance, somnambulism, cattlepsy, even death, are but the changing of the consciousness, and it is with some of these other states of consciousness that we are concerned with the subject of Witch-Craft and Vampirism.*

MAN'S VEHICLES.

It is not necessary to say much about the physical vehicle—the body, except that the type of life led and the purity or otherwise of the food taken have much to do with the building of subtler vehicles fitted to respond to the higher vibrations. As he builds a coarse foul physical body so he builds his next vehicle.

Interpenetrating the physical body is another usually known as the *etheric double,* because it is composed of *ether,* and is an exact duplicate of the grosser vehicle. As to how it can interpenetrate it we have only to remember that *ether* interpenetrates every particle of matter of which we have any knowledge, just as in a pint of water there would be a pint of air, and as much *ether,* so that really the water would occupy no more space for the presence of these additions. This *etheric double* is composed of four *ethers*—only one is known to modern science at present—and is of a *violet-grey* in color, its fineness or the reverse depending on the type of physical body. Its purpose is to form a medium by which the life-forces *(called in the East prana),* can pass along the nerves of the body, and by means of which impacts from without can be conveyed to the body. It is upon this that the physical body is moulded. As the life which is poured forth from the sun *(technically called jiva)* reaches the earth's atmosphere it is the work of this vehicle to transmute it into vitality for the use of the ordinary body. This transmutation or specializing is done by the spleen, the function of which has always been a mystery to physiologists. After being specialized it courses over the body, bringing buoyancy, which in the case of very unfeebled or enervated constitutions, in clear sunlight frequently causes sneezing, and colds are *"caught,"* the system being unable to stand the invigorating life-rays. The vitality *(prana)* is a beautiful rose-tinted light, which after it has expended itself upon the body radiates outwardly in every direction in bluish-white light or mist.

Anæsthetics drive out the *etheric double;* so, too, do *mesmeric passes.* It cannot be contended that the circulation is retarded in the latter case, as it is not, but the prana of the operator takes the place of that of the subject. Cold also acts in a similar manner, and other forces, to which reference will be made in their place.

Within the *etheric double,* or rather interpenetrating it, lies another

vehicle, composed of matter of a luminous character and therefore called by the ancients the *"astral"* body, though this is not after all a very happy term. It is affected by every passing thought or emotion, changing both in color and shape with inconceivable rapidity. On account of its great tenuity it is sometimes termed the fluidic body, or psychic effluvium. This matter has been gathered together by the man, unconsciously, so far as his ordinary brain consciousness is concerned, and is the expression of him on the plane on which he functions when using this vehicle.

Further, it is the seat of desire, and the stronger the desires the more accentuated is this body, more especially if these desires are gross or impure, because the *astral body* pertains more to the animal part of man than the divine. As *"man"* is mortal, so is this vehicle, although its life is considerably longer than that of the body, in many cases existing for very lengthy periods, as long, in fact, as desire itself lasts. All feeling, suffering, enjoying connected with the senses are received by it, so that it is in constant use, but few people are aware of it; as has been said there is a want of unifying consciousness between these two consciousnesses, and it is at night while the physical body is asleep that it leaves it. *Many of the so-called "ghosts" are simply astral appearances of living or dead persons.*

There are other vehicles of a higher character, but it is not necessary to consider them for our purposes.

OTHER PLANES.

The word *plane* is not a very satisfactory one, nor is *zone* much better, but one is perforce compelled to use either one or the other. One usually imagines that other realms of nature must necessarily exist outside the earth—in space. While there is no reason why this should not be the case, since life invests every atom of the universe, yet it is difficult for some to conceive life interpenetrating life, and plane interpenetrating plane. Yet this must be so. Take the countless millions of lives of which our physical bodies are composed. Each little microbe has its separate consciousness, as the chemical atoms have when they display their likes and dislikes for their brother-elements; it plays its little role and dies, although we are quite unaware of it. Its "plane" is the body, but we are scarcely cognizant of it. Again, in dreams, many of the scenes are as realistic as though the actions depicted in them were actually taking place, and the illusions of time and space are admirably illustrated in this state.

Now in a very similar manner the *astral plane* exists. While we are functioning there in the *astral body*, which is the appropriate vehicle for it, as a ship is an appropriate vehicle when we wish to traverse water, a balloon for air, and a train or motor car for earth, it is very real to us,

we are dead to the *real* surroundings, such as the bed and room. *So in like manner while the consciousness functions in the physical body, the man is dead to the astral which surrounds him on every side.* Every night when he retires to slumber his *astral body* slips out, and if not too lethargic and concerned with its own thoughts it makes a tour of the plane, and passes through similar experiences that it passes through during the day in the waking consciousness, though it cannot bridge over the two states. Where a man is able to extend his sense of sight, or that of hearing, he comes into conscious touch with the plane: the man attunes the rate of his vibrations to those of the plane—done unwittingly in most cases—and that is sufficient to put him in touch with it. A fair analogy is offered in the case of two strings of a musical instrument being attuned in the same pitch, or note, and if one is touched the other will take up the sound independently. Very similar, also, is the *modus operandi* of the *Marconi* apparatus, where each instrument must be tuned, so to say, to the same pitch.

There are seven subdivisions of this, the second division of nature, and six higher ones are formed into two classes, while the lowest stands alone, life on the sixth being very similar to our own here, minus the physical body. The scenery is the same, but the phenomena on the plane are much more startling than on earth.

We are not concerned with the higher regions of this plane, and need not therefore pause to describe them, but a few words may be said regarding the lowest level. Our physical plane is the background of it, and it may be likened to a dense black fog, rendering progress through it slow, uncertain and unpleasant, and giving the traveller in it a tired, heavy, languorous feeling. *Life here is like life in the foulest slums we can boast of.*

THE INHABITANTS.

Of the *entities* who inhabit these regions there are many, and among the human and living (*i. e., living human beings*) in addition to the lowest among mankind, are the *Black Magician* and his pupils—members of the *Dugpa, Obeah,* and *Voodoo* schools and others, mostly found in *Latin* and *Oriental* countries.

Among the *"dead"* is the ordinary person, but he does not stay here long, the atmosphere not being conducive to tranquillity or happiness. Generally speaking, the lowest class of man predominates, the length of time they remain depending on many circumstances, and varying in duration. The average *"good"* man would not stay many months, probably not weeks, but others might remain there centuries, one factor in the question of duration depending upon the type of mind and the life previously led.

The purer and more noble the life lived here, the shorter the period spent on the astral plane, because it is not man's final home, but only a temporary resting place, where he outwears the lower desires he carried with him at death.

The existence of many persons, much engrossed with their own thoughts, is spent in a semi-conscious dreamy state. The majority of men, however, rarely recognize their *innate divinity;* the life of many is lower than that of the brutes, and the result is that they fall below the level of that inferior creation, recalling to mind *Pascal's* words:

"Man, the shame and glory of the universe." Man lives ignorant of his birthright, pandering to the animal propensities in his nature, which he should have outgrown long ago, and he himself forges the fetters which bind him to earth.

One of the greatest mistakes in connection with the subject of *death* is that there is a wonderful transformation in the nature. Nothing can be further from the truth. The only difference between a man who has just *"died"* and a living one is that the former has shaken off a vehicle, as a man might take a coat off. As a great coat hampers movement to some extent so the physical body hampers freedom of movement, and there is a feeling of indescribable lightness, which one sometimes expe-riences in dreams, by being so divested of this cumbrous weight.

No conversion of a man who has led a low, ignoble, brutish life to a saint occurs; no, he retains his nature exactly as it was a few moments before death.

Nature never jumps, and a quick-change in regard to character is a pure myth. As it has taken years to form the character, so it takes many years to reform it.

To take a homely, and perhaps rather crude analogy, the law of its being compels a cork to float on the surface, and a stone to rest at the bottom; cream invariably comes to the top, and mud just as inevitably sinks to the bottom, or with the chemical elements some will come together whatever difficulties be placed in their way; others will as per-sistently refuse to *coalesce.*

And cut-and-dried *theological* systems would have us believe that at the casting off of the physical body a man goes to one of two places—Heaven or Hell.

A man in the flush of youth may lead a life of excess, but as the vital powers decrease with advancing age, and he has become satiated with pleasure, he may lose his hold upon them, and in the course of time outwear them altogether; but should such a man be *"cut off"* in the heydey of his passions he will carry with him to the next state these *unquenchable desires,* but with no means of gratifying them, for he has lost the instrument which required the gratification—the physical body, and with it the organs which would enable them to receive the pleasure.

Suppose, for instance, a man were a confirmed drunkard, death would not deprive him of the unnatural thirst he had created; he would feel it in all its intensity, but would be unable to satisfy the craving in the slightest, except in a manner which will be described later.

Again, in the case of those removed by accident, or suicide, in which no preparation of any kind has been made, and where all the life-forces are in full play, if the life has been a degraded one then they will be alive to the horrors of this plane. They will be cut adrift, as it were, with all their passional nature strong upon them, and must remain on that plane until the time their death in an ordinary manner would have taken place. Thus a man killed at 25, who would otherwise have reached the age of 75, would spend half a century upon this plane.

In case of the suicides, seeing they have not accomplished their end, viz., to put an end to existence, the return for earth-life *grows upon them with terrible zest.*

It is here that one of the dangers of *Witchcraft* and *Vampirism* occurs. If the experience they seek cannot be obtained without a physical body only two courses are open for them. *One is to do so vicariously.* To do this they must feed on the emanations arising from blood and alcohol; *public houses* and *slaughter-houses* are thronged with these unhappy creatures, which hang about and feed thus. From this standpoint the habit of offering *blood-sacrifices* to propitiate entities, as found recorded in some of the world-scriptures, becomes luminous, and the history of *magic* teems with such examples. Not content, however, with thus prolonging their existence on the lower levels of the *astral plane,* the entities lure on those human beings whose tastes are depraved, *causing them to go to all kinds of excesses, enticing them on in sensuality and vice of every kind.* Each time a man yields to temptation the supremacy over him which these creatures hold becomes stronger; they gain possession of his will, till at length they control him altogether. How many men, who have hitherto lived a blameless life have on the spur of the moment committed some *heinous crime,* and the public have marvelled how they came to do it. The explanation offered after the commission of the crime has often been to the effect that they could not tell what possessed them to do it, but they felt a sudden impulse sweep over them and they obeyed it. Here, without doubt, is the *genesis* of the conception of a *tempter,* and one feels more inclined to pity than to blame in many cases.

What is known as "obsession" is often brought about by the same means. As like attracts like, so a debased nature attracts to it either human or non-human entities to it of a similar nature, and these plunge the unfortunate man or woman into vice and crime.

Many will remember the historical case in the year 1864, where a whole community became possessed of the *evil spirit;* the *demoniacs* of

Morzine, the *sorceries* of *Valleyres,* and those of the *Presbytere de Cideville,* and since then numerous isolated cases have been reported from time to time. Exorcism was resorted to and in some instances this was successful, but not invariably.

NON-HUMAN ENTITIES.

Thanks to the foolish materialism most people have come to the conclusion that no life can exist which is not visible to the eye, and the existence of the microbe and whirling atom is very problematical to them. Yet *Huxley* said:

"Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in an ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscience."

Sir Wm. Crookes, the great physicist, in the *Fortnightly,* wrote:

"It is not improbable that other sentient beings have organs of sense which do not respond to one or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance, what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent, and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, whilst a permanent magnet would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel."—radium was not invented when these words were penned (1892), otherwise *Sir William* would have written with more assurance than he did.

This question of other *entities* and the impossibility of seeing them through the want of another *"sense"* is one the importance of which cannot be over-estimated by students who would fain recognize the plausibility of a *hypothesis* which settles so many problems, and the writer is therefore tempted to devote a little more space to it than he otherwise would.

Humanity manifests in a *three-dimensional* space, that is to say, it exists surrounded by *"space,"* which permits movement in but three directions. There is a limitation which all thinkers have recognized, and which the reader has already been referred, if he is capable of keeping up sustained and *sequential thought,* for it must be confessed that

this *Volume* will be rather *"stiff"* to the untrained student, who has not cleared up, as far as it is possible in words to do so. We have length, breadth, and height, then, and can only move an object by a combination of three movements. It is impossible to think, in ordinary consciousness, of any other direction. This work very aptly shows the limitations of dimensions, by contrasting those of a creature which possessed but two dimensions with ourselves who perceive three. Think of some such microbe, suppose him to be living upon the surface of a sheet of paper. To him that sheet of paper might well seem to be the whole world, and we suppose him strictly limited to its surface. Not only could he never leave the surface, either by rising above it, or by burying himself in it, but he could never have any conception of the meaning of our world up and down. Although he lived upon the surface, he would not know that it was a surface; to him the superficies of the thickness of an atom would be the world in which he lived. Imagine that this creature could reason; could he arrive in any way at the conception of the third dimension of up and down, which was absolutely invisible to him, and entirely outside of any experience which he has ever yet imagined? In order to arrive at this let us see what his limitations would be, and how any three-dimensioned object which came in his way would appear to him.

Notice, first, that considerations of size do not enter into the question. Our sheet of paper might just as well be imagined as many miles in length, and in that case our microbe might be larger. So long as he is an entity only one atom thick and does not know of that thickness, his atom may be of any size that we choose. Notice that a line drawn on the paper would be for him an insurmountable obstacle. If we drew a line completely across the paper that line would divide his world into two separate parts, and he could know of no way to pass from one part to another, for his world, being only the thickness of an atom, would be completely shut off by the line drawn on the paper from another world of the same nature which might be lying close to and beside his own, divided from it only by the thickness of the line. He would be entirely unconscious of what took place on the other side of that line, even though it be all but touching him.

If we could lift some object from that other world and drop it down into his, that object would be an apparition; if a square were drawn round him it would be absolutely closed to him on all sides, and it would appear impossible that any creature could enter that square without coming through the sides. No box or safe that he could construct would ever be closed to us, with our three-dimensional sense.

In this way it is possible to conceive of another dimension, which is peopled by entities differing in their constitution from ourselves, and through the fineness of ther organisms being invisible to the more solid inhabitants.

On the *astral plane* there are many other types of human beings than those discussed, and which the digression led us away from for the moment. Of these perhaps the most terrible are the *Vampire* and *Werewolf*.

The *incubi* and *succubi* of *mediævalists*, and going still farther back, the entities under different names, differ very little from the *Vampire*, about which so much was heard in 1730 in *Hungary* and *Servia*. One reason why these countries are singled out is because their inhabitants have a strain of fourth-race blood in them, and the true *Vampire* belongs to this race. People of today are of the fifth great root-race, and have outgrown these beings of previous evolution. The *Encyclopædia Britannica* remarks on the subject of *Vampires*:

The persons who turn Vampires generally are wizards, witches, suicides, and persons who have come to a violent end, or who have been cursed by their parents or the church."

It will be seen that there is much in this definition with which we can agree. Unfortunately for humanity these terrible creatures are not rare, and increase as time goes on, for although they have the power to perpetuate their bodies for many centuries their victims are likely to become insane unless they learn how to protect themselves against them.

The nature of these beings may be gathered from the following account:

About the beginning of the present century, there occurred in Russia, one of the most frightful cases of Vampirism on record. The governor of the *Province Tch*—— was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing anyone except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths threatened that in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river, and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had returned the old mansion was aroused by shrieks proceeding from her room. The doors were burst open and the unhappy woman was found lying on her bed in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as

from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge. The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the *spectral equipage* sweep by them despite their efforts to stop it. At the same time every night the coach would rumble into the courtyard of the house; the watchers, including the widow's family, and the servants, would be thrown into a heavy sleep, and every morning the young victim would be found bruised, bleeding and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible *lethargy*. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the following morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was now driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty *Cossacks* along the bridge, with orders to stop the *spectre-carriage* at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: *"In the name of God and the Czar, who goes there?"* Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: *"The Privy Councillor of State and Governor C.——!"* At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the *ghostly equipage* passed by them, before they could recover breath.

The archbishop then resolved, as a last expedient to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high in the air. The archbishop

pronounced the usual *exorcism*, the body was reinterred, and from that time no more was heard of the *Vampire*.

The facts of this case have not been exaggerated by tradition, for we had it years ago from an eye-witness; and at the present day there are families in *Russia* whose elder members will recall the dreadful tale.

The recital of this narrative will serve several purposes. In the first place, it is unique in possessing more of the phenomena connected with *Vampirism and Witch-Craft* than is usually found in a single instance, and this would lead a student of these subjects to accept it as being credible. A perquisite in *Vampires* of the type I am considering is cruelty and a strong individuality, and the fact of this man having been a governor of a province would support the latter assumption. Then there was the intensity of his jealousy, which dies hard, and that intensity was sufficient to keep the thoughts of the governor one-pointed. The *binding oath* was the seal to a compact of a *terrible character*, viz., the returning after death to kill his wife. Naturally, seeing the renewal of an acquaintance which he has stepped in between, and knowing, no doubt, his wife's preference for her old lover, the degree of hatred can well be imagined, which would be fanned into a flame when the young couple became betrothed. As has been stated, under ordinary circumstances, a man passing out of this life stays but a short time on the next plane, and he has no particular desire to come back, but the natural inclinations were different in the case I am dealing with. While very many persons leaving this plane are unable to communicate with those whom they have left behind, and which forms such an unanswerable argument to the skeptic, who calls for proof that the dead are near us and conscious, a strong nature will find means—generally by accident, for on that plane he is surrounded by laws as here, though these laws are of course strange at first. It is a matter of experiment.

A case was reported in the daily press in April, 1904, where a *telegraphist* could, by holding of the hands of two friends and making an effort of will cause a coin to rise from the table several inches. *Bulwer Lytton* was credited with the power of compelling a letter to come to him across the room by his volition. A popular weekly also gave an experiment lately how a *ping-pong* ball could be made to advance or recede by an effort of the will. Now these feats will before a few years have passed away be quite childish, but to most people such phenomena are surrounded with *mystery and the occult*. Yet it is but an application of the laws of mind, known to a few here and there and discovered by accident, as many of our most important inventions have been. So it is in other realms of nature. The majority of people who find themselves on the *astral plane* are at first quite helpless, and marvel to see others passing through solid *(apparently)* rock, living fire, raging water, or walk off precipices. It has been mentioned that the body

changes its shape rapidly and its color on this plane. So do many of the *entities* existing there, while a man who has studied the *dynamics* of thought can create by his thought, just as a *Hindu Adept* does, something which has no palpable existence, except in the mind of its creator for the time being. Yet it will have the semblance of reality.

The governor had by some means learned the laws by which it is possible to preserve his *"dead"* body after his death, that is, by *Vampirism,* by the drawing of blood from some human being and thus fed his body in the grave, which he may either leave, as in cases of materialisations, or the blood may be brought to it. *"As above, so below"* runs the *Hermetic axiom,* and instances in the animal kingdom of *Vampirism* point to their possibility on higher planes.

Another instance, which is better known than the one just quoted, *"The Bride of Corinth,"* sheds further light on the question. Six months after her death she appeared to a man who was staying in her father's house, and even partook of some refreshments with him. Her return is discovered by a nurse who informs the girl's mother, who eventually, with a pardonable incredulity, goes into the room. Everything is in darkness, however, the visitor evidently having retired for the night. In the morning she has an interview with the visitor and learns that the daughter has been there, a ring belonging to the girl, who had left it in exchange for some trinket from the man, being recognized. This had been buried with her, and it is surmised that the body must have been exhumed, but as the girl promised to visit the house the next night nothing is said of their suspicions. The girl reappears, and the parents being apprised of the fact by a servant whom they have set to watch, they see her and recognize her. Instead of being overjoyed the girl upbraids her parents for coming, saying that she has been permitted to spend three days with their visitor, but that now she must go to her appointed place, on saying which she falls down dead. In this case the body was quite visible, otherwise it would have been taken as a hallucination. The vault was opened, but no body was found there, but the ring given to the girl by the young man was found lying upon the bier. The body was again buried outside the city, with special ceremonies, it being believed that it was a case of *Vampirism.*

If one reads the daily papers, instances where coffins which have been accidentally opened have disclosed bodies which have all the appearances of life in them. It has been accounted for by supposing that it has been a case of premature burial, to prevent which, I believe, there is a society. There is no doubt cases of *catalepsy* are more frequent than is suspected; it has even been suggested that electric bells should be placed in the coffin which should act with the slightest movement, but it might easily be in some cases that the body had been artificially kept in a state of freshness with the hope that it could be used again. Without

the full knowledge of the process of *materialization and dematerialization,* however, this artifice would avail little.

A variant in the type of *Vampire* is seen in the following article, written by *Dr. Franz Hartmann,* the author of *Magic White and Black* and other well-known works on *occultism,* who has devoted some twenty years to the study of these subjects. It is headed

"A MODERN CASE OF VAMPIRISM."

In the night of December 31st, 1888, *Mr. and Mrs. Rose (the names in this story are pseudonyms, but the facts are true)* went to bed as poor people and on the morning of January 1st, 1889, they woke up finding themselves rich. An uncle to whom they owed their poverty because he kept them from coming into the legal possession of their rightful property, had died during the night. There are some occurrences of an *occult* character, connected with this event, which will be interesting to those who wish to find practical proofs and demonstrations in their investigations of the *"night side of nature."*

Mr. Rose is a young, but very clever, professional man in this city, who being at the beginning of his career has, therefore, only an exceedingly limited number of clients. His young wife is one of the most amiable ladies whom it has been my good fortune to meet; a spiritually minded woman and more of a poetess than an economist. She had been brought up under the most affluent circumstances, her father being very rich, and she was the only and therefore the pet child in her luxurious home. It would be too complicated a task to tell how it happened that the property which she inherited fell first into the hands of her uncle, a spiteful and avaricious man. Sufficient to say that this man, whom I will call *Helleborus,* had by his intrigues and law-suits managed to keep Mrs. Rose's property in his hands; giving her and her husband no support whatever. More than once they were forced to borrow money from their friends, in order to keep themselves from starvation.

As *"Uncle Helleborus"* was in the last stage of consumption, their only hope was that his death would soon put an end to his law-suits, and bring them into possession of what rightfully belonged to them.

Uncle Helleborus, however, did not seem inclined to die. Year after year he kept on coughing and expectorating; but with all this he outlived many who predicted his death. After making to Mr. and Mrs. Rose a proposal of a settlement, which would have left him in possession of nearly all the property and given to them only a pittance, he went to *Meran,* last autumn, to avoid the cold climate of *Vienna.*

Under their embarrassing circumstances, they were much inclined to accept the settlement; but they concluded to first consult about it a friend, an eminent lawyer; and this gentleman (whom we will call

Mr. Tulip, as everybody in *Vienna* knows his real name) advised them to the contrary. This enraged *Helleborus* against *Tulip;* and starting into a blind rage, he swore that if he found an opportunity of killing *Tulip,* he would surely do so.

Mr. Tulip was an extraordinary strong, well-built and healthy man; but at the beginning of December last, soon after *Mr. Helleborus'* departure for *Meran,* he suddenly failed in health. The doctors could not locate his disease, and he grew rapidly thinner and weaker, complaining of nothing but extreme lassitude, and feeling like a person who was daily bled. Finally, on the 20th of December last, all *Vienna* was surprised to hear that *Mr. Tulip had died.* Post-mortem examination showing all the organs in a perfectly normal condition, the doctors found nothing better to register but death from *marasmus* (emaciation), as the cause of this extraordinary event. Strange to say, during the last days of disease (if it can be so called), when his mind became flighty, he often imagined that a stranger was troubling him, and the description which he gave of that invisible personage fitted *Mr. Helleborus* with perfect accuracy.

During *Mr. Tulip's* sickness, news came from *Meran* that *Mr. Helleborus* was rapidly gaining strength and recovering from his illness in a most miraculous manner; but there were some people who expressed grave doubts as to whether this seeming recovery would be lasting. On the day of *Mr. Tulip's* funeral, Mr.———, a prominent member of the T.S., now in *Austria,* remarked to Mrs. Rose: "You will see that now that *Mr. Tulip* is dead, his *Vampire* will die too."

On January 1st, 1889, Mr. Rose dreamed that he saw *Uncle Helleborus* looking perfectly healthy. He expressed his surprise about it, when a voice, as if coming from a long distance, said: *"Uncle Helleborus is dead."* The voice sounded a second time, and this once far more powerfully, repeating the same sentence; and this time Mr. Rose awoke with the sound of that voice still ringing in his ears, and communicated to his wife the happy news that *"Uncle Helleborus was dead." Two hours afterwards a telegram came from Meran, announcing the demise of Uncle Helleborus, which had occurred on that very night, and calling upon Mr. Rose to come to attend to the funeral.* It was found that *Mr. Helleborus* had begun to grow rapidly worse from the day when *Mr. Tulip* died.

The only rational explanation of such cases I have found in Paracelsus."—*Franz Hartman, M.D.*

THE VAMPIRE'S FATE.

There can be no doubt that the strong wish to injure "Mr. Tulip" was sufficient to form a tie between the uncle and himself, which per-

mitted the absorption of vitality from the one to the other, in a manner to be explained later.

It is only possible for a man to become a *Vampire* by leading a really wicked and utterly selfish life. The most deeply-dyed villain has nearly always some one redeeming point, and this would be sufficient to prevent so awful a fate befalling him as inclusion in this class of entity.

There is in addition to the bodies described above a principle in which the soul inheres, and if an exceptionally evil life has been led then it becomes entangled as it were with the animal part of nature, and the soul becomes *"lost."* From such a class is the ancient *Vampire* drawn. After death, instead of spending some years on the lower levels of the *astral plane* he is drawn into his own place—*Avitchi,* the eighth sphere, whereon are consigned those who pass through the *"second death."* "This death is the gradual dissolution of the astral form into its primal elements * * * the 'soul,' as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half, and in proportion of the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak,* or *Vampire,* of the *Servian* tale, the brain feeds and lives and grows in strength at the expense of its spiritual parent. Again: Our present *cycle* is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of *Hegel's* and *Schelling's* last efforts at *metaphysical* construction of some system. When facts, palpable and tangible facts of phenomenal *spiritualism* happen daily and hourly, and yet are denied by the majority of "civilized" nations, little chance is there for the acceptance of purely abstract *metaphysics* by the ever-growing crowd of materialists.

*And when death arrives there is no more a soul to liberate * * * for it has fled years before."*

Knowing what to expect the *Vampire* endeavors by the aid of laws at present known but to a few to escape the justly merited fate that threatens, by preserving his physical body from decay. It can be kept in a cataleptic condition by the transfusion of human blood, which it accomplishes by fastening on those who are not strong enough to defend themselves against it.

Perhaps the most sensational fiction with regard to the *Vampire* after *Sheridan le Fanu's "Carmilla"* is to be found in *"Dracula,"* but it is very morbid reading. The book is quoted here because so much information in reference to the *Vampire* is given which want of space forbids enlarging upon here. *Robert Louis Stephenson's* romance of the *Strange Case of Dr. Jekyll and Mr. Hyde* illustrates other phases and may interest the reader.

The dangers arising from the class of entity we have been considering are naturally limited, but there are other dangers to which a very large number of people are exposed. Truth, as is generally the case, supplies us with example which fiction cannot easily equal, but is not always easily accessible; whereas fiction is, and often, unwittingly, it may be, places the less-known facts of life in a clearer light. Thus we have in *Sir Conan Doyle's* little story, *"The Parasite,"* an object lesson on the subject of *Vampirism.* It will be remembered how the *Vampire* is introduced in the person of *Miss Penelosa,* who is described as being a small frail creature, "with a pale peaky face, an insignificant presence and retiring manner." Her eyes are remarkable, however. The beginning of the power exercised over Professor Gilroy's *fiancee* where the latter is placed in a *mesmeric* sleep, and then extended to the skeptical professor himself, who finds himself becoming thinner and darker under the eyes, and aware of a nervous irritability which he had not observed before, is all very significant. The further detailing of how this woman with the crutch *obsesses* the professor, projecting herself into his body and taking possession of it is related. *"She has a parasite soul,"* he says; "yes, she is a parasite; a monster parasite. She creeps into my form as the hermit crab creeps into the whelk's shell." Realizing at last the woman's intentions on him, and the fact of his will becoming weaker he seeks to withdraw himself out of her toils, locking himself in his bedroom and throwing the key into the garden beneath. He succeeds for the time being, but learns on the occasion of his success that Miss Penelosa had been ill, and that she had said that her powers forsook her at such times. One night, fearing to excite the gardener's suspicions, pushes the key under the door instead of resorting to the old ruse of throwing it out of the window and composes himself to read one of *Dumas'* novels:—"Suddenly I was gripped—gripped and dragged from the couch. It is only thus that I can describe the overpowering nature of the force which pounced upon me. I clawed at the coverlet. I clung to the woodwork. I believe that I screamed out in my frenzy. It was all useless—hopeless. I must go. There was no way out of it. It was only at the outset that I resisted. The force soon became too overmastering for that. I thank goodness that there were no watchers there to interfere with me. I could not have answered for myself if there had been. And besides the determination to get out, there came to me also the keenest coolest judgment in choosing my means. I lit a candle and endeavored, kneeling in front of the door, to pull the key through with the feather-end of a quill pen. It was just too short and pushed it farther away. Then with quiet persistence I got a paper-knife out of one of the drawers, and with that I managed to draw the key back. I opened the door, stepped into my study, took a photograph of myself from the bureau,

wrote something across it, placed it in the inside pocket of my coat, and then started off for Wilson's."

He then finds himself in her presence, and her hands in his, and making professions that he loathes while he utters. He frees himself by a mighty effort, and in scathing language empties the vials of his wrath on her head, and rushes away, the spell broken. The victory seems to be of brief duration. Miss Penelosa recovers sufficiently to visit him, and warns him if he persists in scorning her love he may know what to expect. He laughs at her threats, but almost immediately experiences her influence upon him. The unburdening of his troubles to his college professor does not relieve him of the *demoniacal possession,* and the prescription of *chloral* and *bromide* is consigned to the gutter. The continuance of the *Vampire's* wiles, where she seeks to destroy his popularity as a lecturer by confusing his thoughts upon his subject, ending with the university authorities taking his lectureship from him, his lectures have become the laughing stock of the university, drive him to extremities.

"And the most dreadful part of it all is my loneliness. Here I sit in a commonplace English bow-window looking out upon a commonplace English street, with its garish buses and its lounging policemen, and behind me there hangs a shadow which is out of all keeping with the age and place. In the home of knowledge I am weighed down and tortured by a power of which science knows nothing. No magistrate would listen to me. No paper would discuss my case. No doctor would believe my symptoms. My own most intimate friends would only look upon it as a sign of brain derangement. I am out of all touch with my kind."

Silently and with devilish subtlety the woman winds her coils about him more closely, causing him to rob a bank, half kill a friend, and almost disfigure the features of the girl he loves. How far the machinations of the woman might have been carried is impossible, but her death puts an unexpected end to them.

SOME MODERN CASES.

Turning from fiction to fact, *Mr. D. Younger* gives one of several instances which have come under his notice of cases allied very closely to *Vampirism,* in his book. A man came to him for help, having been recommended to him. He had been troubled for a long time with voices sounding in his ears, and threatening him with bodily harm. The voices had pursued him even to *Mr. Younger's* house in *Bayswater,* and the victim could then hear them talking. *Mr. Younger,* whom the writer remembers as a tall, well-made vigorous man, made a number

of passes round the patient, and after a time the voices ceased, and have not returned since, as far as the writer is aware.

The writer received a letter a few months ago from a French lady in London, who had been staying in *Harrogate* last summer.

"When I went to *Harrogate* I was better, and the distressing feeling of fright I had had constantly day and night vanished for a time, but it has now assumed its sway. It begins at night when I am out of doors; it is as if I was pursued. It always comes from behind like a large wave, over my right shoulder, and when I am in my room writing, it seems as though I had someone behind me. The sensation is oppressing, and I feel a weight over my shoulder blades, and when people pass near me, if they do not touch me, they hurt me. It has become so uncanny that I should like to know what it is and what is to be done."

The writer himself some years ago had a similar experience. It would be between four and five o'clock one morning when he was awakened by a voice which distinctly came from within, saying, *"You will have to come,"* at the same time there was an indescribable feeling as though part of himself were being forcibly torn from the body. Being interested in the phenomenon, and wondering what it might be, the writer composed himself a moment after, emphatically declaring he would not go, to see if the sensation would be repeated. It was, and very unpleasantly this time, though wide awake, and it was deemed best to throw the influence off. There was a brief struggle, during which the voice again demanded that the personality should yield, then the sensation passed.

A friend of the writer's has had a somewhat similar feeling, where during the night, if lying upon the stomach he has felt himself gripped on the shoulders behind, with pressure on the small of the back, while the shoulders would be pulled backwards. He has been awakened by the sensation and the struggle has lasted a few seconds after being awake, so that it is no nightmare. This occurred twice, and on two other occasions he distinctly felt a solid body, like a dead body beside him in bed. *Florence Marryat* in *There is no Death* relates a very gruesome story along a similar line, and people who are subject to these experiences should never sleep alone. Many cases of *epilepsy* are no doubt instances of *entities* using the physical body of the victim.

A MODERN DEMONIAC.

A case is quoted in *Borderland* by the late *Mr. W. T. Stead*, editor of *"The Review of Reviews,"* which came within his own personal knowledge. One day in January, 1896, a young man, an officer in the *British Army*, came to his office and said that some time back he had taken up automatic writing. This, for the benefit of those to whom the phrase

may be new, is sitting with the mind passive, pen in hand, and permitting the hand to be used by one's own inner consciousness, or other entities. Many books have been so produced, the phenomenon being a very common one. Being charmed with the novelty of the thing the young man had neglected nearly every duty, allowing himself to be used eight to ten hours at a stretch at a time. Gradually the intelligence or entity gained such possession of his faculties that, as he said, "I no longer felt I belonged to myself. It dominates me by its will, and I do not know what the end will be." *Mr. Stead* expostulated with him, saying he should exert himself, but the young man said it was no use, as his will was under the influence. "He says," continued the young man, "that he will do me all the evil he can while I live, and after that, I am to be damned. But will you speak with him?" Being informed that the entity would take possession at any time. Mr. Stead continues: "I paused for a moment; but I thought that as the *Evil Spirit* was in the habit of seizing without his will and to his own detriment, it would be permissible to allow him to enter in by an act of his own volition when he was with one who might possibly be the means of helping him to his deliverance; so I said, 'Yes, if he will talk he may come.' My visitor walked across the room and sat down without saying a word in a large easy chair. In a moment he became convulsed, his eyes closed, he fell backwards with his head on the coach, his chest heaved, rising and falling, while his body writhed as if convulsed. Not a word was said. I stood watching him silently, nor did he speak or make a sound beyond a low moan when the convulsions became more violent. After waiting for two or three minutes standing over him, I said at last, 'Well'! Then there was another writhing movement of the prostate form before me, and a very curious voice, quite different from that of my visitor, said to me"—but the dialogue is too lengthy to be reproduced here.

It is sufficient to say that the entity claimed to be the grandfather of a girl whom the young man had ruined, and since then (some four months before) the grandfather had never left the young man, and told his interrogator that the officer dare not shave himself for fear he should cut his throat, which he (the old man) would see he did some day. While the conversation was going on the young man struck himself, and the face twinged with pain, which delighted the entity apparently.

"I can do anything with him now. Anything. He is mine altogether. I can make him go where I like, talk to him when I like; night and day torment him. Keep it up. O! yes, keep it up. And in four months cut his throat," the last sentence being accompanied by drawing his hand across his neck.

As to how he got hold of this unfortunate man may be told in the entity's own words:

"I was an officer in the army in my time, and I think I ruined more

women than any man I know. Then I came over here, and for fifty years what have I had to do but go about seeing girls, pretty girls, falling in love with them, not being able to speak to them."

"Tormented with the desire, but unable to gratify it, he watched until the young man took up the *Ouija Board*, and got answers from somebody, then thinks he will try handwriting. Takes a pen. I see him. I am passing. I see what he is doing. Remember about my granddaughter. I wait. I think I can get at him. Some day he thinks he will try automatic handwriting. Takes a pen in his old fist, ugh! I took his hand and wrote. Called myself 'Lucy,' I did. Lucy, nice girl, always said her prayers, beautiful spirit; come to lead him into the paths of virtue. Ho! did I not fool him . . . *I have tortured him for four months; I will torture him for another four, then I will cut his throat!—yes, I will!*"

Mr. Stead brought the conversation to a termination by telling the *obsessing* entity that it would do nothing of the kind and that it would have to clear out, as it had been there quite long enough.

"He did not speak again. A few convulsive movements followed, a long sigh, and then my visitor slowly rose to his feet, rubbing his eyes."

Taxed with the story related to Mr. Stead the young man admitted its truthfulness, and was despondent as to being able to throw the evil influence off, though Mr. Stead pointed out that he, the young man, still had some will left, as he would not have come to him had it been otherwise. Mr. Stead advised him to try and find the young lady, who could help him, but the young man said that if he did he would kill him that night. I will conclude the article with the closing paragraph:

"I saw my unknown visitor once again. His control was more blasphemous and more defiant than before. The convulsions were worse, and the contortions more violent. It was a ghastly sight to see him writhing on the floor, tossed about until he was stiff and sore. When the control passed the victim was calm and sane. If it be madness it was madness resulting from Vampirism and obsession. But I wish any materialistic doctor would take the man in hand. He would, I am sure, be less scornful in his comments upon that exploded superstition *'Demoniacal Possession.'*"

In the following issue Mr. Stead states that he received letters from the gentleman whose case has just been described, and that he had evidently not been relieved from the *obsession*.

A correspondent in *Vancouver's Island* complains of voices, and hands are laid on him, and the unfortunate object of these attentions dare not mention it to anyone on account of the risk of being considered insane.

Many people, among whom are *Fellows* of the *Royal Society* and doctors, and others, are of the opinion that many of the cases of insanity

in our asylums *are really cases of obsession,* but with one exception, there have been no experiments along this line to determine the point. It was certainly recognized by the early *Church,* just as today it is by the *Roman Catholic Church,* and in the *East* the idea has always been common.

DEMON LOVERS.

Right throughout the ages the theory of *demon lovers* has been a popular one, and when investigated there is a sub-stratum of truth at the bottom. Although our position today enables us by the labors of many unwearied researches into the less known of nature's laws to understand much which was inexplicable, yet the facts of certain phenomena are not wholly explained by the hypotheses advanced. In fact, but a very minute corner of the veil has been lifted by the ordinary person, and here as in every other department of nature the so-called simplicity is an utter misnomer. Hence cases occur where *phenomena of a psychic character* do not come under any of the well-defined categories into which they usually fall another explanation must be sought.

One of these is that of the *Demon Lover.* There are people who hold daily communication with what they believe to be their *"twin-souls,"* whom they call their *"spirit-brides"* or *"spirit-lovers."* The latter live upon the *magnetism* of those whom they are attracted to, and these *vampires* are exceedingly numerous. I have had ample opportunity to observe during my experience. It is impossible to laugh the people out of their belief, as they *"feel"* the presence of these beings.

Conversation takes place between them, questions asked and answered, and in some cases these entities have "materialized" so as to be seen by anyone. In olden times if a male was attached to a woman it was called an *"incubus;"* if a female attracted to a man it was *"succuba."* Apart from *mediæval* writers, as another writer remarks:

"The immense mass of evidence, collected from many countries, by different scientific observers,—and the medical men and others—cannot be set aside. Doubtless, if only one or two cases exist, we should explain them by the one word—'hysteria'; but the accumulated mass of facts from so many different temperaments cannot be dealt with in this manner. We must accept the facts though we may differ as to their cause."

Among the cases which have been brought to the author's notice are the following:

A young lady in New York City had an admirer who asked her hand in marriage, but as he was a drunkard she refused and married another. Thereupon the lover shot himself, and soon after that event a *Vampire,* assuming his form, visited her frequently at night, especially when her husband was absent. She could not see him but felt

his presence in a way that could leave no room for doubt. The medical faculty did not know what to make out of the case, they called it *hysterics* and tried in vain every remedy in the *pharmacopœia*, until she at last had the spirit exorcised by myself. In this case there is an elemental making use of, and being aided by, the elementary of the suicide. *(Elementals and Elementaries are species of entities found in nature.)*

A miller in the State of Michigan had a healthy servant boy, who soon after entering his service began to fail. He had a ravenous appetite, but nevertheless grew daily more feeble and emaciated. Being interrogated, he at last confessed that a thing which he could not see, but which he could plainly feel came to him every night and settled upon his stomach, drawing all the life out of him, so that he became paralyzed for the time being, and neither could move nor cry out. Thereupon the miller agreed to share the bed with the boy, and proposed to him that he should give him a certain sign when the *Vampire* arrived. This was done, and when the sign was given the miller grasped an invisible but very tangible substance that rested upon the boy's stomach, and, though it struggled to escape, he grasped it firmly and threw it on the fire. After that the boy recovered, and there was an end of these visits. Those who like myself, have on innumerable occasions removed *"astral tumors,"* and thereby cured the *physical tumors,* will find the above neither *"incredible" nor "unexplainable."* Moreover the above accounts do not refer to events of the past, but to persons still living in this country.

A woman in this vicinity has an *incubus,* or as she calls it, a *"dual"* with whom she lives on the most intimate terms as wife and husband. She converses with him and he makes her do the most irrational things. He has many whims, and she, being a woman of means, gratifies them. If her *"dual"* wants to go and see *Italy "through her eyes,"* she has to go to *Italy* and let him enjoy the sights. She does not care for balls and theatres; but her *"dual"* wants to attend them, and she has to go. She gives lessons to her *"dual"* and *"educates"* him in the things of this world and commits no end of follies. At the same time her *"dual"* draws all the strength from her, and she has to *vampirize* everyone she comes in contact with to make up for the loss.

WITCH-CRAFT AND ITS DANGERS.

Before closing this aspect, attention may be directed to *witch-craft.* There is grave reason to believe that we shall hear more cases like the above, and that there may even be a recurrence of the true *Vampire* through the barefaced exploitation of *witch-craft and the black art* which has been so marked a feature during the last few years. There

have been persons who have unblushingly counselled the gaining of the control of other people's minds, so as to bend them to the experimenter's purpose. It cannot be too clearly stated that the human WILL is sacred, that any interference with it by any other person must lead to awful results, which cannot be contemplated. A law has been set in motion which will exact to the uttermost farthing the effects caused by the imposing of one will upon another. Law obtains in every part of the universe, however high up one may go—*It is the law of Compensation*—by which any wrong inflicted on a human being must react upon the doer. In modern civilization the greater part of the time is spent in supplying each other's wants, and in the multifarious and complex transactions between man and man each is a voluntary party if an agreement is come to. This, of course, does not prevent the introduction of deception and sharp practices, but it certainly limits it: one is able to check-mate those who do not appear to be playing the game, but in *witch-craft a secret and silent factor, more potent than any finesse done openly, is smuggled in and one man or woman is made the tool of another.*

The law of the land recognizes *"undue influence"* in regard to the making of wills, etc., but it is here powerless to step in and shield the weak. A person is simply compelled against their will, or better understanding, to fall in with the wishes of another, being blind to the wrong he is doing himself or how cruelly he is subverting his own interests and jeopardizing those of those most dear to him. No wonder the unscrupulous man or woman, pandering to the lowest side of human nature recognized in *witch-craft* a means of playing on the weakness of a large number of people and reaping considerable financial benefit from it. Even *Hypnotism* can only be legitimately used in disease and the eradication of bad habits, *but even then some guarantee as to the character of the operator is required, for the magnetism of the operator is blended with that of the subject.* In many a dabbler in this subject we have the nucleus of a *Vampire,* and not only should the reader refuse to be experimented upon by others, unless it is a case of disease, and only then when satisfied as to the *bonâ fides* and in the presence of a third friend. A *hypnotist* should be like *Cæsar's* wife, but morals are often immaterial in the eyes of those professing to teach the art.

ELEMENTALS.

In the *Indian Pantheon* there are no fewer than 32,000,000 of various kinds of *entities,* and among these are the *Elementals.* I am only concerned with one or two classes here, however—one I have already referred to—and these are known as *Rakshakras* and *Bhûtas,* and the *Brothers of the Shadow,* the latter being both living and dead.

The latter class are cunning, full of vindictiveness, ever seeking to retaliate upon humanity; these *ghouls* live on the emanations of others or blood. They have, as it were, cheated Nature, by their knowledge of the forbidden art, and most of the *magic feats* performed by dabblers are accomplished through their aid, helped by the *Elementaries.* They rove the planes of nature and pounce down on people who lay themselves open to them.

THE VAMPIRES OF HEALTH.

Sensitive people have often complained of a feeling of *ennui,* of being run down after being in the company of certain persons. One *cause of death* is the drainage of the vital atoms by human *Vampire organisms;* for many persons are so constituted that they have, unconsciously to themselves, an extraordinary faculty for sucking the life-principle from others, who are constitutionally incapable of retaining their vitality.

Thus it is well known that old people can derive physical life from fresh young organisms by sleeping beside them, and the experience is common among invalids whose organisms have been rendered sensitive by illness, that the presence of certain people is exhaustive, and of others lifegiving. . . . This constant change of vitality is a necessary condition of our existence as we are at present constituted, but as the laws by which it is governed are absolutely unknown to the medical profession, which does not treat patients, except on their surfaces, an appalling amount of wholesale slaughter now goes on unchecked. This might be greatly diminished if doctors would open themselves to *divine illumination,* and not relegate to the *Church* that part of the human organism, which, if they knew a little more about it, they would perceive comes directly within the sphere of their operations.

There is no doubt that vitality can be absorbed as above stated, robust people being drained by the *Modern Vampire,* and the information has been known for thousands of years. Doctors are puzzled, and such cases make one more addition to the already long list of *nervous diseases.* What has happened in reality is, the life force or magnetism has been drawn out of him or her, and has been absorbed like a sponge by the *Modern Vampire.* Breeders tell us that young animals should not be herded with old ones: doctors forbid young children being put to sleep with old people. We all remember *David* when old and feeble having his forces recruited by having a young person brought in close contact with him, and in the case of the late *Empress of Russia,* the sister of the *Emperor of Germany,* who was seriously advised by her physician to keep a young and robust girl in her bed at night. Readers of Dr. Kerner's *Seeress of Provost* will remember how Mde. E.

Hause repeatedly stated that she supported life merely on the atmosphere of the people surrounding her.

THE AURA.

In addition to the vehicles which have been mentioned as forming part of a human being there is a fine substance called the *aura*. Modern science will *"discover"* it in a few years, but, of course, it will not be known by this name; it will be a new *"ray,"* christened by the name of its "inventor." Perhaps, as has been hinted, the *N-rays* of *M. Blondlot* approach it most closely. Painters in all ages have depicted a circle of light surrounding the heads of saints, called the *"glory,"* nimbus, or *aureole* indifferently in olden times. But more was then known about this subject, so that it is no mere freak of the imagination. The only fault of the painter was that he restricted this phenomenon to the head. As a matter of fact it surrounds the whole body to the extent of about eighteen inches. This was the odic fluid of *Reichenbach*. It is of a highly refined order of physical matter, seen by many people, who have developed clairvoyant sight, just as some people see colors beyond what appears as a blank to others looking at the colors thrown on a sheet of paper by a prism. It is very complex, there being several grades of *etheric* matter in it. One of these grades is known as the *health aura*, and it is with this that we are chiefly concerned. It is the vehicle of the vital force on this plane, transmuting the life-energy poured out by the sun into health and strength. It has been referred to earlier in these pages as the *prana*, specialized from the *jiva*. It is absorbed by the spleen, and thence runs over the whole body much in the same way that blood circulates through the veins, raying out from the centre in every direction. As it uses the nerves as a medium, unless these are healthy, there is no free flow of this *nerve-ether, or prana*. In addition to this raying out, a healthy man flings off, much in the same way perspiration is thrown off, large quantities of his *aura*, so that wherever he goes he literally sprays health about him. It escapes from every pore, and can be directed to flow along certain channels. This radiation is a shield against disease: it may be compared to a rapidly revolving wheel, which if struck by some small body will fling it off at a tangent as soon as it comes into contact with it. It diminishes in quantity and suffers in quality from worry, injury to the body, ill-health, grief, melancholy, hatred, anger, and any of the disintegrating forces which enter into daily life with those who have not as yet learned anything of the forces which are inherent in them and which surround them on every side.

A man in bad health is like a sponge, and as soon as he comes in contact with a healthy person he draws the *aura* to him. If this drain

goes on for long the healthy person is injured very much. All sensitive persons give off this *aura* very readily: it passes off without their consciousness, but it is only when brought into contact with people of a certain type that this happens, or when they attend *séances*. Only the very strong should attend these, unless they possess pure and strong individualities, as these can resist the onslaughts made by *entities* that materialize. All the phenomena of the *séance* room are produced by means of the magnetism of the sitters and the *"medium,"* as is well known to those who have studied the subject merely superficially.

THE REMEDY.

Carrying the mind back to what has been said with regard to vibrations, all sensitive persons, or those who have hitherto been robust and suddenly find themselves losing strength without any adequate reason should set apart at least ten minutes a day to the cultivation of rendering the vitality impregnable to the attacks of the *Vampire*, whether of the blood or of the vitality.

Here it may be as well to point out that there are two classes of persons particularly liable to take on the conditions of those with whom they are brought in contact, or to be drawn upon by outside influences. These are those born between *21st June and 21st July*. Children born between these dates especially should not be placed with elderly people to sleep. The other class are those born between *21st February and 21st March*. It has been found that persons born at these times are very mediumistic, and in one case the reason is that the influence of the moon is very marked. More than one writer has remarked upon the moon's *vampirizing* this earth, and retaining its vitality—*dead as it may appear*—through the emanations from the earth.

That vitality is transferable was proved by the old *mesmerists*, and the *masseur* of to-day emphasizes it. Many elderly people are massaged daily for no particular complaint, but when they get run down or their bodily powers are declining, they find being rubbed by a healthy man or woman restores energy and vim. One well known English member of *Parliament* who, though advanced in years, gets through enough work to kill several men, has a medical rubber in constant attendance on him, and he admitted to me one day that had he not his assistance he could not keep the strain up. *Masseurs* know that strength goes from them, and that this is not merely from the labor of rubbing. Retain your vitality, then. To overcome these things lead as pure a life as possible, avoiding alcohol, which retains evil magnetism, and attracts to yourself entities in and out of the body, there being a similar rate of vibration existing between you and them, and this places

them in sympathy, as it were, with you, and able to affect you. In the same way a certain relationship exists between you and those who use corpses as food, living and dead human beings, and *Vampires and Elementals, Shells,* and other species of entities that roam the lower levels of the next plane. In addition to this there is a vast mass—it takes the form of clouds and sometimes horrible shapes—of hatred resulting from the collective thoughts or sensations of all the slaughtered animals, tame and wild, and the blood, like alcohol, is a magnetic tie, as has been already seen. Purity of food, then, is essential.

Next is purity of thought. Sensuality, anger, malice, are differing rates of vibration, and these vibrations are taken up by others in the vicinity. The entertaining of a thought of evil towards another human being is fed and increased in consequence, so that the next time you repeat the thought it is with increased power. If indulged in much you create a centre of evil, and this may be seized upon by some passing entity, which either attaches itself to you and feeds vicariously on your magnetism, and that of others ending in possession, or without being pounced upon by an *astral inhabitant* it will become a kind of *alter ego,* another *stratum* of consciousness, acquire a semi-consciousness of its own and became to a large extent independent of you. This is the key to much of the phenomena of multiplex personality, and also accounts for the remark so frequently heard when a friend sees another whom he has not met for years—*"How he has changed"!* Every man is his own devil or god, just as he is responsible for whatever circumstances he is surrounded by, or his destiny in general.

By thinking pure thoughts only, sympathetic, helpful thoughts, the matter of which your subtle vehicles is gradually built on vibrations corresponding with these qualities, and the lower thoughts perish for want of food. Further, just as evil thought is fed like a river is fed by a tributary, so in the same way high thinking and kindly thoughts attracts those of a like nature.

Sympathy is of two kinds, however, and nearly always the wrong is indulged in. By feeling keenly and sympathizing with one in pain or suffering from a disease there is a tendency to reproduce the same symptoms in yourself, to say nothing of being unconsciously drained by the invalid. It is quite possible to sympathize with a friend without at the same time taking on his weakness. Let your sympathy be strong, that is to say, look at things from the most optimistic standpoint, which is the only true one. Don't humor him, and strengethen him in his negative aspect. We all know these people who are wet blankets wherever they go, whether it be the sick chamber or the busy mart. We also know those who like a ray of sunshine entering a dark cellar lights everything up. This is the aspect to take when visiting sick friends. Refuse to see the disease, talk only of the bright, the

helpful, and not only are you cheering him up and practically creating life-force, but you render yourself less likely to be drawn upon.

With regard to protecting yourself generally, when rising imagine that a shell is forming at the extremity of the *aura*. Picture a white mist, *ovoid*, becoming denser every moment. Just as in winter the breath is clearly visible with each exhalation, so as you breathe outwards see in the mind the breath taking form. Use the will in addition, and this will have the desired effect. Repeat about midday, or whenever entering a crowd, or a low quarter of a city. At night again form this protective shell just before going to sleep, and you are not likely to be troubled with *Vampires*.

Where there is a suspicion of the existence of an *entity* of the *ghoul type* the free use of garlic in a room is recommended, or placing small saucers of nitric acid on the tables (out of the way of children and animals) for a short time daily, but not in the bedroom, unless the window is left open each night, will be found to counteract any *Vampire* influence. The use of incense in places of worship is not *"superstition,"* or to have a theatrical effect, but to keep undesirable entities away, just as the origin of church bells was to free the sacred edifice of their presence. The *gargoyles* seen on cathedrals, etc., are the *"demons"* escaping. There is more in sound than the world dreams of, and there is a deep law underlying the breaking of a wineglass when whistled into, or the walls of *Jericho* falling down after the blowing of an instrument, but this scarcely comes within our province here.

Just as certain smells are obnoxious to human beings—some even fatal, as in the case of inhaling chemical gases, so the burning of certain herbs, or food even, has definite effects on invisible beings; cases of tribal deities loving a *"sweet savour"* and the offering up of animals as sacrifice will occur to the reader, while to the student of *mediæval* literature the *rites* connected with *witchcraft* will be better understood.

The *Hindus* sit on *Kusa* grass mats when meditating, as the fibre is said to resist bad elementals and evil influences. The use of *fleniculis*, burnt, is also recommended for the same purpose. The burning of dried garlic will also be found efficacious, but it is anything but pleasant.

In walking in the street you can prevent yourself being *"tapped"* by closing the hands, as the fingers conduct the magnetism freely, and many people lose much in this way, which is lapped up from the fingers by *astral entities*. The body may be *"locked"* to prevent any leakage in railway compartments, trams, etc., by clasping the hands, and placing the left foot over the right, and thus form a complete circuit with one's limbs. Just as electricity discharges itself from angles and points, so in the human body.

It is to be hoped that cremation will grow in favor as time goes on, as it will put an end to the grave *Vampire*. So long as the body

remains, there is a strong desire on the part of man whose thoughts have been of the earth, earthy, and if he gain the *occult knowledge* as to keeping his corpse fresh he will not hesitate to use it. Sometimes when a body is destroyed another body will be *obsessed* for the purpose, or in the case of a human monster, a human being will not be depraved enough and the body of some ravenous animal will be selected, such as the wolf, whence comes the *Were-wolf*, which is urged madly on in its career of destruction, the *entity* partaking, vicariously, of the blood of its victims.

In folk-lore, fairy-tale and religion there has been sound reason in virtue being triumphant over evil, because goodness is an actual shield, shedding an influence around it, which the malign forces cannot approach, still less penetrate. A good conscience is an invincible coat of armor, and it can be created atom by atom, by right thought and right living.

If man could but realize that he alone is the creator of so-called evil; that the earth's moral atmosphere formed by him in his ignorance permeates nearly all of us, whether we will or not, until we are soaked in *pessimism; that obeying a general law like forces attract like forces; that, again in obedience to law, repeated additions of unkind, uncharitable, fierce, bitter and evil thoughts keep the strata of misery, greed and crime ever active—if man realised this surely he would begin to build better. Until he does, however, he will continue to suffer, and contribute to the world's stock of woe.*

CHAPTER XXI.

The Mystery Of Breath.

PRANA, THE LIFE PRINCIPAL OF THE UNIVERSE.

PROBABLY no writings can lay claim to a more ancient foundation than this now put before you. Why this statement is made is because that which is written herein is based on that grand old science of *Astrology*, while the subject itself—*Breath*—is more ancient still, being the first physical act of all human beings coming into the world. It is not my intention in this work to enter into the origin of *Astrology*, suffice it to say that its immense antiquity is now universally admitted, neither shall I seek to solve the problem of the beginnings of all things which would be necessary had I to trace out the origin of *Breath*.

Seeing that breathing is common to all, it may be asked where is the need of instruction? My answer is that not one person in a thousand —nay, in ten thousand—knows how to breathe. Do you doubt this statement? Then whence come those gaunt spectres, *Consumption, Pneumonia, Etc? Remember consumption alone kills over 100,000 per year.* This would not be possible if people knew how to breathe.

Consumption can be cured, even prevented, not by medicine, but by cleanliness and the free and unstinted use of pure, sweet air. I may startle some and comfort many by saying: Consumption has never been inherited either from father or mother, but the child has usually been infected by its well meaning but ignorant consumptive parents after birth.

This chapter is not written specially for consumptives, but for all. If you have health do not think that your three-second inhalation will repel disease when once it makes a determined attack. If you are ailing do not think there is no hope for you. Start at once: air is free, do not be afraid of using it. The life of man is in the air, why not have more life? Harm it cannot do, benefit it must. By following out the instructions given you will place yourself on the highway to health, strength and longevity. Remote as may appear the subject of Success in connection with breath, this is by no means so. No man who is a failure in life knows how to breathe. Every man desires success in some form, and there is no barrier to his attaining this if the instructions in the following pages are adhered to.

The many hundreds of letters received, since the first edition of this

Great Volume was printed, have shown that this book has not been written in vain, and it is hoped that readers who have derived benefit will make the knowledge known to others.

Does it not seem strange in this twentieth century that it should be necessary to teach man how to breathe? Man, Nature's masterpiece, is really in a worse condition than our dogs and horses who do breathe as Nature intended them to breathe, unless they have been pampered and spoilt by too much familiarity with their superiors.

Breathing is life, to fail to breathe is death. You may live a long time without food or water, but how long could you endure if your breath was cut short, even that scant and often defiled gasp you give the name of breathing to? We find people actually starving for air, not necessarily pure, fresh air, but for the stuffy, impure air so often found in the home and business life, for even a large supply of this, bad as it would be better than the amount usually taken, which hardly suffices to keep body and soul together. If pure air cannot be had the whole day through, then inhale heartily and thankfully of what can be obtained. Do not starve amidst plenty. The reason correct breathing is unpopular is probably because air is free, it is too little trouble, no dues, no expense, nothing to do but breathe, and then breathe again. By breathing deeply you draw on the great universal reservoir of Life. Nature's way is so simple, so easy, that it is too often neglected. If she bottled up air and sold it for so many dollars a bottle as a specific for purifying the blood, everyone would go for that, but as it is it is not valued, and it is indeed doubtful if it would be taken, only our systems compel us to do so, this being the case it is inhaled in the least possible quantity. If its true value were realized and people had energy and persistence enough to form a correct method of breathing they would soon notice a great difference in every way, both as regards health and even success.

It is no exaggeration to say that the majority of diseases arises through ignorance of this. Good health depends upon the blood, and pure blood depends on pure air.

The organism which causes pneumonia may live in the tissues and air passages of human beings for a considerable time without producing the disease. Every person has doubtless had the germ in his tissues scores of times, and at this present moment it is in the bronchial tubes of many. But before pneumonia can develop in such persons some change must take place, either in the organism or in the individual. At present those who are acting as hosts to the *germs of pneumonia* do not get the disease because there is something in them that, for the time being, renders them immune. That something is to be found in every human body in normal health and vigor. The moment the vitality becomes lowered sufficiently from any of the many causes to which we

are liable to become subject—and no one can measure the exact time or place—then the pneumonia organism begins to multiply, to feed upon our substances, and to give off a poison, and the result is pneumonia.

The element first in importance in keeping the health up to standard is pure air. Without air not one of us can live an hour, while we may live days without water and weeks without food. An important element in the increasing prevalence of pneumonia is, doubtless, the fact that more persons are spending their lives indoors than formerly—in shops, factories and offices. Sufficient air is only obtained by living as much as possible, both day and night, in the open air.

Next in importance to pure air in dwellings is the necessity for sunlight. No room is fit to sleep in all night that has not been flooded with sunlight all day long. Human beings need the sun and the beneficial effect it has upon the air they breathe quite as much as the vegetable kingdom needs it. The fashion of shades and shutters on windows will be abandoned as the beneficial effects of sunlight are understood.

While pneumonia may be induced by bad air, bad heating and bad lighting of dwellings, a more fruitful source of the disease is probably found in places of public assembly such as schools, theatres, churches, street cars, etc. Great attention must be paid in the future to the cleansing, not only of the floors of such places, but of the air. What the people seem to need is not more and better food, but more and better air.

If the pursuit or profession must be followed indoors then by all means learn to use the lungs correctly always, but especially when in the open air.

Sunlight gives health, and this *luminary* is the reservoir of the electrical, magnetic and vital forces for our system, it pours them out abundantly and they are taken in by all minerals, vegetables, animals and men, by them they are transmuted into the various life energies needed.

Round the sun revolves the life principle of the universe called by the *Hindus "Prana,"* by some writers *"Jiva," "Ga Llama," "Zone," Etc.,* and is said by them to build up the life tissues throughout the body, to vitalize the brain, to increase the vibrations of the *ganglia* and nervous system, and to regulate the circulation of the blood. This *Solar Prana* manifests on earth as *Terrestrial Prana,* and in man as *Human Prana.* Closely connected with, or rather a modification of *Prana,* is what the Easterns terms *"Swara,"* which is the current of the life wave; the *Great Breath.* It is that wavy motion which is the cause of the evolution of *cosmic* undifferentiated matter into the differentiated universe, and the involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. The *primeval* current of life wave is, then, the same which in man assumes

the form of *inspiratory* and *expiratory* motion of the lungs. "As above, so below," runs the *Hermetic axiom*, and this is the all pervading source of the evolution and involution of the universe. Human breath is but a physical manifestation of *Prana*.

THE PHYSIOLOGY OF THE LUNGS.

The human body or trunk may be likened to a large box, divided into two compartments, the *chest* and *abdomen*. The upper part, or chest, has a bony framework all around and contains one lung on each side, and the heart with the larger blood-vessels between them. The heart is really a pump which keeps a great system of irrigation and sewage going; through this the body is nourished with blood as it leaves the heart and goes through the various blood channels outwards, while by the return stream the worn-out material of the body is carried along to be got rid of by the various excreting organs—the kidneys and liver in the abdomen, the lungs in the chest and the skin.

The lungs consist of a series of continually dividing and sub-dividing tubes starting at the windpipe in the throat and ending in numbers of small cells filled with air taken in with each breath. On the surface of these cells the impure blood, containing the waste material which has found its way back to the heart through the veins, circulates in minute thin-walled blood vessels, and through these a constant purification takes place, oxygen, the life-giving gas of the air being absorbed, which changes the dark impure blood into bright red pure blood, that again returns to the heart, to be sent circulating as a nourishing stream throughout the body; while part of the gaseous waste material passes into the lungs and is discharged in the breath as carbonic acid and water. It is this waste material given off from the lungs which makes a crowded room so unhealthy. The blood purified in the lungs and pumped out of the heart passes through the aorta, a large tube running along the backbone and straight down the trunk. It gives off branches in every direction, some upward through the neck to the head, some down each arm, some to the abdomen and some to the lower limbs. These branches one and all divide and sub-divide, getting smaller, till at the very end they spread out into a network of small tubes, through the walls of which the blood oozes, bathing the tissues and supplying nutriment. It is here that the waste material is drawn into the vessels, which are now becoming drains; these lead to two big veins in the trunk corresponding to the large arteries, and entering the right chamber of the heart. From here it is seen the blood passes to the lungs to be purified before going to the left side of the heart, whence it again issues in a nourishing stream through the arteries. Thus we see why pure air and correct breathing are essential to the health of the body.

CAN THE SKIN BREATHE?

It is a fact well known among the *Hindus* that the *Yogis* can pass into a trance* state and remain therein for a long period without breathing. At first sight this seems a physical impossibility, but if you think the matter out you shall probably come to the conclusion that it is possible to live for a time without using the lungs, by allowing the skin to perform its function or absorb air in sufficient quantity to keep the life in the body. Now it may be stated as a general law in physiology that in cases where the different functions are highly specialized (that is, where every one has its special and distinct organ for its own purpose alone), the general structure retains, more or less, the primitive community of function which characterized it in the lowest grade of development. Thus though the functions of absorption and respiration have special organs provided for them in the higher animals, they are not altogether restricted to these, but may be performed in part by the general surface, which (although the special organ of exhalation) permits the passage of fluid into the interior of the system, and allows the interchange of gases between the blood and the air.

Again: A frog, the lungs of which have been removed, will continue to live for some time, and during that period will continue not only to produce carbonic acid, but also to consume oxygen. In other words, the frog is able to breathe without lungs, respiration being carried on efficiently by means of the skin.

The skin needs to breathe as well as the lungs, and it will do its share toward aerating the blood and renovating the body if we only give it a chance.

It is generally accepted by *physiologists* that the skin may, to some extent perform the functions of the lungs, and though naturally its capacity to perform that function is very small, yet it is capable of considerable increase, when, as in cases of disease of the lungs, the needs of the body excite it to perform these functions, or by special training as in *Yoga.* It is taught by the *Hindu Adept* that as a man advances along the spiritual path but little food is required, and that only of the simplest and best, and a time arrives when through the pores of the skin enter *etherealized* particles of matter sufficient for the nourishment of the body—nourishment direct from *Prana,* the *Principle of Life itself.*

THE YOGA BREATH.

Mention has been made of the *Yogis,* and in a work dealing with the *Science and Mystery of Breath* reference to these men cannot be omitted. In no part of the world has breathing been brought to such

* This state is also known as suspended animation.

a perfect art as in *India*. It is not my purpose to teach the *Yoga* practices here as that has been taken up in other books. To the *Hindu*, with a long physical heredity behind and the practice of thousands of generations, the *Mystery of Breath* is a great study. Through *Yoga*, these *Grand Masters of Breath* seek to bring about the union of the higher and lower consciousness. The two chief meanings of the word "*Yoga*" are concentration and union. Various practices are resorted to for this, and the theory is that by controlling the breath and concentrating on certain organs, those mysterious dormant human powers may be roused which will bring about this union.

PRANA.

The Great Life Principal.

In reference to *Prana*, which it must be remembered is the *Life Principal of the Universe*, they know that terrestrial *Prana* develops two active centres in the gross matter which is to form a human body. Part of the matter gathers round the northern, and part round the southern centre. The northern centre develops into the brain; the southern into the heart, the whole forming something after the shape of an ellipse. In this the northern focus is the brain, the southern the heart. The column along which the positive matter gathers up runs between these *foci*, and is the *medulla oblongata*. The Eastern names are *Susumna*, the spinal column with all its ramifications; *Pingala*, the channel for the currents which work in the right half of the body, the right sympathetic; *Ida*, the channel for the currents working in the left half of the body, the left sympathetic. These channels are called *Nadis*. The rays of *Prana* which diverge either way from these *Nadis* are only their ramifications, and constitute together with them the nervous system. The current of *Prana* works forward and backward, in and out. One moment it proceeds from the centre to the farthest ends of the nerves and blood vessels, the succeeding one gives it the backward impulse. The time taken differs in different organisms. As the *Prana* runs forward, the lungs inspire; as it recedes, the process of exhalation sets in. These three chiefs *Nadis*, the *Ida*, *Pingala* and *Susumna* meet in six different places; each place or joining forms a centre of the nervous system. Each of these centres is round like a wheel, and in Eastern philosophy are called *Chakras*. Every centre pulsates with the vibrations of the great stream current which *Susumna* receives from the *Great Life Principle*. These *Chakras* cause the smaller ones to revolve, having connection with the great *Chakra*, the seat of which is the heart, and this is made to revolve by the force of the *Great Energy*. *The Great Energy* playing on the *Susumna* gives the motive power which enables the respective parts of the human organism to function.

There is a correspondence between these centres and the *Zodiac* and *Planets.* The *Pingala* has for its quality heat, its governing planets are the *Sun, Mars,* and *Saturn,* it presides over *Aries, Cancer, Libra,* and *Capricorn.*

The *Ida* is cold, its planets are the *Moon, Mercury* and *Jupiter;* it presides over the signs *Leo, Scorpio, Aquarius, Gemini* and *Vigro.*

Susumna governs *Sagittarius* and *Pisces.*

The foregoing is an outline of the order of the Eastern physiology, and will serve to show how and why Breath plays such an important part in the Science of the *Yogis.*

It may be further stated that *Pingula* rules the right nostril, *Ida* the left, and *Susumna* between state. The movement of this *Prana* is always changing, so that the breath is made to pass in and out of the right nostril for a certain period, than it changes to the left nostril; at another time *Prana* is in the *Susumna* when the breath passes out of both nostrils. These changes only occur in regular order when a man is in perfect health, inspiration and expiration being a true index to the changes of *Prana.*

As the *Prana* works in the pulmonary centres the lungs are thrown into a triangular form of expansion, and the watery vapour contained in the air expelled from the nostrils will have this triangular form, which may be seen by placing a smooth, shining looking-glass under the nose and steadily breathing upon it. Let someone else look upon the glass, because the impression passes off rather quickly. In health these breath figures change their form according to the shape the lungs take, and these change at certain intervals during the hour, in a similar manner to the well-known voice-figures.

Most readers will remember the visit of *Agamya Guru Paramahamsa,* so styled by the press, but it may be pointed out that in *Hindu* philosophy, *Guru* means teacher, and *Paramahamsa* a man who has entered the last stage of the *Path,* who has transcended the *"I-ness,"* corresponding to the *Arhat* of the *Buddhist.* He was no doubt a *Yogi,* or a teacher of *Vedantic* philosophy. In his own words he says:

The breath is the strength. We take 15 breaths a minute. That makes 21,600 breaths a day. Now I decide to take the strength of a certain number of breaths into myself and hold it. I first hold my breath in the belly, then in the throat, and then in the retina, then in the place where the eyes meet. Then by holding my breath I pass from the physical body to the think body, and from that to the casual body. Then all things are possible. I can go far, even to the stars, everywhere through space. This is what the Theosophists call the thought body, beyond that is the casual body. But when I am there the functions of the physical body cease. I can do this if I prepare for it a whole day.

In January, 1904, this man visited *London,* and gained fame. He

perplexed the scientists by stopping his heart's action for thirty seconds by the sheer power of his will. Three years previous to this date he visited England and demonstrated his powers to *Professor Max Müller* and *Professor Carpenter.*

LEVITATION.

Feats of *self-levitation* are by no means uncommon among the *Yogis,* and there are numerous well authenticated testimonies of how they have been seen to raise themselves from the ground and float in the air. We have record of such feats having been carried out by the saints, and duly authenticated by the *Roman Curia,* while there is a list given in the *Quarterly Journal of Science, February, 1875,* which gives particulars of forty levitated people who were canonised or beatified by the *Roman Catholic Church.* The same phenomenon has been, and is now done by mediums at spiritualistic séances. With the saints and mediums it is probably due to outside influences, but with the Yogi, who is a master of *Breath, there is another explanation, viz., that he induces in himself a change of magnetism or polarity by certain breath exercises. The perfection of the art of propelling the astral body is the transportation of one's body from one part to another. There is the well known instance of *Apollonius of Tyana,* who suddenly disappeared in the midst of a full assembly and transported himself to a place near *Mount Vesuvius.* A writer in an American journal says:—"If the theory which is gaining ground in scientific circles be true—that electricity is, somehow, intimately connected with the component parts of an atom of matter—then, indeed, there is scientific foundation for the claims made by the advocates of *'Yogi Breathing.'* Even if atoms are, as some claim, 'composed of electricity, or are disturbances of ether corresponding to minute electric discharges,' still the *Yogi's* claim stands good.

An editorial writer in *The Electrical World* and *Engineer* inclines to the idea that *inertia* of matter in a billiard ball, for instance, 'is due to the self-induction of electricity in the ball.' This stowed-away electricity may possibly, evenly probably, act in opposition to the motion set up by an electric current or moving electric charge. In view of the great similarity between electricity and the so-called nervous fiuid of the human system, one is led to inquire whether the brain, in sending its messages or nerve currents to the various parts of the body, does not thus overcome the *'inertia'* of latent *'self-induced'* human electricity, so to speak. It is easy from this standpoint, to understand the impor-

*Hindu Levitation is taught in India Hood Unveiled. This book is sold by de Laurence, Scott & Co. Price, $2.00 Prepaid. Foreign, 8s. 5d.

tance of *Yogi* breathing, as practised by the *adepts* of the *Orient,* by means of which *prana*—absolute energy, vital force, spirit of life—is stored away in the brain and nerve centers.

The *Yogis* know that by certain forms of breathing one may establish special relations to *prana,* or universal life force, and thus be able to store it away just as the storage battery stores away electricity. Not only may all parts of the body be thus strengthened, but the brain itself may receive increased energy from the same source, and latent faculties be developed, and psychic powers obtained."

THE POWER OF RHYTHMIC BREATHING.

There is an old experiment which I have helped to conduct. It requires five persons; four of these assist the fifth to levitate by giving the least possible assistance, depending chiefly on rhythmic breathing.

The person operated on may be either sitting, standing or lying down. If lying down he should lie on his back on a number of chairs or slightly raised from the ground. The other four arrange themselves, two at each side, at his shoulders and at his knees. These four each introduce the forefingers under the man who is lying down. Then the five persons, the one lying down, and the four standing, all take breath together four times, and at the fourth inspiration, the four simultaneously lift up the man who is lying down. If the breathing of all parties is simultaneous, the man who is experimented on is lifted up on the points of the fingers of the other four with astonishing ease.

By sitting on a chair the four each putting the forefingers under this, and breathing together they raise the sitter, chair and all.

If standing up the subject should stand on a brick or something similar so that there is sufficient room at the heels and toes for two of the party to place the fingers under, the other two place their fingers under the elbows, then all breathing in unison the subject is lifted in the air.

In these experiments the breathing must be deep and smooth. Whether the subject does really become lighter or not, is doubtful; probably the rhythmic breathing releases some coiled up strength or power, and this is borne out by the following:

When mind changes into will, the currents change into a motion similar to electricity. When all of the motions of the body become perfectly rhythmical, the body has, as it were, become a gigantic battery of will. This tremendous will is exactly what the Yogis want. That is, the "coiled up" energy is liberated by these methods and brought into subjection.

Another was of procedure is for the four persons to all bend over till the forefingers touch the floor, exhaling as they move, then they raise their hands over their heads as far as possible, inhaling fully, all at the same time.

These movements are repeated, but at the fourth upward movement the fingers are inserted under the subject, who must also be breathing in time with the others, though he remains passive, and he rises easily, but must be caught at completion of the upward motion, or he will fall.

THOUGHT FORCE.

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. The Dhammapada.

Mind is the raw material out of which things are made. Muscle, tissue, and nerves are only materialized thought. Think health if you would be healthy; thing strength if you would be strong; think success if you would be successful. It is now recognized that it is quite possible to give oneself a disease by thinking long enough about it.* Granted this, then, it must also be in our own power to build health into the system, to strengthen any organ, in fact, to mould the body by thought. Thought must therefore be a chief factor in the development of a more perfect physique. Many people recognize exercise as the prime thing, but though exercise alone will produce good results, exercise with thought will do much more. One of the first principles in the *Breath System* now given is correct thinking. The best results can only be obtained by this, and five minutes exercise with the mind acting in conjunction with the physical efforts is worth more than two or three hours' exercise taken in a mechanical way. If you recognize that all is mind, and that man is that which he thinks he is, that the real "I" is the potter, the body the clay, then you will see that man can and does fashion his body to whatever design he may please. To think correctly is to be able to concentrate the mind for a certain time on what you are doing or on the organ of the body you wish to treat or develop. Concentration must be practised—see article on this in my latest work, *The Master Key*, for in a greater or lesser degree it is the foundation of all muscular development. It is capable of being developed in all. It is the most important part in physical culture. To be able to focus all the energy on a certain organ or muscle, and to accomplish this with ease is a faculty worth developing. The mind must be trained so that it may be kept on the muscle, or part desired, for at least five minutes.

The *ganglia*, which run like little threads of silk throughout the body,

*This subject is fully dealt with in my latest work, *The Master Key*.

are tiny little brains, largely made up of the same kind of grey matter that composes the thinking part of the brain. While the sensitive *ganglia* send their little tendrils into every part of the body, there is an especially large amount of them about the heart, and the human heart actually thinks on account of it. It is well known that the ancients believed different organs of the body to be possessed of mental attributes, and this idea has been handed down to us in such expressions as a *"brave heart,"* a *"noble heart,"* and the like, while we have the scriptural text: *"For as a man thinketh in his heart, so is he." Prov. 27-7.* We have also the *Vedanta* philosophy, which revels in mental subtleties. It teaches that thought came into existence first, and that a thought form of any object came into being, and that matter formed into shape around it, exactly as the shape of the thought pattern. There can be no thought without form. *Mind had precedence of all existing things or entities whatever, and had and now has illimitable power.* Once the student graps the truth of this and that every organ must have for its mould a thought form, that the grey brain of matter exists in these organs, then he will see how it is that concentration plays such an important part. It is no theory but an acknowledged principle that the more we concentrate the better the result. *Sandow* and other physical culturists are agreed on this matter. The *Affirmations* accompanying the exercises are given as aids to *concentration* and will help to direct the thoughts systematically and intelligently. An *Affirmation* can be said to be the conscious man's command to the *Soul;* when consciously used it becomes the directing power of life's expression.

THE ZODIAC.

The zodiac is a zone or belt of the celestialsphere, extending about eight degrees on each side of the ecliptic. Within the zone the apparent motions of the sun, moon, and all greater planets are confined. The ecliptic passes through the centre of the zodiac, and like it, is bisected by the equator. *The zodiac is divided into twelve equal parts of thirty degrees, each called signs.* These signs are counted from the *vernal equinox* where the sun intersects the equator at the beginning of spring in the northern hemisphere. The zodiac represents a circle of 360 degrees, and it is within that circle that the motions of the planetary bodies around the sun take place. The sun itself is frequently referred to as though it shared in the planetary motions. This means, it is needless to say, that looked at from our own planet the sun appears to pass from one constellation to another. Thus we have the sun as centre of the system, and the zodiac as the circumference. The sun enters the first sign each year on or about the 1st of March, it passes through a

sign in about thirty days, then enters the following one, making the complete circle of the zodiac in twelve months.

It is known by Adepts and advanced occult students that every object animate and inanimate has an *aura—a specialization of astral fluid surrounding it—this fluid is invisible to the ordinary sight, but may be seen by clairvoyants.*

Here I wish to place a truth before the student: it is that every existing form has a *zodiac of its own,* which has been sensed by *occulists* and called the *aura,* and that the *aura* of the sun is the zodiac, which are one and the same thing. In the same way a man's *aura* may be termed his *zodiac,* having affinity to the twelve signs of the sun's *zodiac,* or *aura.* When the sun is passing through a certain sign, let it be *Aries,* for example, it is because we are receiving rays, or *Prana,* through that part of the sun's *aura,* and the earth has by its annual pilgrimage come under the influence of this part, called *Aries.* This will account in a large measure for the belief of the ancients that each sign of the *zodiac* has direct rule over certain organs and parts of the human body, for the part corresponding to *Aries* in the sun's *aura,* must have strong affinity with *Aries* in the *aura* of all things, being tuned to those vibrations.

Similarly, when the planet *Mars* is radiating through the *Aries* portion of the sun's *aura* he must greatly affect that part of the human *aura* and all other things which are vibrating in harmony with this. So it will be seen that the sun or planets have great influence over that part of the body ruled by the sign they may be passing through.

Now it must not be forgotten that the planets and the earth have also their *auras,* and that the strongest effects will be felt when the *aura of sun, planets, earth, and the individual, are all in line, so to speak, or when the earth's Aries part receives direct vibrations from the Aries part of Mar's aura, both earth and Mars being in the Aries part of the sun's aura.* Those human beings coming into these rays must be strongly affected, while all things on the earth, whether in the *Aries aura* or not, must feel the influence in greater or lesser degree, in their individual *Aries aura* and that part of the body ruled by this.

The following exercises are based on this truth, for it is always well to work with Nature when the best results are sought for.

THE TWELVE VITAL BREATHS.

It has been stated that the sun is the centre of life, this life, or *Prana,* can only reach the earth through one of the *twelve divisions of the sun's aura,* and must become colored as it were, or specialized by the *media* it passes through.

As there are twelve distinct divisions of the sun's aura, so there must be twelve kinds of Prana, which the Hindus name:—

Aries prana	*Libra prana*
Tarus "	*Scorpio* "
Gemini "	*Sagittarius* "
Cancer "	*Capricorn* "
Leo "	*Aquarius* "
Virgo prana	*Pisces prana*

These have affinity with the human body as follows:

Aries, the head and face.
Taurus, the neck and throat.
Gemini, the arms, shoulder and lungs.
Cancer, breasts, stomach and chest.
Leo, the heart, back and spine.
Virgo, the bowels and abdomen.
Libra, the kidneys and loins.
Scorpio, the generative organs.
Sagittarius, the hips and thighs.
Capricorn, the knees.
Aquarius, the calves and ankles.
Pisces, the feet and toes.

Aries, Cancer, Libra and Capricorn have all affinity with the head, stomach, ovaries, veins, liver, and the skin.
Taurus, Leo, Scorpio, and *Aquarius with the throat, heart, generative system, kidneys and the blood.*
Gemini, Virgo, Sagittarius, and Pisces with the lungs, bowels, nervous system, and matrix.

In a work written for the general student it is not possible to give specific instructions as to the method of reaping benefit from these twelve breaths. In dealing with the individual it is different, for with information as to age, etc., it is possible for one who understands these laws to bring other natural laws into operation which will enable anyone to derive benefit from any one of these breaths, or even all in a short time, but this is the work for a Breath specialist. The ordinary student must be content to use the exercises given, and will see by so doing he can affect every part of the body in twelve months, as there are exercises for each month which will cover the year. In that time every part of the body can be attended to, and great benefit must result. Of course any of the exercises may be taken at any time, but, the best results will be experienced by taking them at the times given, especially when taken for the building up of any diseased part. It will be seen that though *Aries* has chief rule over the head, *Cancer Libra, Capricorn* have also

some affinity with this part, and these three *Pranas* may be used in treating this part, the same with the others, which may easily be learnt from the foregoing tables.

EXERCISES FOR THE STUDENT.

These exercises should be taken twice a day if possible, in the morning when you awaken, and at night before retiring. Give attention to the air of the room in which you exercise. The windows should be open at the top or bottom fully a foot, so that the air will circulate. The purer the air the quicker the result desired. From five to ten minutes should be devoted to the exercises both night and morning.

If too ill to stand or make the movements, use the *will* and *Affirmations.*

The natural and right way to breathe, whatever position the body may be in, whether standing, sitting, or walking, is to take *abdominal breaths.* When you are taking a long breath, the abdomen expands first, then the lungs or chest. Always remember that you should breath through the nose and not the mouth.

It is a good plan to have a *tepid sponge* down immediately after exercising, then rub down thoroughly with a rough bath towel till the body is all of a glow.

With these exercises no apparatus is necessary, though a hard piece of rubber or other substance for the hands to grip will enable you to make the muscles more rigid, and keep them so. It has been mentioned that any exercise even without thought will do good, but those who require real *all-round development,* not hugh muscles, but *wiriness, stamina, elasticity, health and strength of limb,* must seek to turn what muscle they already possess to the best advantage. Add to it they will by these exercises, but this will be quality more than quantity. *The strong man is often weak; this is paradoxical but still true.* By strong man is meant the weight lifter, and those who have built up huge muscles by one of the many systems of physical culture, for give a man the muscles of a *Hercules* it is no guarantee that his heart, lungs and digestive organs are in good condition and healthy, and a slight illness may lead to his end. The reason is not far to seek: he has gone for muscle alone, *never giving a thought to the vital organs,* never asking whether the foundation was good, nor giving attention to the class of *atoms* he was building into the body. If the blood is impure, then will the organs be impure and also the *atoms* attracted for their renewal. A system of physical development to be of real benefit must first consider health, then strength and quality. It must aim at purifying the body so that only the best *atoms* are attracted, by doing this, health and strength will run along parallel lines and the body be made disease proof.

All through nature we see growth and decay: on this law depends health. As the new cells are formed in our bodies the old ones pass away; waste tissue must be cast out from the system and material for new cells taken in. What this new material shall be like depends on the thought chiefly, also whether we have so tuned the different organs that they shall attract and vibrate in harmony with pure matter or otherwise. If the system of physical culture chosen is one which only seeks to build up and not throw off, then the worn out material is allowed to accumulate and to be used in the building of the organs, muscles, &c.; certainly it will add to their size, but how about the *strength and quality?* If not eliminated it *interferes* with the circulation of the blood and the nerve force, so that sickness and disease are the inevitable results.

In putting forward the exercises now given, the power of thought, the value of correct breathing and the importance of tensing or rigidity have been taken into account. No system neglecting those points can build up a healthy and strong body. A few minutes' exercise with the muscles in a tense condition, brought about by what is termed "muscle stretching" will, from a health point of view, produce far greater results than thirty or forty minutes' exercise with the muscles relaxed.

By tensing the muscles you contract the millions of nerve cells and force out all impurities, and thus enable the nerve force to flow, for in health this is in liquid form. By thought and the mind centred on what you are doing you can direct this nerve force to the parts desired. By correct breathing and a knowledge of the twelve breaths you can take in specialized *Prana* and direct it to the organs or parts it is most suited to.

THE LIFE BREATH.

This should be taken three times before starting the other exercises. Do not skip this, even if you have to pass by the others. It can be taken in bed if you are an invalid, or while sitting down. If taken alone it should be practised at least ten times during the day.

Take a full, long, deep breath, so deep that not only is the chest raised, but you are also conscious that the abdomen has been distended. Now hold the chest up and keep it distended by retaining the air. Let the breath out gradually by drawing the abdomen in and up. When the air is forced out of the lungs by contracting the abdomen, take in another breath till the abdomen is again distended, and continue breathing in this way, all the time holding the chest up so that there is very little motion in it. The time taken over this breath can be extended as the lung capacity increases, but you must never strain the lungs, always let the inhalation, holding, and exhalation be smooth and easy. With this exercise concentrate the mind on the *Life Principle*. See it mentally being taken in with each inspiration, see it giving life to the whole

system as you retain it, and picture all waste tissue or diseased atoms leaving the system as you exhale.

The affirmation should be:—*This fresh air will ave a beneficial effect on my whole system, I am taking in the real Essence of Life. It is stimulating me mentally and physically. My mind seems clearer, I am bright and happy. I am saturated with health.*

THE FIRST VITAL BREATH

ARIES.

This Sign has rule from March 21st to April 19th.

Stand erect, heels together, the toes at an angle of 30 or 35 degrees. Extend the arms, right and left, to their utmost, so that they are level with the shoulder. Palms facing upward, body from waist thrown slightly forward. Clasp the hands tightly so that the muscles are rigid, at the same time tensing the muscles of the whole body. Now lift the arms slowly upward until the hands meet over the head. Relax the muscles and return to position. Inhale as you bring the hands up, and exhale as you bring them downward. Repeat for eight to ten minutes.

During this exercise let the mind be centred on the head, mentally picturing the breath feeding the brain and cells of that part. This will increase the circulation in those parts and help the flow of nerve force.

The Affirmation should be:—*This breathing is benefiting me. The blood flows well in my brain and head. All impurities are eliminated. The nerve force finds no obstructions. My head is clear, every cell thrills with health.* Treatment can also be given to the head while taking The Fourth, Seventh and Tenth Breaths.

THE SECOND VITAL BREATH

TAURUS.

This Sign has rule from April 20th to May 22nd.

Take first position, arms extended, hands facing forward; tense all muscles, and then bring arms to the front until the hands meet; then return hands to position. Inhale so that the lungs are filled to their utmost capacity when the hands meet, exhale slowly as you return to position. Relax and repeat.

During this exercise let the mind be fixed on the neck and throat, and mentally picture these parts in a healthy and perfect condition.

The Affirmation should be:—*The blood circulates well in my neck and throat, every cell and nerve is receiving nourishment from this breathing. All waste tissue is thrown off. I derive great benefit.*

Treatment can also be given to these parts while taking The Fifth, Eighth and Eleventh Breaths.

THE THIRD VITAL BREATH

GEMINI.

This Sign has rule from May 22nd to June 21st.

First position should be taken, arms extended, hands facing upward and clasped. The muscles should be fully tensed. Bend the arms at elbows towards the head, until the joints of fingers touch shoulders. Return them to position, keeping muscles rigid. Inhale as you bring hands to shoulders, exhale as you straighten them. Relax and repeat.

Another exercise for this Breath is to take first position, arms hanging down, hands clasped with palms to the body. Let the muscles be rigid. Bring the right hand upward, bend elbow so that it stops on a line with shoulder. Keep the muscles rigid as you return arm to position. Take same exercise with left arm. Inhale while doing the upward movement so that lungs are completely filled when hand reaches shoulder; exhale slowly in returning to position. Relax and repeat.

During these exercises the mind should be fixed on the shoulders, arms or lungs, and mentally picture these parts as you desire them.

The Affirmation should be:—*My lung capacity is increasing, my lungs are becoming stronger and stronger (or arms and shoulders in treating these parts). I gain health and real benefit from these Vital Breaths.*

Treatments can be given to these parts while taking The Sixth, Ninth and Twelfth Breaths.

THE FOURTH VITAL BREATH

CANCER.

This Sign has rule from June 21st to July 22nd.

Take first position, arms extended at right angles and level with shoulders. Hands clapsed so that palms are facing downwards. Make all the muscles of the body as rigid as possible. Take a deep abdominal breath and slowly twist the arm so that the hands are facing upward, then exhale by contracting abdomen, and at the same time twist arms so that they return to first position. Keep the muscles rigid all the time. *Relax and repeat.*

Another exercise for this Breath is to take first position, then bend forward from the hips, so that the upper part of body is at right angles with your legs, your arms hanging downward. Then without changing position of body below hips, swing the arms upward so that the backs of

hands meet over the shoulders. Hands should be clasped but muscles can be relaxed. While the arms are being swung upward inhale, then slowly exhale as they are allowed. Relax and repeat.

During these exercises let the mind be concentrated on the breast, stomach or chest, and mentally picture these parts being nourished and in perfect condition.

The affirmations should be:—*This air is one of the Life Essentials, I know I shall feel better for it. My chest (or stomach) is strong, I feel new strength and vigour.*

Treatment can be given to these parts while taking The First, Seventh, and Tenth Breaths.

THE FIFTH VITAL BREATH

LEO.

This Sign has rule from July 22nd to August 22nd.

Take first position, arms hanging down, chest forward. Hands clasped with palms to body. Use the hips as a pivot and bend the body to right and left alternately. When bending to the right raise the left hand until the fingers come close up to the arm-pits, and vice versa. The muscles can be relaxed for this exercise. Inhale when the body is erect, exhale as you bend it to the side. Repeat.

A second exercise for this Breath is to lie flat on back with hands under the head. Muscles of the whole body should be rigid. Take a deep breath so that abdomen and lungs are expanded to their utmost capacity, then exhale until they are perfectly empty. Relax and repeat.

During these exercises centre the mind on the heart and spine, seeing the heart in perfect condition, or the spine as the case may be.

The affirmation should be:—*My heart's action is strong, every deep breath stimulates the heart, and in this way assures better nutrition to every cell in the body. (If for back or spine then the affirmation can be of an appropriate form.)*

Treatment can be given for these parts while taking The Second, Eighth, and Eleventh Breaths.

SIXTH VITAL BREATH

VIRGO.

This Sign has rule from August 22nd to September 22nd.

Take first position, arms hanging down, hands clasped and facing outward. Both arms and legs should be perfectly rigid. Inhale a deep abdominal breath; hold this tight; at the same time contract and dilate the abdomen, slowly forcing the air from the abdomen to chest, from

chest to abdomen. Do this eight to ten times before exhaling, then relax and repeat. In contracting and dilating the abdomen while holding the breath this part will move in and out.

During this exercise steady the mind on the bowels and abdomen, and picture these parts in a healthy and perfect condition.

The affirmation should be:—*This exercise will stimulate my digestive organs; it will thus be of benefit to the whole system. The blood flows freely in my system.*

Treatment can be given to these parts while taking The Third, Ninth, and Twelfth Breaths.

THE SEVENTH VITAL BREATH

LIBRA.

This Sign has rule from September 23rd to October 22nd.

Take the first position, arms hanging down, hands open. The legs must be tensed and the knees not allowed to bend through the whole exercise. Bring the arms forward and extend them at full length over the head, then with a movement forward touch your toes with the hands. Return to first position and relax and repeat. As you raise the arms above the head inhale fully; exhale as you come forward to touch the feet.

During this exercise centre the mind on the kidneys and loins, and mentally picture these parts, taking in life from the deep breathing so that they vibrate with health.

The Affirmation should be:—*Breath is life and health, I add to my strength with each breath. My kidneys do their work correctly, they are in perfect health.*

Treatment can be given to these parts while taking The First, Fourth, and Tenth Breaths.

EIGHTH VITAL BREATH

SCORPIO.

This Sign has rule from October 23rd to November 22nd.

Take first position; arms should hang down with hands clasped and muscles rigid. Raise the right foot an inch or two from the floor, but keep the knee perfectly rigid and straight. Keep the whole weight of the body on the left foot. Twist the right leg from hip joint as far as to the left as possible, and then bring it round in a circle to the right as far as possible. Do not allow the body to sway, and keep the foot from touching the floor. Then stand on the left leg and through the same

exercise with the right. Relax and repeat. Maintain a steady, deep abdominal breathing the whole time.

During this exercise keep the mind centered on the generative system. See these parts in a perfectly healthy condition.

The Affirmation should be:—*I am strong and full of vitality. These vital breaths are doing me good, I feel new life and buoyancy.*

Treatment can be given to these parts while taking The Second, Fifth, and Eleventh Breaths.

NINTH VITAL BREATH

SAGITTARIUS.

This Sign has rule from November 23rd to December 21st.

For this exercise lie on your back at full length on floor with your arms folded across your chest, without bending knees or raising the heels from floor, lift the head slowly about 18 to 20 inches, then repeat. Inhale an abdominal breath as you raise the head, and exhale as you lower it.

Another exercise for this Breath is to lie on your back full length on the floor. The arms should form a rest for the head. Then using your hips as a pivot, slowly raise the feet without bending knees until they form a right angle with your body. Return to position and repeat. Inhale as you raise the feet and exhale as you lower them.

During these exercises keep the mind on the hips and thighs. Picture these as you desire them to be.

The Affirmation should be:—*I am strong, every nerve thrills with health, I am building healthy cells into the body. I am strength.*

Treatment can be given to these parts while taking The Third, Sixth, and Twelfth Breaths.

TENTH VITAL BREATH

CAPRICORN.

This Sign has rule from December 22nd to January 20th.

Take position with feet together, toes slightly turned out, arms hanging down. Clasp the hands with palms facing foreward. Let the muscles of arms and legs be tense. Lift the right foot from the ground by a strong contraction of the muscles, just above the hip. Do not bend the leg at the knee nor move the foot sideways, let the contraction of the muscles shorten the leg so that it is lifted from the ground two or three inches. Put the foot down and treat the left foot in a similar manner. Repeat. Inhale while lifting the foot, and exhale when you relax. Keep the body erect and do not allow it to sway.

During this exercise keep the mind fixed on the knees and legs, picturing them perfectly formed.

The Affirmation should be:—*My blood circulates freely, I am full of spring and vitality. These exercises give new life to me.*

Treatment can be given to these parts while taking The First, Fourth, and Seventh Breaths.

ELEVENTH VITAL BREATH

AQUARIUS.

This Sign has rule from January 21st to February 19th.

Take first position with arms hanging down and chest thrown forward. The hands should be clasped, palms facing body and muscles of arms rigid. Then raising yourself on the toes, let the body drop downwards as nearly as possible to the floor by bending the knees, then return to erect position, keeping on the toes the whole exercise, and not allowing the heels to touch the floor. Inhale deeply as you lower the body and exhale when you lift it to erect position.

During this exercise fix the mind on the shins and calves. See these nicely formed and well developed.

The Affirmation should be:—*My legs are strong, I have much vitality and stamina. I feel full of "go" and know these Breaths are real health to me.*

Treatment can be given to these parts while taking The Second, Fifth and Eighth Breaths.

TWELFTH VITAL BREATH

PISCES.

This Sign has rule from February 20th to March 20th.

Take a horizontal position with palms of the hands and toes resting on the floor, no other part of the body touching. Then slowly lower the body by allowing the elbows to bend until the chin touches the floor, then raise by straightening the arms. Do not let the knees touch floor. Repeat. Inhale while lowering the body, and exhale as you raise it.

Another exercise for this *Breath* is to stand erect with the hands clasped and palms facing the body. Now raise the body by standing on the toes while in this position; tense muscles of arms and legs; lower the body and repeat. Inhale while on toes, exhale as you lower the body and relax muscles of the legs.

During these exercises fix the mind on the feet and see these healthy and perfect.

The Affirmation should be:—*I feel full of activity, I have the essense of Life flowing through me, I am health and strength, I rejoice in life.*

Treatment can be given to these parts while taking The Third, Sixth, and Ninth Breaths.

By studying the foregoing exercises the student will soon be able to locate that part of the body ruled by the *Zodiacal* sign the Sun's rays are pouring through, and will thus be able to select the correct breaths for any purpose. Later on he will be taught how to select and use the proper Breaths for the elimination of various ailments.

From the four great divisions of the *Zodiac* known as the triplicities, the student can learn how to select the most auspicious times for breathing for the development of the various principles which go to make the true man. For this purpose I will divide it into four principles: physical, astral, mental and spiritual. The *triplicities* are the earthy, watery, airy and fiery, and their rule is as follows:—

Human Principles.	*Triplicities.*
Physical.	*Earthy.*
Astral.	*Watery.*
Mental.	*Airy.*
Spiritual.	*Fiery.*

Each of these triplicities is composed of three signs, and there are three months of the year when each triplicity breath can be used for the purposes given below.

THE EARTH BREATH

This can be used from April 20th to May 22nd, from August 22nd to September 22nd, from December 21st to January 20th.

At these times great headway can be made in the building up of the physical body, and should students desire to go in for muscle culture they will find these times the best possible for exercising in, though, of course, exercises must be followed all through the year, but these are special times when better results can be obtained. Females will find them of great value for giving that grace and poise which are so much admired, and they should cultivate grace of movement in walking, dancing, &c., under these influences.

Deep abdominal breaths should be taken with the mind concentrated on the parts it is desired to build up, or on the object you have in hand, if walking and graceful movement, picture yourself as doing this, at the same time carrying the body in the manner you wish to become habitual. The exercises given for the twelve *Vital Breaths* may all be gone through for a general building up of the body, or any other exercise which may appeal to you if it admits of the deep breathing being taken

in connection with it. For the eradicating of bad habits having relation to the physical body these times are especially good.

THE WATER BREATH

This can be used from February 19th to March 21st, from June 21st to July 22nd, from October 23rd to November 22nd.

This breath will be found useful for those who wished to develop the *psychic faculties, such as clairvoyance, clairaudience, psychometry, mediumship, telepathy, &c.* It will be found that at the time given that the Sun's rays act on the astral principle in man, and it is this part of man which is the medium through which the physic forces work. It has also to do with the emotional part of man, and where it is desirable to bring these under control the foregoing times will be found of value. Sit for concentration at these times and they may also be used in hypnotic and mesmeric experiments. Let the breathing be abdominal and the mind fixed on the object in hand.

THE AIR BREATH.

This should be used from January 20th to February 19th, from May 22nd to June 21st, from September 23rd to October 22nd.

This has affinity with the mental body or principle, and is valuable for the development of the mental qualities. It will be found of great use by students, artists, and all brain workers. Writers will find their ideas flow more readily at these times, and they should be used for any extra mental effort. It may also be used with advantage for mental healing, public speaking, singing, &c. The breath should be deep and abdominal and the mind kept well focussed on the subject, or what you desire to attain.

THE FIRE BREATH.

This has rule from March 21st to April 19th, from July 22nd to August 22nd, from November 22nd to December 21st.

It has strong affinity with the spiritual principle in man, and should be used chiefly for those things connected with the higher life, for meditation, ideals, and the attainment of the inner sight, or the higher type of clairvoyance, for the hearing of the inner voice which is the higher side of clairaudience. Keep the mind centred on your highest ideal and breathe from the abdomen, deep, and steady.

It will be seen that in these *Four Breaths, that is, The Earth Breath, The Water Breath, The Air Breath, and The Fire Breath,* the breathing is the same, but the attitude of mind must be different, and it is in the color of the *Prana* inhaled wherein the virtue lies. The three signs composing any one of these Breaths or triplicities are a most harmonious combination, decisive in their character, and perfect in expression.

HOW TO BANISH AILMENTS.

The Twelve Vital Breaths and the exercises given in connection with these are used for curative work. The ailments given below should be treated by the Breath, the number of which is given with the name of the disease.

Anemia. Use the Life Breath, and the whole of the Vital Breaths, and Exercises.

Blood Impure. The Life Breath, also Nos. 3, 7, and 11.
Bad Circulation. 1, 3, 5 and 12.
Bronchitis, Asthma, &c. 3, 6, 9 and 12, or the Air Breath.
Bilousness and Liver Trouble. 3, 4, 6 or Air Breath.
Bowel Troubles. 4 and 6, or the Earth Breath.
Colds. 1, 2 and 3, or Air Breath.
Constipation. 4, 6, 7, or Earth Breath.
Dyspepsia. 6, 12, or Life Breath.
Dropsy. 1, 3, 11 and 12.
Diarrhœa. 4, 6, or Earth Breath.
Eye and Ear Troubles. 1, 2, or Water Breath.
Female Troubles. 7, 8, or Water Breath.
Generative Organs. 7, 8, 9, or Water Breath.
Gout. 3, 12, or Life Breath.
Headaches. 1, 2, or Fire Breath.
Hysteria. 1, 5, 8, or Earth Breath.
Heart Troubles. 5, 11, or Fire Breath.
Hay Fever. 1, 2, 3, or Fire Breath.
Insomnia. 1, 2, 6, 12, or Earth Breath.
Influenza. 1, 2, 3, or Life Breath, also Air Breath.
Kidney Trouble. 6, 7, 10, or Wather Breath, or Air Breath.
Liver Trouble. 6, 9, 12, or Water Breath.
Lumbago. 5, 7, 9, or Fire Breath.
Melancholia. 1, 2, 6, or Life Breath.
Malaria. 2, 7, 9, Earth Breath, also Water Breath.
Nervousness. 2, 3, 6, and 10, or Earth Breath.
Neuralgia. 1, 2, 12, or Earth Breath.
Rheumatism. 1, 4, 5, 10, 12, Fire Breath or Air Breath.
Skin Diseases. 2, 6, 10, or Earth Breath.
Stomach Troubles. 4, 6, 7, or Water Breath.
Throat Troubles. 1, 2, or Air Breath.
Weakness. 5, or Life Breath.

NOTE. It must be understood that any one of the *Breaths* and exercises mentioned may be used, not necessarily all, though when all are used the quicker will be the results. The numbers given in the last paragraph of the *Vital Breaths* may also be used, as they act on the same parts of the system in a minor form. Most of the common ailments will be found in the foregoing list, but it may be well to remark for the benefit of those who may be suffering from some disease not included that the Air Breath is always good for diseases of the respiratory organs; the *Water Breath* may be used for anything connected with the secretions and fluids of the body, the *Earth Breath* with the tissues and framework; the *Fire Breath,* the vitality, having connection with assimilation and nutrition.

A USEFUL DAILY BREATH.

Inhale steadily, filling the abdominal air passages first and then the chest; retain the air firmly a short time, then exhale, exhausting the air first from the abdominal air chambers, then from the chest. Practise this rhythmically, and think of the inhalations as lifting the curtains of night and revealing glorious possibilities, eliminating, expanding, unfolding. Then think of the exhalations as nightfall, when the light appears on the other side of the earth and your hemisphere prepares itself for the next inhalation or radiant day. This thought embraces the whole earth; this breath expands all the breath organs, oxygenises the blood, so that it can enter some of the unused cells of the brain; and even if practised but once in twenty-four hours, will cause you to find yourself living on a higher-plane.

THE CYCLIC BREATH.

Take a deep inhalation and fill the abdominal air passages, hold the breath a second or two and then with the mind concentrated on the work send the breath round and round, commencing at the left side of the body; picture it passing from there to the front part of the body, then to the right side and to the back, and on to the left side again, from there raise it to the chest, then force it back to the abdomen and send it round the body again, then to the chest and exhale. Do not strain yourself in the slightest by trying to hold the breath too long, but take it easily and you will find this breath a splendid tonic to the whole system.

THE SUCCESS BREATH.

Now as health depends on correct breathing, so does success. The reason of this is not far to seek. Success depends in great measure on

the power to attract that which is desired, this power depends on a strong *Magnetic Personality,* which rests on good health. Through correct breathing man can make of himself a *magnet,* if this breathing is performed at a proper season in conjunction with the mind, then abundance may be claimed from the *Universal Supply.* The first thing is for man, the real "I," not the personality or physical body, to identify himself with the *All,* or the *Logos* of this *Universe.* Recognizing himself as a ray or spark of the *Logos,* he thus becomes one with all that is. Every manifestation is part of himself, and in reality is himself, and must come to him at his desire. The attractive force in nature is Love, and man must saturate himself, so to speak, with Love, before he can draw to himself what he desires. Probably gravitation is earth love, which attracts and holds humanity and all else to the earth in its speedy revolutions through space. In the same way sun love keeps the planets in their orbits as they revolve round it as a centre. Human love untinged with sensuality or selfishness will attract all things. The greater and purer the Love, the stronger the power for attraction. Success does not mean hoarding, and a large banking account, but sufficient for the day and the forthcoming of all necessities, not luxuries. Food, clothing, and a home may be termed necessities, and these can be assured through right living.

Make yourself a channel for the great money current to run through, let it have a free flow, no dam to store it up for the morrow, but as freely as you let it come in, so freely let it go out, using it for what your inner self tells you is necessary, and giving to it a tinge of love to carry to the next channel.

For the *Success Breath* be alone if possible, if in the open air the better. Sit in an upright position, back erect, other limbs and muscles relaxed; both feet flat on the floor, hands with thumbs out, resting on the knees. Breathe deeply and let the first five minutes be a realising of your oneness with all that is, picture yourself as a human sun radiating Love.

Affirm: *I am Love. Love is the great attractive power of the Universe, I draw through Love what I desire.*

During the next five minutes, picture the ideal of what you desire your business or profession to be. See yourself surrounded by a bright *green aura,* see a strong current of this color entering the lungs with each inhalation and passing out with each exhalation, keep the mind on this color for two or three minutes, then build up your thought forms in this color along the following lines. If mail order business, see the letters coming in containing orders. If you come into personal contact with your customers, see them flocking into the shop or place of business. But remember also to see yourself paying out freely, giving to those in want, and acting the part of a channel, letting the money go

freely with a blessing from yourself whether it is paid as rent, rates, for necessities or charity. If you would attract through Love then it is absolutely necessary that you drive out fear, and decline to recognize it in any form. Fear and doubt as to what to-morrow may bring must not be allowed to disturb the smoothness of your Love radiations. Grow and trust as the plant, the tree, and the birds, knowing inwardly that what is yours cannot be kept from you, that by living the true life you will be provided for. Not by sitting down and willing, but by working and sowing, so that you shall reap. Given the cause the effect must surely follow. If you can spare more than ten minutes, and it is worth it, then let the sitting extend to twenty minutes or even half-an-hour. It is well to do this early in the morning; good results will follow if you take fifteen minutes in the early morning and fifteen in the evening. When the *Prana* is flowing from the sun through certain signs, which it does at the following times, better results may be noted:—

January 2 to February 19th, March 21st to April 19th, May 22nd to June 21st, July 22nd to August 22nd, September 23rd to October 22nd, November 22nd to December 21st.

If you find any difficulty in* *concentrating* the mind on success, then bring in imagery to your aid. Picture a stately tree standing alone and sending its roots out into the surrounding soil for sustenance. Why cannot you be as the tree? You have the same surroundings as to atmosphere, light, and sunshine. Your roots are your desires, and if these are directed aright, there is an infinitude of wealth to meet these desires. The supply is greater than the demand. The tree was not always stately. It owes this to its patience and painstaking effort. In the beginning as a seed much had to be done; many were the pangs of pain; the tiny shoot had to remove the earth and force a way through the dark soil before it came to the glorious sunshine. So must you cast aside all doubt, and though at first your desires are not seemingly gratified, you must remember the tiny seed, and like it, work in the darkness, having faith that there is the sunshine of Success at the top. Let each inhalation be a drawing to you of what you desire from the Universal Supply—Abundance. The retaining of the breath is the use to which you put what you draw to yourself, while the exhalation is the giving back to Nature what you have no immediate use for. You have faith that your next draw or inhalation will be honored by the *Reservoir* of *Life, so have faith that your next financial demand will be supplied from the Universal Treasure-house.*

It is usually found that excitable people are short of breath, whereas the cool, self-possessed man has large breathing capacity and knows how to use it. Shallow breathing is companion to servility, to fear, poverty,

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* *My latest work, The Master Key, deals fully with Scientific Concentration.*

and all that is negative, while deep breathing is the friend of courage, confidence and success, and all that is termed positive.

To many readers the foregoing will look like hard work; so it is at first, but remember there is such a thing in nature as metabolism, where the cells of the body through being guided by the mind along a certain path for a length of time will take the initiative into their own hands, so to speak, and act automatically. When this stage is reached then the drudgery is over and these exercises will become a pleasure and looked forward to; when instead of ill-health and poverty having the sway and offering the line of least resistence, along which the mind naturally turned, you will find the pathway easy for health and success. Another reason why this way to health is easy is because you are herein taught how to work with Nature, how to select and utilize the proper times and seasons.

So with breathing choose the correct times, take the proper tide, breathe deeply, be positive, radiate love, and in this way you will keep free of the shallows and miseries of disease and poverty, and arrive at *Health* and *Success*.

VITIATED ATMOSPHERE.

As breathing, however performed, is of little value if carried out in a vitiated atmosphere the following table should be closely studied:

Percentage of carbonic acid gas in various conditions of air.

Country air	0.4
City air	0.5
In well ventilated hospital	0.6
In well ventilated school, church, &c	1.2 to 2.5
In the average court house, or factory	4.04 to 4.0
In the average bedroom after airing	1.5
Constantly breathing, causing ill-health	2.0
Occasionally breathed, causing discomfort	3.0
Occasionally breathed, causing distress	10.0
Expired air (exhaled breath)	40.0
Air no longer yielding oxygen and speedily producing deathly suffocation	100.0

CHAPTER XXII.

The Influence Of Astral Colors.

ASTRAL LIGHT WAVES.

IN DEALING with this interesting subject of *Color* it is the writer's intention to go deeply into the theory, science and philosophy of the matter, and to show how color plays an important part on the physical, psychic and spiritual planes. A great deal has been written on this subject at different times, but it needs classifying under its several headings before it can be of much worth to those who desire to learn something of its use and value.

Heat, light, color and sound, all depend for their manifestation upon different rates of vibration. The vibrations of light when resolved into *color* by aid of a prism as in the rainbow, produce seven primary sensations known as *prismatic colors,* viz., *red, orange, yellow, green, blue, indigo, and violet,* in the *color* set of vibrations, each of the different colors and shades are produced by variations in the rate.

The following table will give some interesting particulars, showing the number of *etheric* vibrations which affect the eye in the brief space of one second of time.

VELOCITY OF "LIGHT" WAVES.

Color.	*Vibrations per inch.*	*Vibrations per second.*
Extreme Red	*37,645*	*458* billions.
Red	*39,180*	*477* "
Intermediate	*40,720*	*495* "
Orange	*41,610*	*506* "
Intermediate	*42,510*	*517* "
Yellow	*44,000*	*535* "
Intermediate	*45,600*	*555* "
Green	*47,460*	*577* "
Intermediate	*49,320*	*600* "
Blue	*51,110*	*622* "
Intermediate	*52,910*	*644* "
Indigo	*54,070*	*658* "
Intermediate	*55,240*	*672* "
Violet	*57,490*	*699* "
Extreme Violet	*59,750*	*727* "

These represent the approximate limits of the vibratory forces between the extreme red of the lower range and the extreme violet of the higher in the prismatic variations. Color blindness is applied to those persons whose optic nerves are not sufficiently sensitive to distinguish the difference between 458 billions and 727 billions in the velocity per second.

By taking a prism you break up light waves, and thus make one interfere with another, and wherever this is done you get color coming forth and manifesting itself; so that what is called *color* in *mother-of-pearl* is only the result of a very delicate roughness in the surface which makes interference of the light vibrations with each other.

It has been discovered that if you take a mass of colored substance, and throw upon it different rays of light, some one ray will call sound from this colored mass. In the same way these different colors have each their effect upon animals and human beings. Almost every one knows that a red cloth will infuriate a bull, or in other words, draw out this animal's worst passions. The temperament of each individual is made up of a multitude of vibrations. The vibrations in music, heat, color, &c., affect him pleasurably or otherwise as they chime in with or make discords in his own vibration.

Every human being is surrounded by a luminous cloud, which is now generally known as the *aura*. Clairvoyants can see this *aura*, which is full of color of various shades and tints, and which undoubtedly corresponds with the planetary influence that is operating at the time of birth. Each individual has his own color, and this keynote color struck at birth can never be changed; it may change in shade and clearness, but never in tone.

If at birth this color is red, then the whole life will be red of various shades, probably changing from the *darkest red* to the most *delicate pink*. These colors represent the *evolution of a human soul*, and by the shade the highly evolved man or *adept* can tell exactly the stage of evolution reached by another.

Many people always think of letters or numbers having a color of their own. Most children do so. This association of colors and letters was common in ancient *Egypt*.

"Many *Egyptian* books, which were meant for study by *occult disciples*, were not written in characters as we should say, but were written in colors; the understanding of them among the ancient *Egyptians* came to them from their great *Priest-Initiates*. It is a significant thing that whenever a *Sacred Book* was ordered to be transcribed, if the colors were in any way altered, the transcriber was punished with death. In later times they only knew that this use of color was a custom which had come down to them from the great *Priests*."

From this it will be seen the importance attached to colors by the

ancients. But at the present day a regular science of color has grown up, and scientific men fully agree upon the tremendous effect which colors have upon health and character, while divination by color has once more come to the front.

All sounds have color, according to the latest ideas about music, whether these sounds are caused by an instrument or the human voice. For example, it is said that from a national point of view *English* and *German* voices are red, or reddish brown, while the *French* voice is green.

The dominant note in *Ellen Terry's* voice is red, the same in *Wilson Barrett*, while *Christine Nilsson's* voice gives the color yellow.

You may read the character of your favorite author by the color words he uses. You may also tell the character of your friends from their voice of color.

RED—A WARM COLOR.

The *color red* is related directly to the human organism; it is the *color of the arterial blood*. It is well known that in nature, heat associates itself with *red*, thus we find that fire is more or less of this color; so too are *cloves, capsicum, balsam* of *Peru, red cedar, &c.*, all of which are noted for their heat producing properties and stimulating qualities, while *red* also predominates strongly in iron, another powerful tonic. Some astonishing results have been obtained by experimenting with red glass and plants. Those placed under this colored glass grew four times as quickly as those grown under ordinary sunlight.

Red is styled a warm color, and people seem to recognize this, hence it is a favorite tint in clothing during the winter months. Those who possess red or auburn hair have usually strong passions and a warm nature. I mentioned that many writers have their favorite color words, so that their character and style may be judged by these. Red was the favorite color word of *Shakespeare*, also of *Tennyson, Swinburne* and *Whitman*. Red is no doubt the most pleasant and vigorous of colors to the majority. It is a joyous color full of vril and life, and as such it must always be a favorite color in writings dealing with the stronger passions, with love and war, but it must not be forgotten that there are various shades of this color, from the *refined pink to the dark ugly red*. The jovial fellow looks at the world through glasses of red, and it depends on his development whether these are pink and rosy or the dark blood-colored. If the latter, then his ambitions will be of a sensual nature, and his stage low down in the ladder of evolution.

The person who chooses red as a color in dress will be full of energy and *"go."* Will be fond of movement and adventure. If this is worn constantly, especially the *dark shades*, you will find such a one an enthusiast or pioneer. This color is favored by military men, and helps

to arouse the fighting element, while with the cowboy and adventurer the red shirt is common. Again we find the red jersey of the *Salvationist;* perhaps *General Booth* knew the emotional power of this color when he gave orders for the uniform. The woman who is fond of dark red is impulsive and passionate, and the type we usually associate with full red lips. Lamps which are used to indicate danger are of this color, and so are those placed over the doors of doctors. It is curious that the *red* planet *Mars* is the violent planet and the *cause* of war, strife, and accident, while doctors and surgeons are those who fight disease, and their profession is classed under *Mars* by astrologers.

THE HEALING POWER OF RED

Healing Power of Red.—Some colors lead to insanity and suicide, *and red is one of these.* No matter how strong the brain might be, it would not stand the strain of red walls and red tinted windows for a month. It produces what is termed *homicidal mania,* a madness that drives the victim to kill relatives. How this color will excite a bull is well known, and the knowledge is made use of by the bull fighters of *Spain.* Red should be used where there is a lack of vitality in the system, where emaciation is noticeable, where there is deficient nutrition and circulation, cold, inflammation, paralysis. In cases of influenza and severe colds, a red silk handkerchief placed over the chest next to the skin is of much service. It is also good for rousing the nerves, and in cases of melancholia. Of course, it is injurious when there is already too much of the red or inflammatory condition of the system, or an excited state of mind observed. The correct way to derive benefit from this color or any other is to allow the sun's rays to pass through a sheet of red glass into the organ it is desired to treat. Red should not be allowed to play for too long a time on the brain or heart. The red room treatment for small-pox is now well known and it has also been used with great success for cure of measles.

THE COLOR RED IN OCCULTISM.

The Color Red in Occultism.—The predominant color of what is called the *"aura"* by *occultist* is the key to that individual's character, or stage of development. If this is a *dark red,* or *red* which appears to have a *dash of black* in it then the nature will be coarse, for the mere passion element will rule.

Dark red is very passionate, earthly, and malevolent.
Scarlet indicates temper, hate, and lust.
Red brown is destructive and evil.

Light red gives love, or sex, or human love in all natural forms.

Pink is good, denoting gentleness, pure human love, buoyancy, amiability, and fondness for others. The nearer the red approaches to black, or brown red, the more evil and gross the character or indications.

In *crystal gazing or divinaton* by colors, *Dark Red* indicates *danger, trouble, passions, lust, fires, fevers, and warns against impulse, temper, and loss.*

Light Red denotes *love, peace, affection, restfulness,* and points to happiness in love matters or betrothals.

Astrological.—Red is the color of the planet *Mars,* and the signs *Aries* and *Scorpio* have much affinity with this color. Where the *aura* shows much red it denotes *Mars* to be strong in the horoscope.

General.—Red is the color of the number 9, of the letters *K. L. R. C. Q. of G* in the musical scale, of earth in the four elements, of that period of life covering 37 to 52 years of age, of *Kama-rupa* in the seven principles of man.

ORANGE AND YELLOW.

Orange and Yellow are two colors which are so closely related that it will be better to consider them together than as separate colors. The orange may be termed yellow with a dash of red added. These colors appear to be in sympathy with the nervous system, hence the fruit called *May apple, senna flowers, sulphur, magnesia, olive oil, &c.,* all of which act upon the nerves in some form or another, are of these yellow or orange tints. Writers of fiction as a rule make a distinction between yellow and orange, for most people feel a natural antipathy to the *jaundice* hue of yellow; but this color loses its evil reputation if it possesses a suspicion of red and becomes orange; thus we find the novelist will call the heroine's hair golden, but give it the name of yellow if she is an objectionable character. These colors have much to do with imagination and originality, and the *weird* writer, *Edgar Allen Poe,* had these for his favorite color words. It has been shown how the jovial fellow thinks red, or looks through rosy colored glasses, but should the liver be out of order he thinks yellow, and looks through glasses of that color.

Those who lean to yellow tints in their dress or decorations are usually ambitious and intellectual, full of invention and original ideas. There will be an inclination towards speculation and a fondness for the grand and beautiful, with some pride and self-confidence if orange is the favourite color, but if it is yellow then the inclination may be towards *science* and *metaphysics,* or even *spirituality.* This accounts for the *yellow robes* of the *Buddhist priests* of *India,* for the ancient *knew the true power of all colors.* The *pure yellow* gives intuition, aspiration

toward the *spiritual*, and this was a favourite color of the *Sun-worshippers*, while as it departs from this purity we find a love of life and pleasure, which means the worship of the golden calf. The *pure orange* gives a *spirituality* of a different nature than the yellow, and those who give either of these colors a prominent position will usually be found to be worshippers of something, and to possess a fair amount of intellect, though the shade of color will determine what line these things may take.

THE HEALING POWER OF ORANGE AND YELLOW.

Healing Power of Orange and Yellow.—These colors act upon the nerves through the principles of being included in the substance of the nerves themselves. *In all cases yellow is the central principle of nerve stimulus as well as the exciting principle of the brain which is the fountain head of the nerves. Yellow or orange* water used as a compress in cases of cold will be beneficial, while water charged with the yellow rays is good for constipation; bronchitis is often benefited by orange water charged with these rays; chronic rheumatism can be treated with the yellow light, so can paralysis with the orange. Yellow may be found injurious to a person whose nervous system is already very active or irritable.

THE COLORS ORANGE AND YELLOW IN OCCULTISM.

If in the *aura* of an individual orange predominates, it indicates aspiration for the *Self;* yellow gives intuition and wisdom; straw color the growth of spiritual consciousness; melon color indicates vivacity and energy; lemon-yellow, cheerfulness; canary color, a love of spiritual things; yellow *ochre*, sensual attractions and vehemence; pale yellow, a *seer*, or mystic; dull orange, love of life.

In *crystal gazing or divination* by colors, pure bright orange indicates that the ambitions and aspirations are affecting the life, social improvements and attainment of position. Yellow clear and pure shows *spirituality* and *artistic abilities* and a very refined and *psychic* character. When these colors are dull or muddy then *look* for disagreeable changes, trouble, danger, sickness, loss and deceit.

Astrological.—Orange is the color of the *Sun*, and yellow of the planet *Mercury*. The signs *Leo, Gemini* and *Virgo* are related to these colors. Where the *aura* shows orange as the chief color then the sun will be strong in the *horoscope*, if yellow the planet *Mercury* will be prominent.

General.—Orange is the color of the number 5, of the letters *A H O*, *of C* in the musical scale, of that period of life covering 18 to 37 years of age, of *Prana* in the seven principles of man. *Yellow* of the number

5, of the letters *I J Y G, of E* in the scale, of the years 4 to 10, of air in the four elements, of *Buddhi* or *Spiritual Soul* in the septenary man.

GREEN, THE KING OF COLORS.

Green is the *king of colors,* probably for the reason that the *Great Architect* of the *Universe* chose it for the universal color, and that of Nature's *primeval* garment. Generally speaking, *green has a soothing restful influence, preserving the eyesight and quieting the nervous system,* and this fact accounts for the good effects produced on city patients by a change to *rural surroundings.* There is a great difference in the effect of the different shades of this color, for though green is said to be calmative in its nature, yet it must not be of the dark shade or its quieting power is lost, *neither* must it have too much yellow in it, for this would tend to irritate the nerves. The unsettled state of *Ireland,* the *Emerald Isle,* might be taken to illustrate the effects of these various shades of green.

Light green indicates a sphere of satisfaction and enjoyment. The eyes of the *"green-eyed monster, jealousy,"* are of the dark type or shade. It will be found that authors of works dealing with the country have for their favourite color word green, and it is said to be the color most used in the *Song of Songs,* also to have been that of *Coleridge, Keats, Shelley,* and *Wordsworth.*

The person who gives green a prominent place in his or her dress will usually be found to be fond of travel and movement, no matter what the shade of this color may be. The darker shades will give the *land-grabber,* the man who travels or becomes unsettled through the spirit of envy, jealousy, or greed, the lighter shades give travel for pleasure, or a profession where much activity is required, the commercial traveler, the entertainer, the athlete, &c. Who are so fond of adventure and travel as the *Irish,* whose emblem is the *green shamrock?* What race of a more roaming nature than the *Arabs* who are always ready to follow the green banner?

THE HEALING POWER OF GREEN.

Healing Power of Green.—This color is of a quieting nature in illness, but the darker greens should not be used where melancholia exists. It preserves the eyesight, and for eye troubles a green room is of great service. This color will make a great difference in the length of an illness, for it helps the system to fight the disease; *sage-green* is a good shade for this purpose. For this reason many hospital wards have much green about them. Green glass and water will be found serviceable in cases of colds in the head, for boils, gumboils, influenza, erysipelas, croup, dysentery, &c.

THE COLOR GREEN IN OCCULTISM.

The Color Green in Occultism.—If this color is prominent in the *aura* it must be read according to the shade; thus, olive green indicates deceit and treachery; apple green, deep hope; Nile green, unsettledness, restlessness, and a love of change; dark green, diplomacy, envy, jealousy, and timidity, often too much caution in the nature. Medium or emerald green, hope, aspiration, wit; but the more the green approaches yellow, the more irritability and uncertainty of temper will there be found.

In *divination* or *crystal gazing* the lighter greens indicate coming pleasure, and are usually favourable. When seen with or surrounding an object or individual in the *crystal*, it means good tidings, victory, or success. The dark shades are not good, and point to bad health, dull and trying times in business, or deceit and treachery, sometimes bereavement, disappointment and unsettled conditions.

Astrological.—Green is the color of *Saturn* and is related to the sign *Capricorn*. Where the *aura* shows green, as the chief color, the planet *Saturn* will be strong in the horoscope of the individual.

General.—Green is the color of the number 8, of the letters *S, Z, of D* in the musical scale, of the period of life from the age of 64 to the close. Of the *Lower Manas* or *Animal Soul* in the seven principles of man. It is related to fire in the four elements.

THE COLOR BLUE.

In dealing with the color *Blue*, we come to the *cold, electrical and contracting potencies*. There are three blues, the light, deep, and dark, yet all of these alike in the fact that they chiefly influence the Mind and Thought. Blue, as long as there is no trace of red in it, stimulates the brain, and helps it, but its effect on the nerves, if they are saturated with it, and cannot get away from it, is terrible. *Adepts* class blue as a kind of drug in its effect on the brain. Most people imagine the sky, in clear weather, to be blue. It is really white tinged with green, but the distance and clearness make it appear blue.

"Professor Langley," says an *Italian* paper, "has demonstrated the accuracy of his theory that the sun is really blue, its apparent color being the result of the absorption exerted by its vapoury atmosphere upon the rays of light as they pass through." That the sun is blue has also been claimed by some *occult* writers.

This color is a learned philosophical tint. The works of a blue

writer rarely raises one's enthusiasm. The strong, human, red interest is lacking. Out of every hundred color-words used by *Shakespeare* there are only four blue. In dress the thoughtful business man and the man of law and letters are indicated by blue, while it will usually be found that the colder type nations wear neutral colored clothes, the northern nations wearing much blue and grey, and the southern or warm blooded people are generally fond of bright colors. The light blue has chief influence over the intellect, while the deep blue influences the intuition and the higher mind. Dark blue has a shade of the negative black and is not so good as the other two.

THE HEALING POWER OF BLUE.

Healing Power of Blue.—This color is the microbe's special foe; it also appears to possess certain anæsthetic qualities. It is a *nervine, astringent, and sedative.* It heals on the same principles as do the drugs *aconite, belladonna, foxglove, tannic acid, chloroform, nitric acid, &c.,* only in a less harmful way. Blue has been found of great value in all conditions of the system where there is inflammation, nervous ailments and in cases of rheumatism, neuralgia, hemorrhage, sun-stroke, cholera, &c., where it is of great service. In violent cases of lunacy it has a very soothing effect, and this power has been well tested in *French* and other insane asylums.

THE COLOR BLUE IN OCCULTISM.

The Color Blue in Occultism.—In examining the *aura* of an individual, the various shades of blue may be read as following: Light blue, *intellect, thought, truth; sapphire blue gives spirituality; deep blue, faithfulness, love of truth, constancy,* and *trust.* A fine dark blue indicates *occult* powers. Grey blue or black blue is not good, and gives depression and melancholia. Greenish blue will give a subtle and *impetuous character.*

In *divination or crystal gazing* read good news to anything you may be anxious about when the picture or scene is surrounded with blue, unless it is the grey or black blue, for these many indicate disappointment or even mental weakness and insanity. These latter shades are not good for speculative and commercial undertakings. The light blue often denotes the beginning of *psychic* powers.

Astrological.—Blue is the color of *Venus,* and is related to the signs *Taurus* and *Libra.* Where the *aura* is made up chiefly of the lighter blues the planet *Venus* will be strong in the horoscope, some *occultists* have named the place of *Venus* the saving point in a birth figure.

General.—Blue is the color of the number 6, of the letters *N, U, V, W, of A* in the musical scale, of the period of life from the age of 10 to 18. It is color of the *Auric Envelope* in the seventh principle of man. In the four elements it is related to water.

VIOLET AND INDIGO.

I will take these two colors together, as for many purposes it is difficult to draw a line between them, and deal with them separately. What has been written in the previous lesson on dark blue will apply to both these colors in great measure. The *Italian* voice is said to be indigo and to be a darker shade than the *French*. Violet is the most spiritually suggestive of all colors, and can be used with benefit in rooms where people congregate for religious exercises and meditation. There does not appear to be a writer who can be mentioned as having had for the favourite color word violet, yet we find it is often chosen by painters where religious subjects are concerned, and it is frequently the color worn by *martyrs*, while indigo is dark blue with a dash of black and is not good, but is that color we refer to when we say a man has a fit of the *"blues."* The wearer of violet is usually inventive and often possessed of genius and literary ability.

THE HEALING POWER OF VIOLET AND INDIGO.

Healing Power of Violet and Indigo.—The culminating point of electricity is in the *violet indigo color.* These colors are *refrigerant, astringent, nervine, soothing, anti-inflammatory, &c.*, the violet being more directly soothing to excited nerves and is invaluable for inducing sleep in nervous conditions. Dry coughs are best dealt with by *indigo* rays and water, also pneumonia and phthisis. Cases of lunacy can be treated with violet. These colors should not be used where there are symptoms of expended vitality or exhaustion.

THE COLORS VIOLET AND INDIGO IN OCCULTISM.

The Colors Violet and Indigo in Occultism.—These colors seen in the *aura* of an individual may be taken to indicate various certain characteristics. Violet, love of truth, and all that is good, humility, zeal, spirituality. *Mauve* is good and gives affection of a spiritual kind. *Lilac:* sweetness with some aggressiveness and intensity. *Heliotrope* gives seriousness, sadness and contemplation. *Claret:* suspicion, distrust, moodiness and passion.

In *divination and crystal gazing* read the violet tints as good, the *indigo as evil* or not to be depended on.

Astrological.—Violet is the color of *Jupiter*, and is related to the signs *Sagittarius and Pisces*. *Jupiter* will be strong in the horoscope of those where the *aura* is made up chiefly of the pure violet. *Indigo* belongs to *Neptune*.

General.—Violet is the color of the number 3, of the letters *T. D. of B* in the musical scale, of the period of life from the age of 52 to 64. Of the *Higher Manas* in the seven principles of man.

BIRTH MONTH COLOR.

Perhaps the highest language that comes to man, through nature, is through *geometric symbol* and color. If we take the *Great White Sphere*, or the *White Light* as the *Causeless Cause* and resolve the *White* into the three attributes we have as the first basis of reasoning, the three cardinal colors, *Red, Yellow, and Blue*. These produce, by joining and overlapping, our seven *prismatic* colors, which represent the vibration in color of the seven planets of our *Solar System*, and as the influence to mankind: such is the color vibration he receives and the color ruling at birth is his true heritage. *Astral colors* assist much in the *psychic's* growth and protection. A good method is to have a place set aside for study where the furniture, paper, hangings, &c., are of the correct color. In a general lesson such as this it is difficult to give more than the color of the month, and these will apply in some measure to those born at the times mentioned. To get in line with the strong vibrations of the color ruling at birth it is necessary to have the day of birth, though better still, the time.

Those born any year from January 20th to February 19th inclusive, will find blue, pink, and green of use.

From February 20th to March 21st, white-pink, emerald-green or indigo.

From March 22nd to April 19th, white and rose pink.

From April 20th to May 20th, red and lemon-yellow.

From May 21st to June 21st, red, blue and white.

From June 22nd to July 22nd, green and russet brown.

From July 23rd to August 22nd, red and green.

From August 23rd to September 22nd, gold-yellow and dark blue.

From September 23rd to October 22nd, crimson and blue.

From October 23rd to November 21st, golden brown and indigo.

From November 22nd to December 21st, gold, red and green.

From December 22nd to January 19th, indigo, dark brown or grey.

THE THEORY OF COLOR.

That section of the color theory which is most interesting to the *occult student,* is that dealing with the effect which our moods, life and aspirations have upon the *auras* we emit, and it is in testing how far these colors, and the interpretations that have been given to them from various sources, are correct that we can make the color theory of use to us.

The *therapeutic* use of color has long been recognized, and this is perhaps its most valuable aspect.

The curious thing is that for years, centuries, one might say, *Occultists* have been occupied with the study and realized the results and effects of the *auric emanations,* and even the *therapeutic* value; but just now the world has risen to the desire for color as a method of interpretation, it has become a craze, a fashion, and just how far color can be relied on for this purpose, and to what extent, *Clairvoyance* supplies the proof.

However, without some fundamental law, such as astrology, to base color predictions upon, they can be of little real use for purposes of prevision, or foretelling future events, and when such events *are* foretold it is the result of *Clairvoyance.* For *character reading,* and for interpreting the general trend of a life, the colors of the *aura,* and the color or colors represented by the name *(according to its numerical value, either by the Arabic system of calculation, as taught by Ahmad, who only considers the Christian name, or the Rosicrucian method, which takes the whole value, both of which methods more often result in the same number than otherwise)* are, I consider, invaluable.

Color is the result of the varying rates at which light vibrates, the seven (known) colors of light correspond to the seven (known) principles in man, and according to the color, light arouses its correspondency in man, if at any time he uses the rays, either consciously or unconsciously.

It cannot be said by any show of reasoning that the stars shine above us, shed their floods of light, and perform a series of revolutions without affecting the phenomena on whom their light falls every second and every fraction of a second. To be credited with the possession of sound sense, the logic must be faultless. The *solar light,* when analyzed, is found to be a combination of seven principal colors, and these merge into one another, giving rise to numberless delicate lines which cannot be separated and classified. The principal colors are—*violet, indigo—blue—green, yellow—orange, and red.* Many writers commit a grand

mistake when they do not take into consideration the dark colors which absorb all light, and the different shades just now mentioned, and which play no unimportant part in the history of *terrestrial creation.*

The *magnetic currents* of the atmosphere, clouds, and the earth are largely affected by the light or darkness which prevails in the regions, and with their modifications the *magnetic currents* in man and other animals are vastly affected. Dark colors have a depressing effect upon the brain cells, while light has an exhilarating effect on the nervous centres of human bodies. The composition and influences vary with the times, species, localities, ages, and surrounding circumstances of the objects, to whichever class they may belong.

The action of the heat wave is also remarkable. At the dark end of the *spectrum*—when a *solar* ray is passed through a *spectroscope* it will be divided into a *spectrum,* which prominently brings before the observer's vision the above seven principal colors, and which has dark bands on both sides of the *spectrum* thus obtained—the heat rays are more active than they are in any one of these colored bands. The effects of dark bands, when a *spectrum* is thrown, are therefore more influential than those of the colored bands.

THE POTENCY OF COLORS.

Light blue shades denote intellectuality, its amount depending upon the shade; a light shade would indicate the presence of this quality, whereas slightly deeper would give strong intellectual powers. When we get two deep blues *we get psychic powers* blending with the intellect; idealism and the more artistic side of things would be indicated.

Violet shows a want of aptitude in business matters, sometimes bordering on an unbalanced condition of the brain. *In speculative matters it is a predominant hue.*

It has already been stated that grey leans to depression, the murkiness increasing it; if bright a certain aspect of retience and shyness is observable. Indecision, doubt, lack of initiative are all phases of this color, which is very common. People in whom it is marked, *that is in the aura,* rarely make much headway in life, being so often the sport of contradictory emotions and states of mind.

If *green* is bright there is love of movement, leisure, travel, literature, progress. A dirty green, like all muddy or thick colors is never good, and there is an agreement that jealousy is denoted. Very dark green often *shows deep-seated disease,* or recovery from some serious illness. Intimate relations between the sexes, marital unhappiness and divorce are attached to this color.

Violent passion, lusts, uncontrolled temper belong to deep or dirty red, while the light shade, being the lover element, has reference to courtship and marriage. Improvement in one's social position shows itself in color by orange, which may be given as *"Yoga, aspiration for the self."* Reliability, perseverance, unselfish self-sacrifice are all indicative of this color.

Yellow gives the artistic temperament, love of beauty, refinement, literary and musical talent. Where pale blue blends with it we have the *mystic,* the *seer.*

Colors Have Sounds, Sounds Have Color; Sounds Have Numbers.

It is now known by experiment that colors have sound, and that sounds have colors; sounds have numbers, and correlation of all these factors give us data for purposes of prognostication. This color alphabet may be used by anyone to find out what colors predominate in their names and how the blending will affect them. For instance, a preponderance of one *vowel* or *consonant* would give a preponderance of a particular quality.

A is white and No. 1; B, indigo, 2; C or G, red, orange, violet, 3; D, pink-white and red; E, blue, 5; F—V, 6, green and purple-black; Z, combination of colors, 7; H, emerald green, 8; TH, dark hues, 9; I or (IOD), red, 10; K, ruby, 2, 11; L, purple, 12; M, sea-blue, 12; N, crimson, 14; S, olive green, 15; O, black, 7; P, metallic colors, 17; U, brown, 6; Q, light violet, 1; R, silver, 2; X, dark grey, 6; T, dark hues, 4; W, orange, brown, 6.

To introduce colors in your daily life to produce the best results choose *blue for business;* let this tint be worn in some form when about to undertake anything important; *green may be worn when seeking favors from others, or interviewing anyone in a high position.*

Light green should be chosen when too restive or excitable, and this color as a wall paper is always soothing; like blue, dingy and muddy tinges are to be avoided as being tints which convey warnings, and bring danger and depression; reds rouse the passions, and for cold, unmoved people they stimulate.

Bright red, or rather cerise, should be worn by those seeking to *gain favour* with the opposite sex, but to highly emotional people *deep blue or violet* should be used with it. These are, of course, general, not specific or personal colors, but a little experiment will guide one as to what his true colors are, especially when traced in connection with his full name.

In conclusion, let the student, who wishes to pursue this fascinating enquiry further study of the subject, obtain a copy of my work—*The Mystic Text Book Of The Hindu Occult Chambers.*

THE SYMBOLISM OF COLORS.

White, represented by the *diamond* or *silver*, is the emblem of *light, religious purity, innocence, virginity, faith, joy and life.* Jesus wore white after the resurrection. In the judge it indicates integrity, etc.

Red, the *ruby*, signifies *fire, divine love, heat* or the creative power, and royalty. In a bad sense red signifies blood, war, hatred, punishment. *Red and black combined are the colors of an evil sensual mind.*

Blue, the *sapphire*, expresses *faith, truth, constancy, fidelity.*

Yellow or gold, the symbol of the sun; of the goodness of soul. In a bad sense yellow *signifies* inconstancy, jealousy, deceit. In this sense it is given to the traitor *Judas*, who is generally habited in dirty yellow.

Green, the *emerald*, is the color of spring; of *hope*, particularly *hope of immortality*, and of victory, as the color of the palm and the laurel.

Violet, the *amethyst*, signifies *love and truth*, or *passion and suffering.* Hence it is the color often worn by the martyrs.

Grey, the color of *ashes*, signifies *mourning, humility*, innocence accused.

Black expresses the *earth, darkness, wickedness, negation, death.*

White and *black* together signify *purity of life*, and mourning of humiliation.

COLOR INFLUENCES.

Zodiacal and *astral light* is absolutely necessary for the production of color influences. Solar light and darkness are intimately connected with the *stellar* lights, and the combinations of these various lights tend to produce the endless series of natural objects, whose study is so interesting to the occult student.

The character of man must be influenced by the light and heat, magnetism and electricity which he gets from the planetary rays. It is well known that the effects of heat have a direct effect on human temperaments which have been produced by the various climatic conditions by which men are surrounded, and in which they are born and bred up. All our food is composed of colored objects. Nothing can be eaten which has not some shade of color. If color then is due to heat vibrations and waves, then man simply takes in so many sections of heat waves into his body to build up the component parts which sustain as man, or which have been wasted by his mind, speech and deeds. What is his character if not the result of his surroundings modified by the seed out of which he is produced and the food he takes? The same

results may be anticipated in the lower orders of creation. Animals and vegetables are remarkable for their instincts in the line of selection of food, and hence indirectly color influences. Whatever may be the food we give, the animal rejects all but that which agrees with it. The machinery in their heads and bodies is not as complete as it is in man.

I have pointed out that the machinery in vegetables and animals is not as complete as that found in man. The machinery refers to that of the head and that of the body. It may be difficult to say which is head and which is body in vegetables. But even here there seems to be a marked distinction. The power of selection and assimilation of food certainly shows in vegetables more sense than a gross physical constitution can be credited with. It may not be intelligence of the kind we find in animals, and much less in man, but it is some wonderful power which accepts agreeable manure and incorporates its essence, rejecting uncongenial ingredients. The vegetable would die rather than take in that which does not agree with it or which is not to its taste. Here, therefore, it cannot be blindly said that the vegetable has no life, that it has no intelligence, and that it can be reared wherever we may like to grow it.

In man there seems to be a perfection in the fitting in of the apparatus which does not seem to have been contemplated in the creation of lower orders. Man is able to digest a greater variety of food, and he is able to accommodate himself to a greater variety of environments, and bear climatic changes with greater skill than do most of the lower orders of creation. Intellectuality seems to have been the *Gem* of all creation—the crowning glory of the Divine architect, and to bring about its perfection in man, the wonderful *colors* of creation seem to have been blended in the most harmonious way imaginable. Animals can be tamed by associations and changes in food and surroundings to a large extent. Vegetables are more dogged in this respect, but even they are yielding partly to the skill of man in this respect. We can never produce some vegetable where the colors they want are not procurable in the same arrangement which suits their growth and development.

Animals cannot be reared in uncongenial climates and on unsympathetic food. Climate is composed of colors, and this can be well illustrated. Take any vegetable in its native soil, and examine its colors there in all the stages of its growth. If now the same vegetable is transplanted to some other region where the climate is different, and hence the arrangement of colors, the most striking thing we see will be the sudden change of color in the whole body of the plant and its leaves, flowers and fruits, if it has any. The color adaptations are not suited, and therefore the plant does not thrive, because the colors it wants are not there. Now if the withered plant with the changed colors is again sent back to its congenial soil we at once observe a change in its color

behavior. The sickly tint rapidly disappears and the healthy hue steps in. The same holds good among animals. They cannot put up with want of colors as much as man can. The white bear wants arrangements in the colors which give it strength and vitality, and where these colors are not available it decays rapidly.

Vegetables are remarkable for their inability to resist the changes of the climate due to color influences, for climate is composed of colors, those of sunlight and darkness, of the air, although not visible, the colors of various other matters suspended in atmosphere, all these are substances which have to be accounted for in the combination and composition of a climate. When these natural arrangements are unsuitable for the ready assimilation of food by the animals or planets, they do not thrive but die for want of arrangement in color.

CHAPTER XXIII

The Symbol Of Jewels.

OCCULT VIRTUE ATTRIBUTED TO PRECIOUS STONES.

THERE is assuredly a language of gems, as there is that of flowers, but the beautiful and the precious stones, precious for our purpose in proportion to their beauty, are few in comparison with the jewels of the floral world. I think on my own part that their speech is sometimes deeper; the *Ruby* has abysses of meaning, and I do not know where it is possible to find in *Nature* a greater talisman than the *Carbuncle*. It is difficult to take these and the other wonders and glories with which I am about to deal and not feel that, even in the Science of the *Magi*, we have touched only the fringe of their mysteries. They open worlds to contemplation which are comparable to the human heart; and the reason—as it seems to me—is that in each bright stone, "the eye that contemplates it well perceives" the unplumbed self therein. It is in this respect like the stars, the sea, the great pageant of creation. The *Magi* say that we are made in the likeness of the universe, and it is for this reason that we read ourselves therein. In precious stones we read our own thoughts and emotions, so there is one sense at least in which the virtues that we attribute to them are transferred from ourselves. But the law of correspondence between the greater world about us and the lesser world within should teach us that the virtues are in both, that they speak one to another, hold up the glass to each other, act and react on one another, having a sympathetic bond in common.

We are symbols to ourselves because we are known only in part by ourselves, and our manifest being is only a sign, *omen*, or shadow of the infinite behind us. It is the same with flowers, the same also with jewels; and though in the pages which follow I have collected much that is of meaning from the annals of old-world lore, the reader who has gifts of discernment can learn, should he choose, for himself that the true art of the subject has never been put into writing, that he must read in the stones himself, and then he will find those *"thoughts that do often lie too deep for tears"—and far too deep for words.* He will learn also in what sense the virtues attributed to gems may sometimes be understood literally, but often—and much more often—in a *mystic* and interior way. They would not be *symbols* if their meanings were not also *symbolic*.

THE ROSARY OF PRECIOUS STONES.

AGATE.

This is really a *generic* name, including many varieties of stones to which special names, qualities and virtues are attributed. The word is said to be derived from the river *Achates* in *Sicily*, where *Agates* were found in abundance; but this was in the old classical days, when they were used for engraving cameos and intaglios. The folk-lore of precious stones tells us that the Agate is the stone of the planet *Jupiter*, but *Talismanic Kabalism* refers it to the influence of *Mercury*, wherein is the gift of counsel and presidency over several liberal arts—eloquence, poetry, music, astronomy, mathematics, and the professors of these. Generally speaking, the *Agate* signifies joy, courage, happiness and prosperity. It fortifies the heart against the warfare of life. It is a cure for the bites of wild beasts, scorpions and poisonous spiders. It is also a preservative against plague. He who carries an *Agate* does not suffer from thrist, and his sight is strengthened. It conduces to gaiety, wreathes the lips with smiles and is favourable to health. It is in equal sympathy with those who are happy and in misfortune.

AMBER.

Many tender legends and beliefs of the older world have gathered about this transparent substance, which in the perfection of its clouded state is still as a gift of the gods, but to those mostly or only who have been initiated, passed and raised in the mysteries of tobacco. It signifies beauty and sweetness and it was called in antiquity *"Tears of Brotherhood,"* indurated and aureated by the sun. It was said also—to account for its origin—that the daughters of *Apollo* were so grief-stricken at the death of their brother *Phæton* that the gods changed them into poplars, so that their sorrow might be forgotten. It came about, however, that they remembered, and beautiful tears of *Amber* exuded from the barks. It is true that the substance is of vegetable origin, but it comes from no living tree; it is the last transformation of *antediluvian* conifers. It exhales an aromatic, resinous perfume in burning, and as it entered into the composition of that incense which was offered before the *Tabernacle* by command of *Moses*, so at a later day it was burnt in the mosques at *Mecca*. As it resists all contamination, it was supposed to preserve against secret poison; it has also the mystic power of attracting the sympathy of others towards those who wear it. According to the old-world lore of medicine, it is a preventive of goitre and a

cure for dysentery. There was also a mode of its preparation so that it might be taken internally. It was ground into powder and mixed with honey and oil of roses; then it was of service in deafness. When mixed with honey only it was helpful in dimness of sight. But the last state of him who tried these experiments might well be worse than the disease.

AMETHYST.

This, in the higher language of symbolism, is one of the twelve stones of the *Mystic City*, and it was also one of those which adorned the pectoral of the Jewish High Priest. In the myths of antiquity it is ascribed variously.

Divinatory Kabalism refers it to the planet Mars, wherein is the gift of force, though its influence is operative also in peace, friendship, sincerity and grandeur of soul. Some ancient writers have called it the *Stone of Venus;* for them it attracts to a man the love of the woman who is beloved by him. But others, and the greater number, say that it was sacred to Bacchus, and its most celebrated *occult virtue* is as a safeguard against intoxication. So it had a place in the garland of roses which the *Roman* host presented to each of his guests on taking their seats at a banquet. I do not know whether it so remained throughout the length of the feast, for another story says that at the first signs of drunkenness, the *Amethyst* should be placed on the center of the stomach, that it may draw the fumes of wine in that direction, and so relieve the head. It acted also as a preventive, says one more authority in legend, since he who wore it lost the desire to drink, which does not seem to have been the experience at feasts like those of *Trimalcyon*, nor could it have been with such intention that it was added to the crowns of flowers. But in any case it had higher virtues, for it drove away evil thoughts, promoted chastity, attracted the favour of the great, repelled sorceries, banished sadness of spirit, and among married women exercised a mysterious office in making the barren fruitful. Against all these wonders on the side of things favourable it is suggested only that it occasions unhappy dreams. According to Christian lore, an *Amethyst* adorned the ring given by *St. Joseph* to the *Blessed Virgin* on the day of their espousals, and under the obedience of the *Latin Rite* the church still presents an *Amethyst* ring to each bishop on his enthronement.

AMMONITE.

I do not pretend to identify this stone, the name of which suggests a meteoric origin, but I have heard of an occult variety called the *Horn of Ammon*—who was a horned *Deity*—and this should be worth seeking, for those who place it under the pillow at night will have prophetic

or divine dreams. Prophecies may be of no effect and tongues may fail, but the gift of divine dreams—these assuredly are the shadows of *Divine Realities;* I know many in this day who have been looking for them all their lives. I know also some who have found them; but they could only be written in a Book of the Lesser Destinies by the help of a cipher alphabet. Ammonite is also a fossil.

CAT'S EYE.

I understand that this and its kindred are classed in the genus *Agate,* but I surrender to gem specialists the things which concern their specialism and I claim for the *Book of Destiny* those which concern folklore, the old faiths and observances, the mystery of signs, omens and presages. Our stone was called in *Assyria* the *Eye of Belus,* and it was consecrated to that deity. It was held to carry felicity within its fair and speaking circles. The *Cat's Eye* has several sisters, as for example, the *Lion's Eye* and the *Eye of Adad,* a god of *Syria,* but I do not know whether all can be identified at this day. It was efficient in respect of the terrors of the evil eye, and one speculates whether it was carried in secret by members of the papal household during the pontificate of *Pio Nono,* who was credited with this kind of affliction. In older days the *Eye of Adad* could save the sight of those who were attacked by small-pox, if the stone were passed occasionally over their eyes. *Cat's Eyes* are still supposed to impart health, riches and length of days. *The Hindus say that Genii dwell therein.*

AQUA MARINA.

The *mythologists* neglected this stone, having directed so much attention to the Emerald, with which it is in kinship by its colour. It should be worn by those who are suffering, more especially if arising from sorrow. It is said to symbolize hope; but these things notwithstanding, other fables connect it with inconstancy, for which reason it has been avoided by those who are betrothed.

BERYL.

The reveries of later *Kabalism* have placed this rather morganatic or imputed sister of the *Emerald* under the presidency of the planet *Jupiter,* which imparts the gift of intelligence, as well as piety, modesty, fidelity and other characteristics that enter into the idea of generosity and virtue of soul. *The Beryl* is accordingly said to contribute its influence for the production of subtlety in spirit. It also promotes love between male and female, which indirectly is another quality of Jupiter,

as the latter also presides over the propagation and preservation of the human species. The man who bears a Beryl will be likely to win by its aid the affections of the woman of his choice. In medicine it relieves sufferings which arise from liver and diaphragm. Once upon a time it was said that a fire could be kindled by exposing a *Beryl* to the sun's rays.

CHALCEDONY.

The Chalcedony is a *mystic stone,* a stone of the *Holy City,* a stone of priesthood. According to some *Kabalists,* it is under the dominion of the planet *Schabathai* or *Saturn,* which connects it with the transcendental sciences and the contemplation of *Divine* things. A variation of this is found in folk-lore tradition, which says that *Chalcedony* expels the phantoms of hallucination and gives victory over invisible powers which work for evil.

CORAL.

Coral is a stone which is not a stone, like the *Philosopher's Stone in Alchemy. Coral* has many virtues, and it is only in this century of disillusion that it is possible to recite them without seriously affecting the market prices. Because it preserved from misfortunes and maladies, the *Romans* wore it in their helmets; because it turned away the evil eye and aided dentition, *Coral* strings adorned the necks of their children. The *jettatura,* or evil eye, is still a terror to *Italians* and *Coral* amulets are still used to protect them; they are in the form of a minute hand extending the index and little finger only. Those who feel incited to murder may be turned from temptation by wearing *Coral* on their persons. It preserves from evil *genii* and from panics of fear; it is a safeguard for children against nocturnal terrors and for people generally against dreams in violent form. It confers reason and prudence; it calms tempests and stills the turmoil of the sea. It inspires gaiety, reassures the soul, cures complaints of the eyes and checks hemorrhage. Symbolically speaking, white *Coral* signifies modesty and the black variety means firmness and strength. The rosaries of catholic devotion are sometimes made therefrom, when the natural virtues—enhanced by priestly benediction—should form an efficient chaplet. The pilgrims to *Mecca* also carry chaplets and their beads are made of *Coral.*

CHRYSOPRASE.

In the planetary system of *Kabalistic Magic,* this stone is under solar influence and connects therefore with beauty, magnificence, science and all fortune. In the lore of the lapidary *Chrysoprase* is said simply to be a bearer of felicity. It has been pointed out, however, that a green

variety of this stone belonged to the *Duchesse d'Étampes*, afterwards to *Mary Stuart, Marie Antoinette* and the *Empress Eugénie*—a long chaplet of misfortunes.

CORNELIAN.

This is under the influence of *Saturn*, according to *Kabalistic Science*, and the testimonies concerning it offer wide and contradictory variations. Some say that it is not less admirable as a bearer of general felicity than it is rare, beautiful and precious. Those specimens which are red at the deepest are called symbols of joy and peace, expelling all sad and evil thoughts. The contrary testimony concerning the stone in general affirms that it induces fear, melancholy and mournful preoccupation of mind. But this being so, one of the commentators adds, it is admitted by all that it increases the flow of saliva in the mouth of babes. I suppose that even this virtue as a comforter of childhood has passed out of common knowledge.

CARBUNCLE.

It would be strange if this gorgeous stone, wherein the richness and the glamour of the *East* seem concentrated into a single point, should not have been credited with signal properties in the seeing days of old, for which *Nature* was a world of symbols rather than of barren fact. Even at this day, he or she who can invoke with potent words, welling up from the heart's depths, shall find the *Carbuncle* answers with true oracles and yet with suggestions of greater things concealed in the dusk of its glorious deeps. The *Kabalists* seem right when they place it in the keeping of the sun, because it is an abyss of fire, and is in kinship with all magnificence and royal majesty. It was said of old to reflect the solar rays in obscurity and darkness, having previously condensed them in the light. In days nearer to these it was stated, on the authority of experiment, that if exposed to the sun's beams and allowed to absorb them, it would give them forth generously in the shadowed hours. I should not venture at this epoch of hard light to put the question to the proof, for when "all things bend and sink down in search of shameful pasturage," it may be that our want of faith has enfeebled the stones of price. I remember, however, with gladness that the Gates of the *Mystic City* are *Gates* of *Carbuncles* and that all its borders are of precious stones. For the *Chaldæans* it constituted a powerful *natural talisman* which drove away evil spirits and acted like a *Rite of Purification*, both on the moral and physical atmosphere. It preserves from incendiary, procures bright dreams, cures ophthalmic disorders and increases the vital heat. It symbolises ardour and the consuming fire of love. If

this is on the physical plane there is a correspondence in things above, for the *Carbuncle* typifies also the rays of *Divine Love*, the radiance of faith and the impassioned zeal of charity. So is it true for those who are informed thereby that the *Gates of the Mystic City* are *Gates of Carbuncle*.

CRYSTAL.

Many things may pass as *Crystal* in the artificial terminology of glassware, but I speak here of the colourless hyaline quartz, to which alone the name belongs. Its ascribed virtues seem to arise in a very natural manner out of the impressions which it communicates externally to those who have sensibility of mind. It soothes and calms the senses, disposes towards sleep and induces good dreams therein. In *symbolism* it signifies transparency of soul and heart. Its more material virtues are to increase the milk of nursing mothers, relieve headache and elevate the emotions and mental faculties.

DIAMOND.

I scarcely know why some of the Kabalistic school who practised *Magic* and studied—or perhaps dreamed concerning—the planetary influences, should have placed this, which is the gem *par excellence*, under the presidency of *Mars*. It is held, however, to be the chief symbol of love in the world of stones, and there is a certain lower sense in which *Mars* was a god of love, as well as of war. *The Diamond signifies also innocence, constancy, fidelity, and, in the higher language of the virtues, it has been held to represent the absolute degrees of purity and strength.* Its place among the precious stones mentioned in biblical record is sufficiently indicated by the fact that the *High Priest Aaron* wore a *Diamond* on his finger and divined thereby and therein. I do not know on what authority it is said that this stone turned black when the Jews sinned, crimsoned when they were deserving of death, but returned to its former colour in the presence of the innocent. *Contemporary French occultism*—which too often extends the circle of the secret sciences in the act of describing, and makes up legendary attributions as it goes—has discovered that the *Diamond is the symbol of the sage* who has stripped off all passion and lives in the absolute of complete intellectuality. There is authority in legend for the belief that it confers peace and serenity. When worn on the left side, it protects against enemies, paralysing their endeavours and bringing their snares to nothing. It has the same virtue in respect of wild animals and poisonous creatures. Because it renders those who wear it faithful to their engagements, there was a time when it adorned the wedding ring in Italian marriage, while on account of its virtue in love, the *Diamond*

was held to secure the felicity of wedded pairs. Its sudden intervention—perchance as a gift—was thought certain to heal conjugal ruptures, and hence it was called the stone of reconciliation; but I regard the testimony as insufficient to constitute an inherent virtue—reconciliation by gifts having worked through many *media* from time immemorial. The list of its occult properties, powers and graces might be continued indefinitely. In the psychic order of things, *the Diamond induces somnambulism, dissolves enchantments, drives off were-wolves,* as well as *incubi* and *succubi,* endows the understanding with lucidity, stills remorse—supposing that repentance has preceded—and in fine gives strength and courage. In the medical order, it purifies the blood, defends against epidemics, drives out poisons and prevents the ravages of insomnia. I will not criticise the alleged property of *Diamonds* to reproduce their species. I believe that this fable is reported by *Boëthius* and if verified might well claim to be regarded as an important item in his *Consolation of Philosophy.*

EMERALD.

Green is the great gift of beneficent and live Nature for the repose of the human eye amidst the blaze of sunlight and the splendor of the sky. There is nothing in the world of precious stones so comparable to the rich verdure of meadows as the translucent *Emerald.* It is no wonder that many virtues are ascribed thereto. And, firstly, let me remind all—as they should know otherwise assuredly—that a great *Emerald,* graven with a *Great and Sacred Name,* adorned the *Ephod* of the *High Priest* in *Jewry,* and there was another among the gems of the *Rational,* as recorded in the *Book of Exodus.* It might be truly a symbol of life, but legend connects it with immortality, by the hope of which life is fortified and maintained. It represents also inspiration and wisdom. Writers who are actuated by sentiment and poetic analogies, rather than by the lore of gems, have affirmed that the *Emerald* enlightens understanding, procures lucidity of spirit, eloquence and renown. It is said to deliver the *possessed* and to procure worldly fortune. On the physical side of health, it soothes the *paroxysms* of *epilepsy,* preserves from leprosy, softens the sufferings of childbirth and assists delivery. Finally, it strengthens sight and is like a tonic in extreme old age.

GARNET.

There are many varieties of this stone, and the *Carbuncle* is said to be a *Garnet* exalted in the scale of magnificence. The virtues are many, like the species, for it signifies loyalty, frankness, lively faith, charity,

constancy, friendship. It gives sincerity of heart. In the order of hygienic things, it purges vitiated air from pestilential vapours.

HYACINTH.

I preserve or rather import this beautiful *mythological* name because of the gracious *floral legend* of which it reminds us. With us, in the common knowledge, it is a flower alone, but for the *Latins* it was a stone also and has passed from them to the *French,* who still use it to identify that which the *Orientals* term *Corindon* and which by us is known as *Zircon,* or *Jacinth.* The *Kabalists* place it under the rule of the Sun; it represents the sun of thought and the divinity to which thought aspires. It is generous in all its varieties, like the solar heat and light; it procures terrestrial honors, health, and the satisfaction of all desires for him who possesses and wears it. More important that these qualities, it signifies enthusiasm and poetry, which no doubt it was held to impart. In the lesser ways of its providence, the *Hyacinth* preserves from plague and poisons, from dangers on earth and sea, from storm and lightning. It induces sleep, fortifies and enlivens the heart of man.

JADE.

In *Japan* and in *China* this is a sacred stone, and in the latter realm it was once, if not now indeed, regarded as a divine substance. The *Hindus* also held it in great esteem and singular veneration. In the *East* it is often a symbol of *Divine Revelation,* of grandeur, rectitude and immortality, and its name in *Chinese* is said to signify profound truth. In *India,* during other days, *Jade* could be possessed and worn only by men of great purity, whose passions were under complete control. There also it had many curative properties, and it is distinguished for these in the *West.* It has a powerful action on the renal system, relieves the pain of sciatica, cures epilepsy and poisonous bites. Finally, the *Arabs* say that it prevents bad dreams.

JET.

It is idle to class this substance among precious stones, save in respect of its virtues, which are many and signal; they are great in *Magic* and great also in *Medicine.* It is obviously a mourning adornment; its blackness has passed into a *proverb;* and its has come in this manner to *symbolise* grief, trouble and desolation of heart. But it gives victory over enemies, is a safeguard against all *sorceries, expels spirits* and *phantoms.* Like *amber,* it is of vegetable origin and burns freely, diffusing a certain odour—which used to be regarded as a potent disinfectant in epidemic diseases.

LAPIS-LAZULI.

According to the lore of the *lapidaries,* this stone is ascribed in a particular manner to the planet *Venus;* it symbolises and confers love; it represents also tenderness and simplicity of heart; it draws about those who carry it an atmosphere of gentleness and sympathy. It is also a stone of fidelity, while over and above these gifts it is excellent for the sight, enlivening to the spirits and soothing in feverish states.

LOADSTONE.

This is the *Herculean Stone* of classical antiquity and *Pliny* includes it among gems, which is admissible on account of its most signal property, that of *magnetic attraction.* The *Egyptians* believed that it had great therapeutic virtues, and this notion was revived by *Mesmer,* but relapsed speedily into oblivion. Still the legends of blessed *Araby* say (1) that if the eyelids are rubbed with *Loadstone* the love of the beloved is attracted; (2) that those who wear it experience a growth of understanding and will accomplish all their desires; (3) that it facilitates delivery; and (4) that if reduced to a powder and swallowed by those who have been poisoned, it acts as an antidote.

MALACHITE

is a type of tranquillity, is efficient in preventing litigation, and brings success in business. It is one of the many symbols which represent hope.

MOONSTONE.

It is pure as the queen of sky, whose image is reflected in its name; it also makes for and maintains purity in those who wear it. It is a *symbol* of childhood, childlike nature and the clean heart in its openness. Even those who have grown old in the ways of the world, if they have not blotted out all early records of the heart, will find the *Moonstone* an evoker of enchanted memories—as it may be, of silver moons lighting the long past, of ever-sacred nights, nights of innocent kisses exchanged in times of betrothal or in first days of espousal. It is a giver of conjugal felicity and to some also of prophecy. I have not heard of it in medicine, except as a safeguard from contagion.

MARCASITE.

As this mineral substance is susceptible of a fine polish, it is sometimes included in the lore of precious stones. It has no title by its nature or indeed by imputed virtue. It is merely a symbol of sadness.

MOTHER OF PEARL.

This also has no warrant for inclusion, and I mention it only because it is usual to name it. There may have been *occult* qualities attached to it in the old days, because of its beauty, but I have met with no particulars.

ONYX.

This is another stone which is in everlasting and pious remembrance because of its place in the pectoral of *Aaron;* but in the domain of *folk-lore* it is to be regarded askance on several counts. As a *symbol,* it signifies dole, discord, sadness and fear. It is held to occasion sleeplessness; it evokes phantoms and spectres, produces grievous dreams and stirs up quarrels. Against these ominous qualities it has two counter-balancing virtues: in things physical it arrests hemorrhage, and in the moral order it renders the wearer chaste.

OPAL.

From the days of *Pliny,* the naturalists, the lapidaries, the poets have found the *magic* of the *Opal* put *magic* into their words concerning it. It possesses, in their descriptions, the fire of the *carbuncle,* the purple of *amethyst,* the brilliant green of *emerald.* It has concentrated the glories of morning; it is like a tear fallen from the moon; it is a rainbow veiled in white vapour; it is as stars of many colours shining in the Milky Way. But with all its beauty, it is a *Stone of Destiny* and that which it portends is ominous. It is fatal to love, or else the love which it procures is a consuming evil; at the best, from this point of view, it is the *symbol* of fickleness, variability and inconstancy of the heart and its affections. These opinions are, however, comparatively speaking, a recent growth of legend. In the days of *Albertus Magnus,* it was held not only to rejoice the heart of its owner but to make the heart amiable and beloved. Not only did it deserve to be called the *Child of Love,* but it gave beauty and wealth, was a buckler against misfortune, and he who carried it might even enjoy the gift of invisibility. The last quality has sometimes caused it to be regarded as the protector of thieves. Its most famous advantage was, however, that it turned pale in the presence of poison. Its lights also died out in the neighbourhood of its owner's enemy, while it blushed, as if with joy, when his friend was by. It was efficacious against contagion of the air, syncope, complaints of the heart and malignant diseases generally. When the bluish or milky tinge prevails in an *Opal,* it symbolises tears, prayers, pardon, and this kind increases fidelity.

PEARL.

It may seem not a little incredible, but the *pretiosa margarita* is richer in the adornments of poetry than in those of legend; it seems even to have been neglected by the *Kabalists*, notwithstanding the pearls of *Hagar*. It has been held to be a symbol of faith, purity, and religious ardor. It softens violence and anger, gives patience and peace of soul. It is said to be a sign of tears, but I assume that they may be those of joy as much as those of sorrow. This is all that I can tell you concerning it.

RUBY.

In the *dusky deeps* of this stone there is borne the burden of felicity. *It is an emblem of beauty and elegance; it banishes sadness and evil thoughts; it restrains unlawful desire; it soothes the troubled spirits; it insures respect from all for those who wear it, and smoothes a way to the realization of their lawful wishes.*

In the highest sense it symbolizes charity, the fervor of *Divine Love*, as also loyalty, valiance. It will be seen in this manner that the felicity of which it is the bearer may be truly a sweet yoke and a light burden. But there is another side of the picture, for some accounts make its qualities depend upon those which belong to the wearer. Valor may be replaced by audacity and even impudence, loyalty by cruelty and the lust of blood, and charity by wrath in the degree that is deadly sin. No doubt its felicity is then changed into the heavy burden of guilt. Among its minor virtues is that it is a defense against lightning; moreover, it counteracts poison, quenches thirst, strengthens the heart and relieves headache. It gives warning of coming misfortune to the owner by changing its color; and when fortune reigns again in his sky of destiny, it resumes its native hue. The Kabalists have assigned it to the sun.

SAPPHIRE.

It is under the influence of *Saturn*, according to the *Jewish Magi;* but these attributions vary in the different schools of symbolism; they are therefore subject to qualification and stand otherwise at their proper worth. It is of great scriptural importance, being the sixth stone on the *Rational of Aaron*, while tradition assures us that the *Rod or Wand of Moses* and the *Tables* of the Law were made of *Sapphire*. Here again the legend, like the attribution just mentioned, must stand at its value. As the *Wand* and *Tables* in question were used in offices transcending those of Nature, it is idle to object that *Sapphires* of such magnitude are found nowhere in the world. The story, however, has

a *symbolical* meaning. It is said that peace will encompass him who carries the stone on a pure and sincere heart; that it will defend him against the snares of the wicked and against consuming passions within his own fortress. It turns the heart to repentance and preserves the possessor from all evil. It is a lover of poverty—meaning, no doubt, the enlightened poorness or humility, nakedness and simplicity of those who are wise in *Magic*—wherein is a treasure of blessing. *It symbolizes justice, loyalty, beauty, nobility, truth and a pure conscience.*

TOPAZ.

This stone was allocated to the tribe of *Simeon,* and appeared as such on the *High Priest's Rational. Kabalism* refers it to the *Sun,* and all antiquity believed in its mysterious properties—as, for example, that it rendered the wearer invulnerable. This is on the authority of *Heliodorus,* in which case the mother of *Achilles* might have taken a simpler and better precaution than that of immersing her child in the *River Styx.*

The *Topaz* has also a high place in Christian traditions, for it symbolizes *faith, justice, temperance, mildness, clemency, true love, disinterested friendship and love exalted to the Divine.*

There was never a stone which stood for so many and such signal virtues. In the worldly sense, it confers riches and honors; it inspires horror of blood, expels sadness and melancholy—like the anti-toxic virtue, a recurring office of stones—and preserves from sudden death, almost a unique quality. It is said also that it calms troubled waters, as if it were a talisman for the macrocosmic world, but perhaps this may be taken in the sense of stilling the waters of the human soul, because it is claimed otherwise that it appeases angry passions. Finally, as the *Divining Rod* is held to indicate the place of hidden springs and wells of water, so the *Topaz* is a MAGNET FOR GOLD, attracting the precious metal, indicating buried treasures and revealing lodes and veins of gold beneath the earth.

TURQUOISE.

This is the *Forget-me-not* of the world of gems and is assuredly a perfect analogue or counterpart in stone of the gracious floral jewel. It does not seem to have any ancient history, whether legendary or otherwise, or at least outside of *Russia,* where it shares with the *Topaz* the virtue of insurance against violent death, including assassination, drowning and falls from heights. *Arab* nursing-mothers believe that it increases their milk. It gives the grace of activity, apparently in the physical order, and those who wear it can never fall into misery. It

is strengthening to the eyes, and a horse will not stumble which has a *Turquoise* placed in its hoof. The *Arabs* further say that it fills the human heart with hope and courage, that it insures love for its possessor, that it turns pale when disease befalls its owner, and that it bursts, like a broken heart, when he dies. It is generally a symbol of youth, and the PERSIANS find it efficacious if used as an amulet. It inspires young maidens with good and sincere thoughts.

TOURMALINE.

When exposed to the warmth of the fire or subjected to friction, this stone is said to become electric. It is said also that it polarizes light. I have not heard that it has more occult qualities.

THE ALPHABET OF GEMS AND PRECIOUS STONES.

As it is said that there is a destiny in names, and as gems are used occasionally on bracelets to form the name of the beloved person to whom they are given, I do not feel that this subject is entirely outside the somewhat elastic limits of this chapter. The alphabetical list which follows gives a few only out of many possible stones, less or more precious, and it shall be followed by an instance in point, to simplify still further a subject which in itself seems to be of uttermost simplicity and ease of practice.

A.—Agate, Amber, Amethyst, Aquamarine, Avanturine.
B.—Beryl.
C.—Chalcedony, Chrysoberyl, Chrysolite, Chrysoprase, Coral, Cornelian.
D.—Diamond, Diorite—a name of Green-Stone.
E.—Emerald, Essonite—being a variety of Jacinth.
F.—Fluorine, *i. e.*, Fluor Spar.
G.—Garnet, Girasol, Green-Stone.
H.—Heliotrope, an alternative name of Blood-Stone; Hyacinth, alternative of Jacinth and Zircon.
I.—Iris.
J.—Jacinth, Jade, Jasper, Jet.
K.—Kokeul.
L.—Lapis-Lazuli.
M.—Malachite, Marcasite, Moon-Stone.
N.—The Niccolo, a form of Onyx.
O.—Onyx, Opal.
P.—Pearl, Peridot—a form of Chrysolite.

Q.—Quartz, many varieties of which, besides Rock-Crystal, are capable of polishing, but their names do not begin with this letter.

R.—Ruby.

S.—Sapphire, Sapphirine—a blue Chalcedony; Spath Adamantine, Spinel.

T.—Topaz, Tourmaline, Turquoise.

U.—Uranite.

W.—Water-Sapphire, a variety of Iolite.

Z.—Zircon.

It is obvious that the selection of stones to symbolize a particular name must be made with considerable care, so that they may consort together, and as many letters are poorly represented, the matter must be often one of extreme difficulty. There are also letters to which no true stones are allocated. The *Amethyst, Diamond* and *Aquamarine* will answer for the name Ada; the *Diamond, Onyx, Ruby* and *Amethyst* represent that of Dora, but will look curious enough as the letters stand in their sequence, while transposition seems somewhat opposed to the spirit of the device. In such cases and where a certain letter of a name, as in that of Zoe, has no stone to signify its presence, a little ingenuity in *symbolism* will overcome the difficulty by substituting a characteristic word representing the recipient of the gift in the eyes of the giver or the meaning attached to the name. For example, *Dora* signifies a gift and *Theodora* a gift, while the word gift is symbolized by *Garnet, Iris, Fluorine, Topaz.*

STONES OF THE TWELVE APOSTLES.

St. Peter—The Jasper.
St. James—Chalcedony.
St. John—Emerald.
St. Matthew—Amethyst.
St. Mark—Beryl.
St. Simon—Sardius.
St. Andrew—Sapphire.
St. James the Less—Topaz.
St. Philip—Sardonyx.
St. Bartholomew—Jacinth.
St. Thaddæus—Chrysoprase.
St. Matthias—Chrysolite.

THE YEAR'S CHAPLET OF STONES.

The months have their jewels like the planets and as the allocations vary among different nations, the birth Table which follows is without prejudice to any competitors that may be met with in magical calendars and the lore of gems. It is understood generally that neither man nor woman can err in choosing the stone of his birth-month to be worn in preference to others; it should have particular auspices of fortune on the natal day and throughout that month.

January—The Garnet and Zircon.

February—The Pearl, for which Slavonic traditions substitute the Amethyst.

March—Jasper, or, according to the Slavs, Ruby.

April—The Diamond, or, according to the Slavs, Sapphire.

May—Aquamarine.

June—The Agate, according to the Slavs.

July—The Ruby, according to the Latins; otherwise, Cornelian.

August—Moonstone, or Sardonyx.

September—Chrysolite, according to the Slavs, but the Latins have substituted the Sapphire.

October—The Opal.

November—The Topaz.

December—Malachite, according to the Slavs, and also Turquoise, which is the more general attribution. Chrysoprase is another alternative.

CHAPTER XXIV.

Dreams And Visions.

THEIR INTERPRETATION AND OCCULT MEANING.

DREAMS are infused or otherwise occasioned in the soul of man for his instruction and warning. The interpretation of dreams can furnish revelations of our destiny, like some other *occult* sciences. As regards the interpretation itself, there are neither general nor particular laws, but there is a very large body of meanings or explained cases which cover most of the experiences obtained in sleep; and these meanings are a result of ancient observation which has come down to our days. The Chaldeans, Assyrians, Greeks and Romans believed in the importance of dreams, and sought to explain their meaning. The general interpretation, or recognized facts, was formulated by the Hindus, who say that when the body is asleep the spirit maintains its vigil, proceeds at will wheresoever the body can go, and beholds all that the physical eyes can discern in the waking state. Certain gifted souls can transcend the normal sphere of vision and enter into hidden worlds.

There are four kinds of dream, to which different names are given, according to the quality of each: the *first* is simple dream, the *second* vision, the *third* reverie, while the *fourth* is called apparition. In simple dream the truth is held to be manifested under certain *symbolic images;* it is a kind of picture-writing or pageant enacted within the *psychic* nature of the dreaming man, but sometimes in such a manner that he is actor-in-chief. As an instance of the simplest kind, *Pharaoh* beheld a group of seven fat kine and then another group consisting of seven lean beasts, but it was *Joseph* who gave him the meaning. *Septimus Severus* succeeded *Pertinax* after dreaming that he had taken possession of the horse which threw the emperor mentioned. *Queen Hecuba,* with child of the notorious *Paris,* brought forth in a dream a firebrand which consumed the city of *Troy. Astyage, King of Medea,* saw his daughter give birth to a vinestalk, and in due course he became the grandfather of illustrious *Cyrus.* The *Queen of Macedonia* dreamed that she was stamped on the breast with a *seal* representing a lion, and this took place when she was bearing the great *Alexander* within her. *Amilcar* was warned in his sleep that he would sup on the morrow in a beleaguered

city, and he entered one as a fact, but it was in the guise of a prisoner of war. Dreams of this kind are endless.

The usual characteristic of *vision* is that it takes place in the waking state, and at its highest it may be that which is understood as *Spiritual Revelation.* A simple instance, apart from any message, is when *Jacob* was met by the angels (spirits) at the place which he called *Mahanaim.* There are also visions of the night which are distinguished by their importance from dreams, but the distinction is somewhat arbitrary. The three *Magi* were warned in this manner not to return to *Herod;* the angel (spirit) commanded *Joseph* to take the young child and his mother and flee into *Egypt;* the ladder which was shewn in his sleep to *Jacob* is classed as a vision rather than a dream. On the other hand, prophetic experiences like those of *Isaiah* represent vision in the absolute sense of the word and are apart from experiences in slumber, whether these are great or small.

Reverie, as it is commonly understood, is synonymous with the state of brown study, or intense preoccupation; as such, it is without consequence and calls for no interpretation. There is, however, an arbitrary use of the term which is found in a few works on the interpretation of dreams; it is concerned with the repetition in sleep of strong impressions present to the mind during the waking hours. That which has been thought—and deeply in most cases—in the day is dreamed during the night. Persons who are afraid of certain unwelcome encounters are apt to dream that they have actually occurred. So also he who is always brooding over money will have it with him in his sleep, and a substantial supper in the evening may reappear as a banquet at night.

I am following an old Hindu classification without pretending to sustain its especial merits. The use of the term *apparition* to distinguish a fourth aspect of dreaming seems to identify the state with that of hallucination, because such apparitions are said to be seen by those who are decrepit and weak in mind, or else by young children. *Veridic* apparitions would belong to the order of visions. The reader will be likely to dispose rather summarily of a tabulation which will have little to his purpose, and he will be satisfied to regard dreams as things heard, seen and acted in sleep, while *visions,* as intimated already, are experiences in the vigil of waking life.

In respect of dreams, it has been laid down by interpreters that those which are only remembered in part are useless for explanatory purposes; that those which occur immediately after retirement are not to be trusted, because the process of digestion is still at work in the organism; and that those which belong to the break of day *are those which may enter into the realm of seership.*

There are further two chief kinds of dreams, as dreams are understood by the classification already made. The *first* kind is called specu-

lative or contemplative. A case in point is that of the prisoner who dreamed that he was about to be hanged and that the rope was already round his neck, when one who stood near drew his sword and set him free. This was realized next day, for he was condemned to death and was already in the executioner's hands, but was rescued by armed men employed by his friends for the purpose. The second kind is called *allegorical* or speculative, and their fulfilment is never of the literal and actual class. The communication is by way of *enigma* and *symbol*. To see a *serpent* in dream portends enemies and ingratitude; an appearance like that of an angel (a spirit) is understood to mean revelation. That which is signified does not as a rule come to pass for at least several days. It is to be remarked that only persons of pure life, temperate habit, clear understanding, clairvoyant sight, and sound judgment are likely to have important dreams; excesses, in eating and drinking especially, tend to cloud the bond of kinship which subsists between the present and future. The dreamer's physical and other conditions must therefore be known or must be gauged approximately, before his experiences in sleep can be translated for his own or for our instruction. The gift of interpretation, moreover, is a gift of seership; it is not possessed by many and at its highest is a faculty confined to few indeed. I should not recommend that any but advanced occult students attempt it on their own part, especially in the case of others, as the guidance usually involved by reading in the *Book of the Sleep of Life* is not without its responsibilities. It may happen that in our own experience we enter into the sphere of *Dream-Symbolism* and a light may come to us regarding that which is signified. It should be observed and checked with care, for it may be the sign of an awaking gift. Its development is possible only in life on the path of *adeptship*, and *adeptship* is a synonym of *sanctity*. For the ordinary man and woman, taken even at the best and highest, there is no other course open but to study the records of the past, and some extracts from the findings are, for this reason, provided in the present place.

TABLE OF THE DAYS OF THE MOON FOR THE INTERPRETATION OF DREAMS AND VISIONS.

The first day of the *Moon* is that of the *New Moon*, when the *Moon is new* in the morning. But when the *New Moon* arrives in one of the evening hours, the first day is counted from the morning after. The *lunar* month has sometimes 29 days and sometimes 30, including, of course, that period during which it abides in the hiddenness.

First Day of the Moon: Dreams are fortunate.
Second Day: That which you have dreamed has no truth in it.
Third Day: Dream is without consequence.

Fourth Day: Dreams are fortunate, and you may look for their fulfilment.

Fifth Day: They are entirely futile, and nothing can follow therefrom.

Sixth Day: Be very careful, and see that you tell your dream to nobody.

Seventh Day: Keep your dream in mind, because there is truth in it.

Eighth Day: Something will follow from your dreaming: it has a purpose.

Ninth Day: You will see a result at once.

Tenth Day: It will be true and will come to pass with joy.

Eleventh Day: The realization will be with you in four days.

Twelfth Day: You will have cause to remember your dream, because it will be realized by its opposite.

Thirteenth Day: That which you dream will be true, and there is no question concerning it.

Fourteenth Day: It will happen, but long after.

Fifteenth Day: The realization will be with you in thirty days.

Sixteenth Day: That which you have dreamed will come to pass.

Seventeenth Day: Tell no one till the third day thereafter.

Eighteenth Day: Be careful; the dream is likely to be made void.

Nineteenth Day: Keep it in your mind: you will have joy in the heart because of it.

Twentieth Day: You will assuredly see the result; and that in four days' time.

Twenty-first Day: Put no trust therein, for nothing will come of it.

Twenty-second Day: Be patient for a few days only, and you shall see what you shall see.

Twenty-third Day: The dream will be fulfilled in three days.

Twenty-fourth Day: It will bring you much satisfaction.

Twenty-fifth Day: It will come to pass in eight or nine days.

Twenty-sixth Day: Take heed: this is important for you.

Twenty-seventh Day: Great contentment will follow hereon.

Twenty-eighth Day: It is true and will come to pass with joy.

Twenty-ninth Day: Rest assured—the dream is true.

Thirtieth Day: It will come to pass on the same morning.

SYMBOLISM OF THE FOUR ELEMENTS IN THE WORLD OF DREAM.

A.—THE PRESAGES OF FIRE.

1. Those who are accustomed to see fire in their sleep are prompt and choleric in their temperament. The dream of fire is usually an

aftermath of anger, to which the person so troubled has been subject the day previously.

2. To be scorched in dream signifies an attack of slight fever.

3. To see a slow fire, without sparks or smoke, argues perfect health; sometimes an abundance of good things; and sometimes a feast or other rejoicing in the company of relatives and friends.

4. A great fire, full of sparks and smoke, foretells unwelcome news or quarrels of a minor kind.

5. To see fire extinguished means poverty, want, bad fortune; but in the case of a sick person, it means speedy cure.

6. A lighted candle or lantern, burning brightly, promises restoration to health, supposing that the dreamer is ill. It is also a sign of marriage for single persons, and generally of success in undertakings.

7. A lantern or candle burning in a dull manner, or extinguished, forebodes sadness or sickness, but neither will last long.

8. To dream that one is in a ship and watching a far-off light burning clearly means that no wind will trouble us and that we shall come into port safely. This may refer to enterprises as well as voyaging.

9. It is a good sign to dream that one is holding a lighted torch. In the case of young people, they will be fortunate in love, will attain their end, overcome their enemies and be honored and welcomed by everyone.

10. To dream that another person is holding a lighted torch signifies that the evil which we have done will be discovered and that requital will follow.

11. An extinguished torch has the opposite meaning in each of the above cases.

12. To see a house burning with a clear, silent, unconsuming fire means possessions for those who are destitute, riches and inheritance. Those who are rich already will have honors conferred upon them, whether in the way of charges, dignities, or otherwise.

13. But if the fire is violent, crackling, and if the house seems about to be consumed, the opposite of these is portended.

14. When a man dreams that his bed is burning, this threatens damage, sickness, or unpleasantness for his wife. The significance is the same for a woman.

15. The burning of household goods, involving their destruction in this manner, means damage or contrariety for the master of the house.

16. The burning of the lady's boudoir, or the larder, means sickness or bad news for the mistress of the house.

17. The burning of the kitchen means the loss of the cook, or one or more of the servants.

18. Complete destruction of the shop by fire means loss of possessions.

19. The destruction of the front windows by fire portends the loss

of a male relative; the back windows threaten the same event in respect of a female relative.

20. The burning of doors means great misfortune for one of the family—possibly the dreamer himself.

21. To dream that the bedposts are on fire but are not consumed means that the male children will be fortunate.

22. The destruction of the upper part of the house by fire denotes loss of goods, loss of a law case, or loss of friends.

23. To dream that one is lighting a fire and that it takes light at once, signifies the birth of fortunate children, who will do honor to their mother. The lighting of a lamp or candle carries the same meaning.

24. If it is a married woman who lights either, this shows that she is with child and will be happily delivered of a child, whose life will be fortunate.

25. To dream of lighting a fire with great difficulty and that it goes out at once announces loss and vexation to the housewife and to the dreamer also.

26. To see a house entirely burned down foretells loss, illness, or great vexation to the owner; to see a town so destroyed denotes famine, war, or pestilence therein.

27. Weariness, injury, slander and loss of friends or at law are prognosticated when the sleeper sees his clothes consumed by fire.

28. The destruction of harvested wheat by fire means an epidemic disease; but if it should be on fire without being consumed, fertility and plenty may be expected by the dreamer.

29. To see one's self on fire and suffering thereby signifies envy, displeasure, wrath, or quarreling.

30. To dream that one is carrying a torch of lighted straw in a public place signifies honor and success in business.

31. To dream of burning one's finger betokens envy and evil.

B.—THE PRESAGES OF AIR.

1. Those who dream that the air is serene and clear will be loved and esteemed by everyone; their enemies and those who envy them will seek reconciliation.

2. People who are accustomed to dream about air are considered to be of sanguine temperament.

3. To see the air pure and cloudless shows that what has been lost or stolen will be recovered, victory will be obtained over enemies, any pending lawsuit gained, the dreamer will be loved by all, and if he is about to travel, he will have a good journey or voyage.

4. To see the air disturbed, cloudy, and darkened, forebodes sadness,

sickness, melancholy, and difficulties in business—in a word, the opposite of all that is announced by clear air.

5. To dream of breathing soft and warm air indicates that the life and habits of the sleeper are pure, peaceable, and pleasant, that the business and journeys undertaken by him will succeed to the height of his wishes.

6. To see rain falling gently, without storm or high wind, promises gain in husbandry.

7. The opposite of this spells the opposite in husbandry, with loss and damage of goods to merchants.

8. To dream of long, heavy rains, hail, tempest, and lightning signifies ambitions, fatigues, dangers, and losses. For poor people, however, it indicates repose.

9. To see snow and ice in winter means nothing; it may well be the remembrance of yesterday. But when it is not in the winter, good harvest and all plenty are foreshadowed in husbandry. On the other hand, for merchants and business men it intimates hindrance in commerce and in journeys or voyages. For soldiers it may mean good luck, or alternatively uncertainty in their enterprises.

10. To see hail in dream portends trouble and sadness: it may also mean that the most secret and hidden things will be made manifest.

11. To see a thunderbolt fall close by one in still weather signifies that the dreamer will have to take flight, perhaps even to leave his country. This is the case especially with people in high positions. If the bolt falls on one's head, or on houses, it spells danger.

C.—PRESAGES OF FIRE IN HEAVEN.

1. To see a great blaze in the sky denotes aggression on the part of enemies, as also poverty, desolation, and famine. Enemies will come from the quarter whence the fire descends. If it is darting fire, falling in several places, the sign is still more unfavorable.

2. To see flaming torches or branches and trees of fire coming down from heaven means war, quarrels, sterility, and the dreamer is menaced with a wound on the head, or other great danger.

3. To see a still, pure, and bright fire in heaven is a menace to some prince or distinguished noble.

D.—THE PRESAGE OF WATER.

1. Those who are accustomed to dream of water and that they are immersed therein are of phlegmatic disposition; they may be subject to inflammations and colds.

2. To see very clear and quiet river water is a good augury, especially for travelers, litigants and judges.

3. To see it disturbed means that one is threatened by someone in a high place, or may fall into disgrace with one's master. Litigants will be in difficulties and likely to be judged wrongly.

4. To dream that one is in a rapid river and cannot get out threatens danger for the dreamer, or sickness, or a protracted lawsuit.

5. To dream that one is swimming in a great river signifies imminent peril.

6. To see a clear river gliding past one's chamber prognosticates the coming of some wealthy and generous person, who will bring profit to the dreamer; but if the water is troubled and seems to be damaging the furniture of the room, this means turmoil and disorder, occasioned by enemies of those who dwell in the house.

7. A rich man who dreams that a clear stream is running near his house will soon be in possession of some lucrative and honorable employment, and will be the mainstay of the unfortunate.

8. To see a stream of troubled water signifies loss and damage by fire, lawsuits, or enemies.

9. To see a well full of excellent water, in a meadow is a favorable sign: he who dreams it will make good purchases; he will marry very soon, if he has not done so already, and will have good and obedient children.

10. To see a well overflowing with water predicts loss of goods, or some great misfortune which will befall a relation of the dreamer. In the case of a woman, she is menaced with the loss of part of her property.

11. To dream of a small pond means that a man will be loved by a beautiful woman; but if it is a woman who dreams, she will obtain that which she desires.

12. To be in a boat on a river, lake, or pond, where the water is clear, is a sign of joy, prosperity, and success in business or occupation.

13. To see streams or fountains of clear, running water presages the rapid cure of a sick dreamer; but if the water is foul or disturbed, this signifies slow recovery.

14. If a young man dreams that he is drawing clear water from a well, it signifies that he will be married presently to a beautiful girl, who will bring him a dowry. But if the water is troubled, he will experience difficulty in his courtship.

15. If he dreams that he is giving others to drink from clear well water, this bears witness that he will enrich them; but if the water is troubled, he will prove a cause of loss to them.

16. To dream that one's brook, pool, or spring is dried up presages impaired fortune.

17. To dream of water springing up in a place which is unlikely to all appearance promises anxieties, care, and affliction.

18. To dream that one draws such water means that the evil fortune will continue for a longer period.

19. To dream that such water ceases to flow means an end of the trouble.

20. To drink warm water announces mischance occasioned by enemies; the consequent inconvenience will be more or less in proportion to the warmth of the water. Cold water presages good things; warm or boiling water, things that are evil.

21. To see a bath means pain or affliction.

22. To dream of taking a bath and finding it too hot means displeasure and affliction occasioned by relatives. Here also the amount of trouble is regulated by the temperature of the water.

23. To dream of undressing without entering the bath means that the distress to come will be transient.

24. To dream of taking a bath and finding it too cold has the same significance as the opposite extreme; but if it is temperate, the omen is good.

25. To dream of carrying water in a broken vessel, which cannot contain it, denotes loss and other damage, deception on the part of those who have been entrusted with our goods and money, or robbery by an unknown person.

26. If the water so drawn is not lost, the possessions will be saved with difficulty; if part is spilt, a partial loss may be expected.

27. If the dreamer buries vessel and water in the ground, a substantial loss is likely.

28. To be given in sleep a glass full of water portends that the dreamer will soon be married and that his wife will bear him children. Glass always signifies wife or woman; water means abundance, increase, and multiplication.

29. If the glass is broken it denotes the loss of several friends.

30. If a preacher dreams that he gives his congregation clear water to drink, this means that the word of God will come forth from his lips and will be the instrument of their salvation.

31. If the water is clouded, he will fail to turn their hearts.

32. To dream of spilling water in one's own house foreshows loss and affliction, the extent of these being in proportion to the quantity of water.

E.—PRESAGES OF LIFE AT SEA.

1. He who dreams that he is on board ship, and is neither nervous nor otherwise disturbed, will have joy in the success of his affairs; but if the water is stirred by tempest he may look for the opposite.

2. To be on a boat or ship which seems about to founder is a sign

of peril, unless the dreamer is in captivity, when it will be a token of coming liberty.

3. To see an anchor signifies safety and certain hope.

4. To dream of ship's rigging betokens news of debtors or of persons in one's employment.

5. To see the ocean blue and rippling slightly signifies joy and means of success in business.

6. If the sea is utterly becalmed, it means delay and protraction.

7. If it is tossed by tempest, there is promise of affliction, loss, and adversity.

F.—THE PRESAGES OF EARTH.

1. He who dreams that he has been given a pleasant piece of ground will have a handsome wife, whose good looks will correspond to the beauty of the land which has become his own in sleep.

2. If it is a spacious area, having gardens, springs, meadows, coppices, and abundant orchard, this means that his wife will be pure and prudent, as well as beautiful, and that they will have handsome children.

3. To see the land covered with wheat bespeaks money and profit, with needful care and toil.

4. To see it covered with vegetables means trouble and affliction.

5. To see it covered with millet foretells great wealth, wealth acquired without difficulty and with joy in the winning.

6. When these dreams are experienced by a wise man, they promise riches and contentment of the mind.

7. To see black earth forecasts sadness, melancholy, and credulous weakness.

8. To dream that the earth trembles signifies danger in business matters.

9. To dream of a great earthquake means that the king or government of the country will perform some public act which will gratify all the people.

10. A slight earthquake presages loss by a lawsuit affecting the house in which the dreamer is sleeping.

11. To dream that walls, doors, and roofs collapse in consequence of an earthquake denotes ruination for the owners of the building.

12. If a king or prince dreams that his palace or throne is cast down by an earthquake, he may expect great adversity.

13. To dream that a mountain has fallen into a plain means the downfall of some great peer or noble.

14. To dream that a town of our acquaintance is engulfed by an earthquake is a sign of war and famine; but if the town is unknown to the dreamer, the nation to which it belongs will perish through the same causes.

15. To kiss the earth means sorrow and humiliation.

16. To dream of falling into a great ditch, or down a precipice, portends (*a*) great injuries, (*b*) serious danger, or (*c*) that our possessions are menaced by fire through the action of an incendiary.

17. To dream that one is in the meadows is a good sign for agriculturists and shepherds, but it prognosticates an impediment in business for other persons.

18. To dream that one is traveling along a good road, and one that is straight and pleasant, signifies joy, prosperity, success; but a bad road is to be interpreted in the opposite sense.

G.—PRESAGES OF VEGETATION.

I. Flowers.

1. To hold and inhale the scent of flowers in their proper season means joy, pleasure, and consolation.

2. But if they are out of season: (*a*) White flowers mean impediment in respect of designs and failure in enterprises; (*b*) yellow flowers mean less serious impediments; (*c*) red flowers mean that either impediments are slight or that success may be expected.

3. To hold and inhale the scent of roses in season is a good sign for everyone, except those who are ill or are in hiding through fear. These are (*a*) in danger of recovering slowly and (*b*) being found out.

4. The opposite of all this is to be understood if the roses are out of season, so therefore while it is a bad omen in general, it promises quick recovery to the sick and a safe asylum for those desiring concealment.

5. To dream of lilies out of season is a pledge of hopes realized.

6. If a women should dream of laurel, olive, and palm trees, it means that she will bear children, supposing that she is already married.

7. If they are seen in dream by a maiden, it is a sign of her speedy marriage.

8. If they are seen in dream by a man, they denote friendship, joy, prosperity, abundance, and great success in undertakings.

II. THE HERB-GARDEN.

1. To dream of smelling sweet marjoram, hyssop, rosemary, sage and herbs of this kind presages toil, sadness, and weakness, except for medical men, and it is favorable in their case.

2. To dream of eating or smelling herbs of strong scent—radishes, garlic, onions, leeks, and so forth—augurs the disclosure of hidden things and quarrels with servants.

3. To dream of herbs which are used in salads and other vegetables which can be eaten uncooked—lettuce, sorrel, and purslain—signifies afflictions and difficulties in business.

4. To eat medicinal herbs, like bugloss, fumitory, and borage, promises liberation from weariness and expedition in business affairs.

5. To dream of eating cabbages, colewort, or kale foretells vexation.

6. Turnips and cucumbers symbolize vain hopes.

7. Some of the herbalists have ruled that if sick people dream of eating melons and cucumbers, this is a prediction of their recovery.

III. WHEAT AND OTHER CEREALS.

1. To see ears of harvested corn in sleep, and to pluck some of them, typifies profit and riches.

2. To see much corn in sheaves predicts an abundance of good things and benefit for the dreamer.

3. To see a few sheaves only means dearth and necessity.

4. To dream of eating white wheaten bread portends profit to those who are rich, but detriment to the poor.

5. To dream of eating black bread means profit to the poor and loss to those who are rich.

6. To dream of eating a barley-stew is a sign of gain and profit.

7. To see a barn full of corn is a pledge of marriage with a rich woman, success in a suit at law, inheritance of landed estate, wealth gained by trading, gift, or otherwise, as well as feasts and rejoicings.

8. To dream of eating well-cooked peas denotes felicity and great acceleration in business things.

9. To eat beans in sleep denotes noise and dissension.

10. To dream of lentils signifies corruption.

11. To dream of rice signifies abundance, or obstruction.

12. To dream of dry millet means want and poverty.

13. To see or eat mustard-seed is a bad sign, except for doctors, to whom the dream is favorable.

IV. TREES AND FRUITS.

1. To see a fine oak in dream promises wealth, profit, and long life.

2. To see an olive-tree bearing olives denotes peace, mildness, concord, freedom, dignity, and the enjoyment of lawful things desired by the heart.

3. To dream of picking up fallen olives signifies pain and labor.

4. To see a laurel is the sign of victory and pleasure, and in the case of a married man it promises some inheritance through his wife.

5. To see a cypress denotes vexations, afflictions, and delay in business matters.

6. To see a pine, medlar, or service-tree spells idleness.

7. To see apple-trees and eat sweet apples means joy, pleasure, and recreation, above all for women and maids.

8. To eat almonds, walnuts, and hazel-nuts is an omen of troubles and difficulties.

9. To see figs in their season is a sign of joy and pleasure, but it is the opposite if they are out of season.

10. To see a vine typifies abundance, riches, and fruitfulness.

11. To eat ripe grapes speaks of joy and profit.

12. To see and partake of oranges threatens wounding, pains, and vexations.

13. Mulberries have the same significance.

14. To see and to eat peaches or apricots in season is a pledge of contentment, health, and enjoyment.

15. If they are out of season, they speak of vain hopes and failure in business.

16. To see and to eat ripe pears foretells joy and pleasure, but it is the reverse if they are sour and wild.

17. To see a mulberry-tree in dream means a wealth of good things, including a promise of children.

18. To find hidden nuts means the discovery of a treasure.

19. To see mulberry-trees, almond-trees and to partake of their fruit, is a sign of joy, consolation and diversion; but if they are withered, barren, leafless, fallen, burnt or blasted by lightning, they foretell weariness, fear, displeasure and suffering.

20. To gather the fruit of a pomegranate-tree means that the dreamer will be enriched by a man of wealth; but if the fruit is not ripe it denotes illness or trouble occasioned by the wicked.

21. To dream of gathering fruits and finding them rotten is a sign of adversity or the loss of children.

22. To dream that one has climbed a great tree speaks of approaching elevation to some degree of dignity and that others will be under our rule.

23. To dream of falling from a tree and being scratched by brambles, or hurt in some other manner, portends the loss of favor with influential persons.

H.—PRESAGES OF BIRDS AND INSECTS.

1. To dream of an eagle in a high place, or flying through the mid-heaven is good for those who are starting on some great undertaking, especially in military affairs.

2. To dream of an eagle swooping down on one's head is a sign of illness.

3. To dream of being carried off by an eagle has the same import.

4. If a woman gives birth to an eagle in dream, this predicts that she will bear a child who will attain greatness and will rule others.

5. To see a dead eagle means loss to those in high places and gain for those in poverty.

6. To see birds of prey or those used in hawking signifies increase of fortune and honor for the rich and some change of position for the poor.

7. To see a raven in sleep is a bad sign and above all for a husband, who may have cause for grave self-reproach. In the case of a wife or woman it prognosticates deep affliction.

8. To see a rook or carrion-crow signifies despatch in business matters.

9. To see a starling portends a slight displeasure.

10. To see doves is a good sign: there will be joy and pleasure in the house and success in business.

11. To see cranes or storks flocking through the air means the approach of enemies or envious relations. In winter they denote bad weather.

12. To see two storks together promises marriage and birth of children, who will be good and profitable to their parents.

13. To see a swan is the pledge of coming gayety and the revelation of secret things; it also means health to the dreamer.

14. To see a singing swan is of evil augury.

15. To see a swallow is the gage of a good wife, good news and of blessing on one's own home.

16. To see a nightingale has the same meanings.

17. To see bees signifies gain for the country people and loss for the rich.

18. To dream that bees have made their honey in some part of the house speaks of dignity, eloquence and success in business.

19. To dream of being stung by flies, especially wasps, portends weariness and troubles caused by the envious.

20. To see many birds foretells assemblies and lawsuits.

21. To hear a cock crow announces joy and prosperity.

22. To see two cocks fighting means feud and warfare.

23. To see a peacock means a beautiful and wealthy wife, who is a favorite with the great of this world.

24. To see a hen with its chickens presages loss and damage.

25. To see a capon or hear a hen crow is significant of sadness and weariness.

26. To see partridges is an omen of dealing with unscrupulous, ungrateful and evil women.

27. Quails are prophetic of bad news by sea, disputes, bickerings, larceines, ambushes and treason.

28. All night-birds—screech-owl, common owl, or bat—are of evil augury; those who see them in dreams should enter into no new undertaking on the following day.

29. To dream of eggs promises gain; but if they are in very great numbers, anxiety and litigation may be expected.

30. Grasshoppers, may-bugs, crickets and cicadas signify great talkers, bad musicians, and needy people who plunder the country-side. This dream offers no good prospect to the sleeper, at least during the first day following.

31. To see scorpions or caterpillars presages trouble occasioned by the envious.

32. To dream of earth-worms denotes that enemies are seeking to take us by surprise and injure us.

I.—PRESAGES FROM REPTILES AND FISHES.

1. To dream of a dragon means a meeting with some influential person, with one's master, or with a magistrate.

2. To see a serpent twisting and coiling denotes that one has enemies: it stands for hate and sickness.

3. To see a serpent otherwise signifies treason on the part of a woman.

4. To dream that one destroys a serpent signifies victory over enemies and jealous people.

5. To see basilisks and lizards promises loss or opposition arising from secret enemies.

6. Frogs signify flatterers, babblers and ignorant persons.

7. To dream of catching large fish is a token of profit in proportion to the quantity taken.

8. To catch small fish is a mark of coming sadness.

9. To see fish of many colors promises recovery to the sick, but to those who are well it means injuries, quarrels, or pains.

10. To eat big fish in a dream is an omen of inflammation, colds and depression.

11. To dream of fishing-nets is a sign of rain or some other change in the weather.

12. To see dead fish in the sea is a portent of vain hopes.

13. If a woman who is with child dreams of giving birth to a fish, her actual offspring will be a fine child who will attain length of days.

K.—PRESAGES OF QUADRUPEDS.

1. He who sees a lion in his sleep will speak either to his sovereign or to some illustrious soldier.

2. To dream of fighting with a lion is the pledge of a struggle with

some courageous opponent; and if a victory is gained in the sleep-life, it will be gained in the life of day.

3. To ride on the back of a lion signifies princely protection, or at least that of an influential person.

4. To be afraid of a lion in sleep is to have merited the royal displeasure, or that of some great person.

5. He who dreams of eating lion's flesh will be enriched and covered with honors.

6. To dream of finding the hide, liver or marrow of a lion means that one in high place will obtain the treasures of his enemies and that an ordinary person will grow rich in a short time.

7. If a king dreams that he is carried off bound by a lion, he will be made a prisoner.

8. If he dreams that a lioness and her cubs are in his palace, this signifies that the queen and the royal children will cause him much satisfaction.

9. Dreams about leopards are of the same significance as those concerning lions, allowance being made for the craft of the former beasts and for the generous qualities ascribed to the latter.

10. To dream of an elephant stands for fear and danger, but the testimony of interpreters differs on this point. It is said also to denote a rich man who may bring fortune to the dreamer.

11. To dream of riding on an elephant may be a presage of approaching illness.

12. To dream of giving food and drink to an elephant means entrance into the service of some great personage, to the profit of the dreamer.

13. To see a bear signifies an enemy who is wealthy and powerful, but awkward, ridiculous and insolent.

14. To dream of overcoming a wolf means triumph over an avaricious, cruel and disloyal foe.

15. To be bitten by a wolf has the contrary meaning.

16. To dream of combating a fox indicates a dispute with a crafty and acute enemy.

17. He who dreams that he has a tame fox at home will fall in love with an evil woman and be a slave to her; or alternatively, he will trust a domestic who will abuse his goodness.

18. To see lynxes, martens or weasels will bear a similar interpretation.

19. To dream of chasing or capturing a wild boar means hunting or cornering an enemy possessed of that animal's qualities, which are rage and cruelty.

20. To dream of carrying the head of a wild boar recently taken in the chase means speedy triumph over our most powerful enemy.

21. When swine are beheld in dream they stand for idle and good for

nothing people, who seek to live at their ease by preying on others. They also represent misers.

22. To dream about dogs that belong to us denotes faith, courage and affection in friends.

23. To dream of strange dogs signifies dangerous enemies.

24. To dream that a barking dog is rending our clothes gives warning of a nenemy in some lower walk of life who is slandering and trying to disgrace us.

25. The cat is supposed to stand for a clever thief, and to dream of fighting with a cat or destroying one means casting a thief into prison or in some way putting an end to his activities.

26. To dream of having a cat's skin means that the thief's spoil will come into our hands.

27. To dream of being scratched by a cat signifies illness or afflictions.

28. To dream of monkeys is significant of malicious, weak, strange and unknown enemies.

29. To dream of killing a stag and taking its horns and hide means inheritance from an aged person, or the defeat of deceptive, cowardly and retreating enemies.

30. To see ourselves owners of much cattle, horses and so forth, signifies wealth and plenty.

31. To dream of being butted by a ram threatens punishment by law.

32. An ass seen in sleep means a good servant who is profitable to his master, or else an inept and ignorant fellow.

33. To see a mule in dream is a promise of contrariety.

34. To dream of an ox is to dream of a faithful servant.

35. To dream of a bull signifies some person of importance, and as the bull does good or otherwise to us in our sleep so will his representative in waking life.

36. It is always of good augury to see or get possession of a horse and also to be riding on one.

37. To dream of riding a fine horse, full of courage and activity, and well harnessed, means marriage with a handsome woman, wealthy and of high birth; but this is on condition that the horse is understood to be ours. If it belongs to another, joy, honor and possessions will come to us through an unknown woman.

38. He who dreams of riding horse or mare over a hard and rugged road, without the animal stumbling, will obtain honor, dignity and renown.

39. To be carried by a long-tailed horse means reinforcement of friends who will help our enterprises.

40. If the horse limps in our dream, obstacles will interfere with our design.

41. To dream that someone is riding one of our horses against our will denotes an attempt to seduce one of our servants.

42. Other interpreters say that to ride a bold and fiery horse is a pledge that the dreamer will be honored by the public and esteemed by the great.

43. If the rider spurs such a horse and has him fully under control he will be advanced in offices and dignities: his honors will be in proportion to his performance.

44. In the dreams of kings, a white horse has reference to the person of the coming queen and promises that she will be beautiful and good.

45. A black horse in the same case refers to a rich but wicked woman.

46. To dream that a young, frisky and well-harnessed mare comes into one's house signifies speedy marriage with a fair, young and wealthy lady, by whom our happiness will be insured. But if the mare have no saddle and is not good to look at, a female servant is signified, or a mistress who will bring nothing.

47. To be riding through the streets of a large town, followed by a cheering crowd, presages that the dreamer will be at the head of some popular faction.

L.—PRESAGES OF PERFUMES.

1. To dream that one's head is perfumed with oils, essences or powders signifies great self-esteem and pride exhibited to others. In the case of a woman she will glory in the exercise of power.

2. To dream of being adorned and to think that one is looking at one's best speaks of coming danger, through illness or otherwise.

3. The easterns say that to dream of being perfumed means that we shall be esteemed by our neighbors and agreeable to all about us.

4. He who dreams of exuding bad adors will soon prove hateful to others.

5. He who dreams that he has been presented with aromatic or scented waters will have good news in proportion to the quality and extent of the gifts received in sleep; he will make a substantial gain and acquire honors.

6. He who dreams of distributing scents to his friends will have news advantageous to himself and those about him.

M.—PRESAGES OF WOUNDS.

1. To dream of being wounded by a sword and like to die thereof signifies that the sleep-victim will have pleasures and benefactions from the hand of the person who has appeared to maim him, and that they will be in proportion to the number and severity of the blows.

2. To be so wounded by a person in high place, and especially by a ruler of the land, means benefits from that person in the proportion above mentioned.

3. If a woman is wounded in dream or strikes with the sword in self-defense, or in some other good cause, she will receive honors and, if she be married, will give birth to a male child.

4. If a royal person, or some one in high command, is struck upstanding by sword or knife, and if the attacking party be one of mean estate, the dreamer is in danger of being killed or cast down from his high position.

N.—PRESAGES OF HAIR.

1. If a man dreams that his hair is long like a woman's, this denotes poltroonery and effeminacy, or otherwise, deception by a woman.

2. To see a woman without hair signifies famine, poverty and sickness.

3. To see a hairless man has the opposite meaning.

4. To see mixed hair is an omen of pain and weariness, sometimes of injuries and quarrels.

5. To see very black hair, which is also short and frizzled, promises suffering and sadness.

6. To dream of combing one's hair and being unable to draw the comb through announces long toil and a suit at law.

7. To see a head with the hair well-dressed means friendship and freedom from bad business.

8. He who dreams that his beard or head is being shaved will be in danger of losing a substantial part of his possessions, or of falling ill, or of losing one of whom he is fond.

9. To see hair fall off signifies weariness and loss of goods.

10. The soldier who dreams that his hair is very good and abundant will become terrible to his enemies—supposing that he is a person in command—will acquire a great reputation and will subject many provinces.

11. To dream that one's hair has whitened means that possessions will diminish, almost to a vanishing point.

12. To dream that it has grown longer and darker means increase of honors and riches.

13. To dream that the hair of one's beard is cut or torn off is generally of evil omen and especially as regards loss of goods.

14. To dream that one's beard has grown unusually means increase of money.

15. To dream that one's hair has become thinner is a sign of poverty and affliction.

O.—PRESAGES OF THE VISAGE.

I. THE FOREHEAD.

1. To dream that one has a broad forehead symbolizes a broad mind, and if it is also high, this is a mark of good judgment, as well as of power and wealth.

2. To dream that one has a front of brass testifies to irreconcilable hatred of enemies.

3. To dream that one's head is broken or wounded gives warning of riches discovered and in danger of being lost. It denotes also fear and apprehension.

4. To dream that one has a bulky and fleshy forehead means facility of speech, force and constancy.

II. COMPLEXION.

1. To dream that one has a wife with a graceful head and fair countenance promises joy, contentment and safety.

2. If a woman sees a handsome man in her sleep, the meaning is similar.

3. To see an unknown man of brown complexion signifies honor and glory.

4. To see a very dark woman threatens a dangerous illness.

5. To see an unknown woman with long and beautiful hair is a promise of friendship, joy and prosperity.

6. To see a fresh and radiant face is a sign of friendship.

7. To see an emaciated and pallid face portends weariness and poverty.

III. EYEBROWS AND EYELASHES.

1. To dream that one's eyebrows and lashes have grown thicker and more beautiful is a sign of being generally honored and esteemed, fortunate in love and destined to become rich.

2. To dream that they have come off carries the contrary meaning.

IV. THE NOSE.

1. To dream that one's nose has grown larger is a promise of wealth, power, increased sagacity and of welcome on the part of the great.

2. To dream that one has no nose signifies the opposite of this.

3. To dream that one has two noses means strife and discord.

4. To dream of one's nose becoming so large that it is deformed

and hideous to view promises prosperity and abundance, but not popularity.

5. To dream that one's nose is obstructed, so that nothing can be smelt, is to be in danger of deception by a friend or servant.

6. In the case of a woman, she must be on her guard, or she may be betrayed.

V. THE EARS.

1. To dream of being all ears means that we shall win the friendship of servants and those about us, that we shall be served and obeyed faithfully.

2. To dream of washing the ears bears the same interpretation as the above.

3. To dream that our ears are hung with wheat is a sign of inheritance from relations.

4. To dream of having ass's ears signifies service.

5. To dream of having lion's ears, or those of some other savage beast, promises treason on the part of enemies and jealous people.

6. If any one dreams that his ears are larger and finer than usual, he will find that the person to whom he has communicated his secrets will attain honor and prosperity.

7. To have an ear wounded or cloven in dream portends our betrayal by someone belonging to our family or circle and to whom our secrets have been entrusted.

8. To dream that an ear has been cut off completely means that we shall be deprived of the friendship of those who are near to us.

9. To dream that one's ears are stopped up intimates a change in our plans and that we shall deceive those who depend upon us.

10. In the case of a woman, she is in danger of seduction.

VI. THE EYES.

1. He who dreams of losing his sight will not keep his promise: otherwise, he is in danger of illness, of seeing his friends no more, or of his child falling ill.

2. To dream that one's eyes are bleary means the commission of a grave fault, followed by repentance. It may mean also the loss of part of one's property.

3. It is good to dream that our sight is keen and clear; it is a promise of prosperity in enterprise.

4. To dream that our sight is short and dim signifies want of cash and failure in business.

VII. THE MOUTH.

1. To dream that our mouth has grown larger means greater wealth in the house.

2. To dream that one's mouth is closed tightly and cannot be opened is a sign of approaching illness.

3. A bad taste in the mouth and a bad odor may signify falling into general contempt and being hated by one's servants.

VIII. THE CHEEKS.

1. To have plump and vermilion cheeks is a good sign in dream: it means prosperity in business things and in the general sense.

2. To dream that one's cheeks are thin and pallid has the opposite significance.

A CONCISE ALPHABETICAL LIST OF PERSONS AND SUBJECTS IN DREAM

TO DREAM OF

ABANDONMENT—of one's house, *Means* gain; of one's position, *Means* loss by bad faith; of one's wife, *Means* assured felicity.

ABBESS, or Nun, *Means* safety, protection.

ACADEMY—of learning, *Means* weariness; of arms, *Means* danger; of amusements, *Means* snares.

ACCUSE—to, *Means* weariness; to be accused, *Means* joy.

ADOPTION, *Means* crosses.

ADORATION, *Means* peace of soul.

ADULTERY, *Means* strife and dole.

ADVENTURE—to hear account of, *Means* chatter, scandal.

ADVERSARY, *Means* contrarieties.

ADVERSITY, *Means* trouble, warfare.

AIR—if clear, *Means* fortune; if clouded, *Means* danger.

APPLES, *Means* concubinage.

APRICOTS, *Means* misfortune; if out of season, *Means* felicity.

ANGEL, *Means* great honors.

ANCHOR, *Means* security in hope.

APPETITE—to have a great, *Means* estrangement from relatives or friends.

APARTMENT, *Means* enjoyments, comfort.

ASSASSIN, *Means* unexpected wealth.

ASYLUM—to seek, *Means* misery; to find, *Means* a protector.

ASS, *Means* evil society; to hear one bray, *Means* damage; to see donkey's ears, *Means* scandal.

TO DREAM OF

BALL, *Means* death of a neighbor or acquaintance.
BANK, *Means* safety.
BASKET, *Means* promise of a child; approaching demand in marriage.
BAILIFF, *Means* sinister neighbors; unexpected misfortunes.
BATH, *Means* marriage; cold, *Means* false measures; in stagnant water, *Means* bad news.
BAT, *Means* fire.
BEAR, *Means* danger.
BEARD—large, *Means* terror; black, *Means* success; white, *Means* dignities; to cut, *Means* loss.
BED—to sleep in, *Means* peril; to see one well made, *Means* guarantee of relations.
BEER—to drink, *Means* loss of time.
BEGGARS, *Means* internal pains.
BOLTS, *Means* difficulties in domestic arrangements.
BELLOWS, *Means* a faithful and sure wife.
BELLS—to see, *Means* an elevated position; to hear, *Means* bad news.
BETTING MAN, *Means* an unlucky neighbor.
BILLIARDS, *Means* loss; to play, *Means* fatigue.
BIRDS, *Means* profits, pleasure, success.
BLOOD, *Means* contagious disease.
BLOW—the fire, *Means* moral corruption; blow out the light, *Means* attempt on conjugal happiness.
BONE, *Means* death.
BONNETT—of cotton, *Means* a ridiculous husband; of silk, *Means* a cold.
BOOKS, *Means* weariness; holy, *Means* indisposition; to write books, *Means* loss of time and money.
BREASTS—full, *Means* abundance; barren, *Means* misery.
BRIDAL, *Means* obsequies.
BRIGANDS, *Means* a visit from a bailiff.
BURIAL, *Means* repose secured; burial alive, *Means* great fortune.
BUTTERFLY, *Means* a volatile and fickle husband.

TO DREAM OF

CABIN, *Means* tranquil happiness.
CAFE, *Means* conspiracy made void.
CAMEL, *Means* riches.
CANDLE—if lighted, *Means* prosperous business; extinguished, *Means* trickery; of wax, *Means* widowhood; if lighted, *Means* a second marriage.
CANTICLE, *Means* sweet folly.

CARDS, *Means* aberration and cheating.
CARRIAGE—one's own, *Means* ambition; to descend from, *Means* loss of employment.
CART, *Means* despair.
CASTLE, *Means* great fortune.
CAT, *Means* duplicity; asleep, *Means* danger run.
CAVALIER, *Means* fall.
CAVES, *Means* clouded futurity.
CHAINS, *Means* dejection; if broken, *Means* joy.
CHASE, *Means* a lost law-case.
CEMETERY, *Means* news of a death.
CHEEKS—if plump, *Means* cause for gayety; if hollow, *Means* abstinence.
CHERRIES, *Means* pleasure; cherry-stones, *Means* difficulties.
CHEMISE—if soiled, *Means* shame; in rags, *Means* misery.
CHIMNEY, *Means* sadness; with a fire, *Means* joy.
CHOCOLATE, *Means* health and joy.
CISTERN, *Means* a bad proposition.
CHURCH—to build one, *Means* divine love; to visit one, *Means* beneficence, honorable conduct; to pray therein, *Means* consolation and joy; to be distracted therein, *Means* envy, sin; to be asleep therein, *Means* change of habits.
CHILDBIRTH, *Means* abundance; birth of an animal, *Means* riddance of an enemy.
CLOCK, *Means* immorality.
CLOTH, *Means* a substantial gain.
CLOUDS, *Means* projects in the air.
CLYSTER, *Means* public scandal.
COALS, *Means* stamped paper.
COCK, *Means* pride.
COMB—to, *Means* forgetfulness of injuries.
COMEDY—to read one, *Means* trickery; to see one, *Means* pleasure shared.
COWS—if fat, *Means* abundance; if lean, *Means* distress.
COUNTRY, *Means* possible ruin; voyage.
CRAB, *Means* retreat.
CRADLE, *Means* sudden death.
CROWN—of iron, *Means* suffering; of flowers, *Means* honors and dignities; of gold, *Means* punished pride.
CYPRESS, *Means* death of a friend.

TO DREAM OF

DANCE, *Means* loss of money.
DAUGHTERS OF JOY, *Means* good society and gain.
DEATH, *Means* a fair future.

DEVIL, *Means* an offer of marriage.
DEBRIS, *Means* an unexpected gain.
DELUGE, *Means* loss of harvest or vintage, disaster.
DENTIST, *Means* falsehood, trickery.
DESERTER, *Means* news of an absent person.
DIAMOND, *Means* great projects.
DICE—to cast and win, *Means* an inheritance coming from a relation.
DISCORD, *Means* marriage at hand.
DISTAFF, *Means* great misfortune.
DITCH—to cross, *Means* prudence in business; to fall in, *Means* bad management.
DISPUTE—among women, *Means discord;* among friends, *Means* uncertainty and peril.
DOCTOR, *Means* ill omen.
DOG, *Means* fidelity; barking, *Means* death; to coax, *Means* friendship; to be bitten by, *Means* damage.
DROWN—oneself, *Means* prompt fortune.
DUMB—person, *Means* tranquility in home affairs.
DWARF, *Means* a ridiculous attack.
DUEL, *Means* home discord, or between friends; dangerous rivalry; uncertainty and peril.

TO DREAM OF

EAGLE—flying, *Means* satisfied ambition; to eat, *Means* fall; dead, *Means* a tumble.
EARTH, *Means* abundance and riches.
EARTHQUAKE, *Means* peril.
ECHO, *Means* deafness.
ECLIPSE—of the sun, *Means* substantial loss; of the moon, *Means* trivial loss.
EEL—alive, *Means* shame; dead, *Means* despair.
ELEPHANT, *Means* certain defense.
EGGS, *Means* lucrative employment.
EMBRACE—of parents or friends, *Means* treason; of a stranger, *Means* voyage at hand.
EMBROIDERY, *Means* minute work.
ENEMIES—to talk with, *Means* saving mistrust; to conquer, *Means* gain in lawsuit; to play with, *Means* disadvantage; to be seized by, *Means* embarrassment, negligence, idleness; to conceive hatred of, *Means* pain and reverse of fortune.
EXCREMENT, Means a cordial welcome; to sweep up, *Means* expulsion from the paternal house.
EXECUTIONER, *Means* unforeseen death.

EXILE, *Means* disaster.
EYEBROW, *Means* terrifying news.
EYES, *Means* agreement over business, happiness, success.

TO DREAM OF

FACE—if beautiful, *Means* honor, long life, happiness; if ugly, *Means* vexation.
FAN, *Means* secret slander.
FALL—to, *Means* an attempt against one's honor.
FATHER, *Means* birth of a child.
FEASTING, *Means* deceitful illusion, joy of short duration, ruin of temperament.
FEET—if white, *Means* travel; if soiled, *Means* damage; to wash one's own, *Means* going back into oneself; to kiss, *Means* disease of the stomach.
FIRE—to fall therein, *Means* danger; if bright, *Means* fortune; if extinguished, *Means* misery.
FIGURES, *Means* cavil and legal process.
FISH—in the water, *Means* pleasures; in the frying-pan, *Means* an adventurous situation; to fish with the line, *Means* patience badly rewarded.
FLOWERS—if fresh, *Means fortune;* if withered, *Means* reverses; if artificial, *Means* dupery.
FLUTES, *Means* pleasures of debauchery.
FOOL, *Means* perfect happiness.
FOOTSTOOL, *Means* public debauch.
FOREST, *Means* laxity of morals.
FOUNTAIN, *Means* disease of the bladder.
FRIEND, *Means* discord; to leave one, *Means,* quarrel.
FROG, *Means* ridiculous pride.
FRUITS—if fresh, *Means* pleasure; if damaged, *Means* a frivolous woman.
FOX, *Means* seduction by an inferior, offspring of adultery.

TO DREAM OF

GALLANTRY, *Means* mystification and pleasantry.
GALLOWS, *Means* exalted dignities.
GAMMON, *Means* shameful vices.
GARMENT, *Means* distress; to cast one off, *Means* a secret defect.
GAME, *Means* inclination towards small faults.
GARDEN, *Means* promises of future delights.

GIRDLE—if new, *Means* honors; if broken, *Means* damage; if worn, *Means* toil, pain; if golden, *Means* gain to the wearer; if silver, *Means* a somewhat smaller gain.
GOD, *Means* elevation.
GOLD, *Means* bad speculation; to give, *Means* stupidity; to find, *Means* misery; to lose, *Means* profit.
GOOSEBERRIES—if red, *Means* a good connection; if white, *Means* pleasures shared; if black, *Means* conjugal infidelity.
GOOD—to do, *Means* satisfaction, profit; to possess many goods, *Means* discussion, perhaps sadness to come; to inherit, *Means* dole.
GOAT—nanny, *Means* profit; if black, *Means* loss.
GORGE, *Means* false hopes; mountain gorge, *Means* hindrance in business.
GREAT—to be persecuted by, *Means* honor; to be feasted by, *Means* shame and loss.
GRANARY—if full, *Means* a fruitful marriage; if empty, *Means* misery and beggary; if burnt, *Means* a very large profit.
GRASS, *Means* amorous presages.
GRATING, Means threatened imprisonment.
GUITAR, *Means* sign of mental weakness.

TO DREAM OF

HAIR, *Means* robust health; to be covered with, *Means* long life; woman's hair, *Means* miscarriage.
HANDS, *Means* remunerative work; if dirty, *Means* sickness.
HANDSEL, *Means* hopes frustrated.
HANGED MAN, *Means* ill gotten gain.
HARE—running, *Means* fortune to come; if entrapped or otherwise caught, *Means* inheritance.
HATCHET, *Means* menace of death.
HATRED, *Means* a lawsuit gained.
HAY, *Means* omen of disaster.
HARICOTS, *Means* pointless criticism.
HERBS, *Means* plenty; to eat, *Means* ruin.
HEN, *Means* Famine; if large, *Means* abundance.
HEALTH, *Means* declining health.
HERMIT—to see one, *Means* treason on the part of a false friend; to become one, *Means* stillness of passion, soothing of infirmities.
HIPS—if large, *Means* fecundity, joy, health; if narrow, *Means* separation of body.
HELL, *Means* a catastrophe seen from far away.
HEAVEN, *Means* a good sign.
HERITAGE, *Means* an accident without importance.
HOLE, *Means* miserly to the end.

HONEY, *Means* false protestations.
HOOK, *Means* an omen of being duped.
HOSE—if cast aside, Means abandonment; if new, *Means* visit from mother-in-law or step-mother; in good condition, *Means* success at hand.
HOSPITAL, *Means* distress and abandonment.
HOUSE, *Means* feud with all relations and friends.
HUNGER, *Means* pressing need; if satisfied, *Means* a chance enjoyment.

TO DREAM OF

ICE, *Means* trust ensnared.
ILLUMINATIONS, *Means* false joy followed by tears.
INCENDIARY FIRE, *Means* an attack to foresee; if extinguished, *Means* triumph over enemies.
INUNDATION, *Means* many misfortunes.
INTOXICATION, *Means* end of an illness.
IRON, *Means* effusion of blood.

TO DREAM OF

JEW, *Means* deception, direct or indirect theft; if he renders some service, *Means* unexpected happiness, success.
JOURNAL, *Means* loss of peace.
JUDGE, *Means* malice and cruelty; if the dreamer has some self-reproach, *Means* disculpation; to exercise the functions of, *Means* weariness.
JUSTICE—to be delivered to, *Means* happiness; to be liberated by, *Means* an intrigue; to be hounded by, *Means* everything to fear.

TO DREAM OF

KILL, *Means* an evil sign.
KING, *Means* advantages, cuckoldom.
KISS—the face, *Means* joy; the earth, *Means* abasement to come.
KNEES—to go on, *Means* embarrassment in business, troubles, an inconvenient position; also humility, devotion.
KNIFE, *Means* separation.

TO DREAM OF

LADDER—to climb, *Means* elevation; to descend, *Means* a plan renounced; to fall from, *Means* failure.
LAMB—in meadow, *Means* pleasure; to carry one, *Means* goodness; to buy, *Means* disillusion.

LANTERN, *Means* confusion and noise; if lighted, *Means* disasters at hand.
LARDER, *Means* a necessary precaution; on fire, *Means* shameful and inexpressible desires.
LAUGHTER, *Means* an apoplectic fit.
LAUREL—for men, *Means* a glorious sign; for women, *Means* great and fortunate fruitfulness; for girls, *Means* loss of virginity.
LEECH, *Means* interested friendship.
LEGS—well-shaped, *Means* prosperity; knock-kneed, *Means* difficulties in attaining the desired terms.
LIGHTNING, *Means* success beyond hope.
LINEN—if clean, *Means* inward cares; if otherwise, *Means* fatal neglect.
LION—to overcome, *Means* energy; to fight, *Means* an approaching struggle; to kill, *Means* a hard victory.
LOCK, *Means* a theft to fear.
LOVER—to have one, *Means* grief; to have many, *Means* profit; to leave one, *Means* consolation.

TO DREAM OF

MAN—proud, *Means* love dawning; ugly, *Means* trickery; black, *Means* misfortune.
MANTLE, *Means* trickery and sham wealth.
MARBLE, *Means* treason and revenge.
MARRIAGE, *Means* a dangerous future.
MATCHES, *Means* an exalted exployment.
MAY-BUG, *Means* folly.
MILK—to drink, *Means* great satisfaction, friendship of women; to spill, *Means* loss in trade.
MILL, *Means* rapid fortune.
MIRROR, *Means* treason.
MOON—if full, *Means* rejoicing; if waning, *Means* sickness.
MOTHER, *Means* protection and blessing of heaven.
MOUNTAIN, *Means* elevation.
MOUSE, *Means* broils with neighbors.
MOUSTACHE, *Means* bad diseases, treatment of which is secret.
MOUTH—if large, *Means* an enemy beaten; if coarse, *Means* grief.

TO DREAM OF

NAILS, *Means* a slight ailment; of the hands, *Means* dispute, quarrel.
NAKEDNESS—one's own, *Means* confusion; of a woman, *Means* ends fulfilled.
NAVEL, *Means* guilty thought.

NEST, *Means* an illusion lost.
NETTLES, *Means* suffering.
NOSE—if coarse, *Means* licentious pleasures; if small, *Means* deception.
NURSE, *Means* good health.

TO DREAM OF

OBSEQUIES, *Means* a false surprise.
OBSCURITY, *Means* melancholy, abortive appointment.
OAK, *Means* force and power.
OCULIST, *Means* a miserable discovery.
ONION, *Means* tears without a serious cause.
OPERA, *Means* transient satisfaction.
OSIER, *Means* imprisonment.
OX, *Means* great success; to see an ox running, *Means* a secret repeated.
OYSTERS, *Means* gluttony; to eat, *Means* women of evil life.

TO DREAM OF

PALLIASSE, *Means* profits from a bad source.
PAIN, *Means* chance and profit.
PALACE, *Means* fleeting pleasures mixed with dark cares.
PALM, *Means* a token of honor.
PAPER, *Means* unexpected news.
PARADE, *Means* profitable issue of an affair.
PARADISE, *Means* an empty promise.
PARENTS, *Means* immediate protection.
PARROT, *Means* an evening at the theater.
PATROL, *Means* publicity.
PEACOCK, *Means* foolish pride.
PENKNIFE, *Means* conjugal escapades.
PERFUME—if good, *Means* success without stability; if bad, *Means* prostitution.
PEACH, *Means* satisfaction.
PAINTER, *Means* long life.
PEARLS—to thread, *Means* dishonor.
PENALTY, *Means* unhoped-for wealth.
PHANTOMS, *Means* protection.
PIGEONS, *Means* a favorable destiny.
PEN, *Means* gratified ambition.
PILGRIM, *Means* health and strength.
PINS, *Means* women's spitefulness.
POMP, *Means* impotent efforts.
PORTRAITS, *Means* to be on guard against wiles and witchcraft.

POLICE, *Means* evil society.
POND—abounding in fish, *Means* profit; dried up, *Means* disillusion; if muddy, *Means* misery.
PRECIPICE, *Means* imbecility.
PREGNANCY, *Means* a son to be born.
PRIEST, *Means* always a bad presage, especially for those in prison.
PRISON, *Means* a timid conscience.
PURSE—if full, *Means* vexations, pain, want, avarice; if empty, *Means* satisfaction, ease.

TO DREAM OF

QUARREL—with a man, *Means* oppression; with a woman, *Means* a pleasure-party.
QUESTION, *Means* happiness, ease, prudence.
QUAY, *Means* foresight, isolation from all danger.

TO DREAM OF

RADISH, *Means* a menace of dropsy.
RAISIN, *Means* intoxication; if green, *Means* derangement.
RATS, *Means* falling off of the hair.
REAPERS, *Means* gain and success.
REMOVAL, *Means* embarrassment.
RICHES, *Means* ambush.
RING, *Means* alliance.

TO DREAM OF

SALMON, *Means* dangers to fear.
SAW—to, *Means* fortune built up by degrees.
SALT—if white, *Means* good conduct; if gray, *Means* change the speculation.
SEED—to sow, *Means* opulence after hard work.
SENTINEL, *Means* pregnancy.
SERPENT, *Means* trickery; if the dreamer kills it, *Means* victory.
SAUSAGE, *Means* sensuality.
SEA, *Means* be on your guard; to navigate, *Means* great joy; to fall into, *Means* irreparable misfortune.
SHEEP, *Means* abundance, long and fortunate voyage; if killed, *Means* want.
SHIPWRECK, *Means* decease of some remote relative.
SHOES—if large, *Means* an easy result; if small, *Means* troublesome labor.

SHROUD, *Means* death impending, either for self or others.
SILVER—to see, *Means* success; loss of, *Means* gain; to count up, *Means* misfortune.
SIGN—to receive a, *Means* doubtful intentions.
SEPULCHRE, *Means* warning of evils to be withstood.
SKATE, *Means* mistaken confidence in business.
SKIN, *Means* advantageous business.
SKY, *Means* good sign.
SLAUGHTER, *Means* flourishing health.
SLEEP—with a man, *Means* conjugal intoxication; with a man who is not one's husband, *Means* awkwardness and a taste for pleasure; with a handsome youth, *Means* care; with a pretty woman, *Means* mortification; with a prostitute, *Means* poignant grief.
SMOKE, *Means* the glory of a day.
SNAIL, *Means* false friendship.
SNEEZING, *Means* a good chance in business.
SNOW, *Means* financial success.
SOLDIERS, *Means* troubles at hand.
SORCERER, *Means* abuse of confidence.
SONGS—of woman, *Means* tears; of birds, *Means* scandal, chatter; of man, *Means* false hopes.
SPECTACLE, *Means* pleasure, marriage, happiness.
SPECTRE, *Means* slight impediments in coming affair.
SPIDER—in the evening, *Means* hope, success; at morning, *Means* vexation; to kill, *Means* intoxication; to eat, *Means* vengeance.
SPEAK—in public, *Means* insolence; to a woman, *Means* profit; to an enemy, *Means* domestic dispute.
STAGS, *Means* certain profits.
STAIRWAY, *Means* painful prominence.
STARS, *Means* an adventurous affair.
SKITTLES, *Means* deceptive glory; if turned over, *Means* a serious fall.
STARLING, *Means* good news.
STATUE, *Means* domestic coldness.
STILETTO, *Means* danger of death.
STOCKINGS—if of cotton, *Means* pleasure; if of silk, *Means* unrestrained joy.
STONE, *Means* traps.
STORM, *Means* imminent danger.
STRAW, *Means* prosperity and joy; if burnt, *Means* a good meal.
SUGAR, *Means* deceptive appearance of security.
SUICIDE, *Means* a strong resolve.
SULPHUR, *Means* an attack of jaundice, or an affection of the skin.
SUPPER, *Means* birth of a fine baby.
SUTLER, *Means* fortune by hook or by crook.

SWALLOW, *Means* successful projects, favoured undertakings.
STORK, *Means* loss by theft.
SWANS, *Means* riches and power; if black, *Means* domestic embroilments; if they sing, *Means* death.
SWEAR, *Means* evil habit.
SWIM, *Means* a flirtation with a fair woman.
SWINE, *Means* a doleful happening.
SWORD—at the side, *Means* defense and victory; to be struck by, *Means* dangerous wound.

TO DREAM OF

TOBBACCO, *Means* short joy.
TABLE, *Means* return of health.
TAILOR, *Means* bad faith.
TAMBOURINE, *Means* false reports, but of no consequence.
TAIL—of any animal, *Means* public confusion.
TASK, *Means* loss of money or consideration.
TAVERN, *Means* pains; if full, *Means* consolation.
TEETH—if clean, *Means* good health; if otherwise, *Means* a doubtful position; if they seem to be falling out, *Means* family accidents.
TEMPEST, *Means* separation.
TENTS, *Means* disputes between familiar acquaintances.
THEATER, *Means* loss of time.
THEFT, *Means* troubles in the head.
THISTLE, *Means* hunger and want.
THORN, *Means* neighbours to avoid.
THUNDER, *Means* threatenings.
TIGER, *Means* emnity.
TILLAGE, *Means* an expected reward.
TOMB—to build one, *Means* loss of friends or relatives; to destroy one, *Means* betrothal, marriage; to see one in ruins, *Means* illness, family misfortunes; to fall into one, *Means* misery; to visit one, *Means* regrets.
TORTOISE, *Means* slow business.
TORTURE, *Means* moral corruption.
TRAVEL, *Means* loss of money; on foot, *Means* a fall; on horseback, *Means* ostentation and ridicule.
TREES—if erect, *Means* success; if fallen, *Means* a domestic quarrel; to climb, *Means* desire of attainment, good news.
TROUGH—if full, *Means* a good harvest or profit; if empty, *Means* want.
TRUNK, *Means* distress, want.
TURTLE, *Means* fidelity and conjugal constancy.
TURNIP, *Means* a narrow mind.

TO DREAM OF

Ulcer, *Means* coming bankruptcy.
Uniform—to see or wear one, *Means* glory, valour.
Usurer, Means serious fall.

TO DREAM OF

Vampire, *Means* troubled conscience.
Vane, *Means* a distinguished person's favour, a frail support.
Virgin, *Means* a mind deceived and prone to deception.
Vine, *Means* Sweet consolation.
Violet, *Means* Modesty.
Violin, *Means* perfect harmony in marriage.
Viper, *Means* treason on the part of a friend, conjugal interference.
Visits—to pay, *Means* tears; to receive, *Means* an enviable position; of a doctor, *Means* approaching failure in business.

TO DREAM OF

Walk—if slowly, *Means* a futile enterprise; with stick in hand, *Means* infirmity; if quickly, *Means* success.
Wall, *Means* impotence; to fall from one, *Means* endless enjoyments and feastings.
Waltz, *Means* the dreamer will be led by women.
Wand, *Means* dispute; to break one, *Means* a plan collapsed; to beat some one, *Means* sincere friendship.
Wash, *Means* arrangement of affairs.
Wasp, *Means* reconciliation of enemies.
Water—if clear, *Means* success; if troubled, *Means* difficulties.
Well—if deep, *Means* purchase of goods; if foul, *Means* loss of benefits or profits.
Wheat, *Means* abundance, general prosperity.
Will, *Means* inheritance.
Window—to pass by one, *Means* decadence, failure.
Wolf—to chase one, *Means* generosity of heart; to be bitten by one, *Means* coming dupery by friends.
Woman, *Means* weakness, indecision, ill luck; to hear but not see one, *Means* change of place.
Workman, *Means* good business.

TO DREAM OF

YACHT, *Means* omen of a long voyage.

TO DREAM OF

ZEBRA, *Means* a friend of many moods.
ZEPHYR, *Means* lightness and inconstancy in love.
ZERO, *Means* trifling chance or mischance.
ZODIAC—to see the signs in dream, *Means* that one is born to read in the great book of futurity.

CHAPTER XXV.

Glossary.

DEFINITION OF OCCULT TERMS.

ALCAHEST.—An element which dissolves all metals, and by which all terrestrial bodies may be reduced into their Ens primum, of the original matter of which they are formed. It is a power which acts upon the Astral forms of all things, capable of changing the polarity of their molecules and thereby to dissolve them. The magic power of the free will is the highest aspect of the true Alcahest. In its lowest aspect it is a visible fluid able to dissolve all things, not yet known to modern chemistry.

Alchemy.—A science by which things may not only be decomposed and recomposed, but by which their essential nature may be changed and raised higher, or be transmuted into each other. Chemistry deals with dead matter alone, but Alchemy uses life as a factor. Everything is of a threefold nature, of which its material and objective form is its lowest manifestation. There is, for instance, immaterial spiritual gold, ethereal fluid and invisible astral gold, and the solid visible, material and earthly gold. The two former are, so to say, the spirit and soul of the latter, and by employing the spiritual powers of the soul we may induce changes in them that may become visible in the objective state. Certain external manipulations may assist the powers of the soul in their work; but without the possession of the latter the former will be perfectly useless. Alchemical processes can therefore only be successfully undertaken by one who is an Alchemist by birth or by education. Everything being of a threefold nature, there is a threefold aspect of Alchemy. In its higher aspect it teaches the regeneration of the spiritual man, the purification of the mind, thought and will, the ennobling of all the faculties of the soul. In its lowest aspect it deals with physical substances, and as it leaves the realm of the living soul, and steps down to dead matter, it ends in the science of modern chemistry of the present day. True Alchemy is an exercise of the magic power of the free spiritual will of man and can therefore not be practiced by anybody except by him who has been re-born in the spirit.

Aquastor.—A being created by the power of the imagination—*i. e.*, by a concentration of thought upon the A'kasa by which an ethereal form may be created (Elementals, Succubi and Incubi, Vampires, etc.). Such imaginary but nevertheless real forms may obtain life from the

person by whose imagination they are created and under certain circumstances they may even become visible and tangible.

Astral Light.—The same as the *Archæs.* A universal and living ethereal element, still more ethereal and highly organized than the A'kasa. The former is universal, the latter only cosmic—viz.: pertaining to our solar system. It is at the same time an element and a power, containing the character of all things. It is the storehouse of memory for the great world (the Macrocosm), whose contents may become reimbodied and reincarnated, in objective forms; it is the storehouse of memory of the little world, the Microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense and more active around certain objects on account of their molecular activity, especially around the brain and spinal cord of human beings. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to "read in the Astral Light" (Clairvoyancy). It forms the medium for the transmission of thought, and without such a medium no thought could be transferred to a distance. It may be seen by the clairvoyant, and as each person has an astral aura of his own, a person's character may be read in his Astral Light by those who are able to see it. In the case of a child who has not yet generated any special characteristics that emanating aura is milk white; but in the adult there is always upon this fundamental color another one, such as blue, green, yellow, red, dark red and even black. Every living nerve has its astral aura, every mineral, every plant or animal, and everything of life, and the glorified body of the spirit is made to shine by its light.

Astrum.—This term is frequently used by the author, and means the same as Astral Light, or the special sphere of mind belonging to each individual, giving to each thing its own specific qualities, constituting, so to say, its world.

Caballi, Cabales, Lemures.—The astral bodies of men who died a premature death—that is to say, who were killed or killed themselves before their natural term of life was over. They may be more or less self-conscious and intelligent according to the circumstances in which they lived and died. They are the earth-bound suffering souls of the dead, wandering in the sphere of the earth's attraction (Kama-loco) until the time arrives when they would have died according to natural law, when the separation of their higher principles from the lower ones takes place. They imagine to perform bodily actions, while in fact they have no physical bodies, but act in their thoughts; but their bodies appear to them as real as ours appear to us. They may under certain necessary conditions communicate with man through "mediums," or directly through a man's own medium-istic organization.

Corpora Supercœlestia.—Forms that can only be seen by the highest

spiritual perception; they are not ordinary astral forms, but the refined and intelligent elements of the same.

Divination.—The act of foreseeing future events by means of the soul's own light; prophecy.

Elementals.—Spirits of nature. Substantial but (for those who have not the inner sight) invisible beings of an ethereal nature, living in the elements of air, water, earth or fire. They have no immortal spirits, but they are made of the substance of the soul, and are of various grades of intelligence. Their characters differ widely. They represent in their natures all states of feeling. Some are of a beneficial and others of a malicious nature.

Elementaries.—The astral corpses of the dead; the ethereal counterpart of the once living person, which will sooner or later be decomposed into its astral elements, as the physical body is dissolved into the elements to which it belongs. These elementaries have under normal conditions no consciousness of their own; but they may receive vitality from a mediumistic person, and thereby for a few minutes be, so to say, galvanized back into life and (artificial) consciousness, when they may speak and act and apparently remember things as they did during life. They are very often observed by Elementals, who use them as masks to represent deceased persons and to mislead the credulous. The Elementaries of good people have little cohesion and evaporate soon; those of wicked persons may exist a long time, those of suicides, etc., have a life and consciousness of their own as long as the division of principles has not taken place. This division takes place in consequence of the opposite attraction of matter and spirit. After it is accomplished the astral body will be dissolved into its elements, and the spirit enter into the spiritual state. These are the most dangerous.

Elestrum.—The Astral body (Doppelgaenger) of Man; his conscious ethereal counterpart, that may watch over him and warn him of the approach of death or of some other danger. The more the physical body is active and conscious of external things, the more is the Astral body stupefied; the sleep of the body is the awakening of the Evestrum. During that state it may communicate with the Evestra of other persons, or with those of the dead. It may go to certain distances from the physical body for a short time; but if its connection with that body is broken the latter dies.

Erodinium.—A pictorial or allegorical representation of some future events; visions and symbolic dreams that may be produced in various ways. There are three classes of dreams from which may arise four more mixed states of dreams. The three pure classes are: 1. Dreams that result from physiological conditions. 2. Dreams that result from psychological conditions and astral influences. 3. Dreams are caused by spiritual agency. Only the latter are worthy of great consideration,

although the former may occasionally indicate important changes in the planets to which they belong; for instance, a dream of a nail being driven into the head may predict apoplexy.

Flagæ.—Spirits knowing the secrets of man; familiar spirits; spirits that may be seen in mirrors and reveal secret things.

Homunculi.—Artificially made human beings, generated from the sperm without the assistance of the female organism.

Homunculi Imagunculæ.—Images made of wax, clay, wood, etc., that are used in the practice of black magic, witchcraft and sorcery, to stimulate the imagination and to injure an enemy, or to affect an absent person in an occult manner at a distance.

Ilech Magnum.—The specific healing power of medicine.

Impressiones.—Effects of a passive imagination, which may give rise to various bodily affections, diseases, malformations, stigma, monsters (hare-lips, acephali, etc.), moles, marks, etc.

Incubus and Succubis.—Male and female parasites growing out of the astral elements of man or woman in consequence of a lewd imagination. 2. Astral forms of dead persons (Elementaries) being consciously or instinctively attached to such persons, manifesting their presence in tangible, if not visible, forms and having carnal intercourse with their victims. 3. The astral bodies of sorcerers and witches visiting men or women for immoral purposes. The Incubus is male, and Succubus female.

Leffas.—Astral bodies of plants. They may be rendered visible out of the ashes of plants after the latter have been burned.

Lemures.—Elementals of the air; Elementaries of the deceased; "rapping and table tipping spirits," producing physical manifestations.

Magic.—Wisdom; the science and art of consciously employing invisible (Occult) powers to produce visible effects. Will, love, and imagination are magic powers that everyone possesses, and he who knows how to develop them and to use them consciously and effectually is a magician.

Melosinæ.—Elemental spirits of water, usually appearing in female forms, but which may also take the forms of fishes or snakes. They have souls, but no spiritual principle; but they may obtain the latter by entering into a union with man. (The fourth principle uniting with the fifth.) The human shape is their true form; their animal forms are assumed. They are also called Undines.

Macrosmos.—The Universe; the great world, including all visible and invisible things.

Microcosm.—The little world. Usually applied to Man. A smaller world is a microcosm if compared with a larger one.

Our Solar System is a Microcosm in comparison with the Universe, and a Macrocosm if compared with the Earth. Man is a Microcosm in

comparison with the Earth and a Macrocosm if compared with an atom of matter. An atom of matter is a Microcosm, because in it are all the potentialities out of which a Macrocosm may grow if the conditions are favorable. Everything contained in a Microcosm in a state of development is contained in the Microcosm in germ.

Monstra.—Unnatural—usually invisible—beings, that may spring from corruption or from unnatural sexual connection, from the (astral) putrefaction of sperms, or from the effects of a morbid imagination. All such and similar things may pass from the merely subjective into the objective state; because *"objective"* and *"subjective"* are relative terms, and refer rather to our capacity to perceive them than to any essential qualities of their own. What may be merely subjective to a person in one state of existence may be fully objective to one in another state; for instance, in delirium tremens, insanity, subjective hallucinations appear to the patient; while during our sleep all that seemed to be objective to us in our waking state disappears and ceases to be objective to our consciousness.

Mumia.—The essence of life contained in some vehicle. Parts of the human, animal, or vegetable bodies, if separated from the organism, retain their vital power and their specific action for a while, as is proved by the transplantation* of skin, by vaccination, poisoning by infection from corpses, dissection wounds, infection from ulcers, etc. (Bacteria are such vehicles of life.) Blood, excrements, etc., may contain vitality for a while after having been removed from the organism, and there may still exist some sympathy between such substances and the vitality of the organism; and by acting upon the former, the latter may be affected.

Necrocomica.—Visions of future events in the air.

Necromantia.—*Sorcery; witchcraft;* the art of employing the unconscious *Elementaries* of the dead by infusing life into them, and employing them for evil purposes. *(Black Art.)*

Nectromantia.—The perception of the interior (the soul) of things; psychometry; clairvoyance, etc.

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*A case is cited in which a plastic operation was performed on a man's nose by transplanting on it a piece of skin taken from another person. The artificial nose answered its purpose for a long time, until the person from whom the piece of skin was taken died, when the nose is said to have rotted. Cases are also known in which persons have felt a pain caused by a heavy pressure of a stone upon a recently amputated leg, that without their knowledge had been buried, and the pain instantly ceased when the stone was removed. This sympathy existing between man's consciousness and his body is the cause that the astral form of a dead person may keenly feel any injury inflicted upon his corpse. The "spirit" of a suicide may feel the effects of a postmortem examination as severely as if he had been cut up alive. All this is neither surprising nor mysterious, if we remember that all things are nothing but *Will* substance rendered objective, and that the harmony existing between two parts belonging to the same quality of will does not necessarily cease to exist when the two parts have become separated.

Nenufareni.—Elementals of the air. Sylphs.

Nymphae.—Elements of water-plants.

Occultism.—The science that deals with things that transcend sensual (material) perception and are generally little known in this country. It deals especially with effects that cannot be explained by the universally known laws of Nature, but whose causes are still a mystery to those who have not penetrated deep enough into the secrets of Nature to understand them correctly. What may be occult to one person, may be fully comprehensible to another. The more the spirituality and inner-intelligence of man grows and the more it becomes free of the attractions of sense, the more will his spiritual perceptive powers grow and expand, and the less will the process of Nature appear occult to him. Occult in fact is that which transcends the power of the external senses (transcendent possibilities of man) to perceive it; but which is fully perceptible and comprehensible to the inner spiritual understanding, after the inner senses of man have become unfolded and active.

Penates or Pennates, Lares, Herch, Etesii, Mailichii.—Spirits of the elements of fire, as well as imps, hobgoblins, etc., attached to particular places, haunted houses, etc. They may produce noises, "physical manifestations," stone throwing, etc. That which exists visibly and tangibly for us in the material world exists also visibly and tangibly in the firmament (the world of mind) of the elemental spirits of nature."

Phantasmata.—Creations of thought; "spirits" living in solitary places (they may be produced by the imagination of man and be able to communicate with him); hallucinations.

Rupa.—An Eastern term. Form. Kama rupa, form caused by desire; Mayavi rupa, illusive form caused by the will and imagination of a person who consciously projects his own astral reflection, as that of any other form.

Salamandri.—Salamanders: spirits living in the element of fire.

Somnia.—1. Dreams. 2. The invisible astral influences that one person may thus make another person dream what he desires him to perceive; or the astral body of one sleeping person may converse with that of another; or such astral bodies of living persons may be impressed or be made to promise to do certain things after awakening and they will then keep such promises when they awake.

Spirit.—This term is used very indiscriminately, a fact that may cause great confusion. In its true meaning spirit life; but the word spirit and spirits is also used very often to signify invisible, but nevertheless substantial things—forms, shapes, and essences, elementals and elementaries, hades, ghosts, apparitions, angels, and devils.

Spirit means conscious will and in this aspect everything is the expression of its own indwelling spirit; but spirit without organization of substance is without individuality and like a breath of air. Only

after the spirit has become organized as a substantial being within a living form can it exist as an individual being.

Spiritus Animals.—Astral power, by which the will of the higher principles in man is executed on the sensual and material plane; instincts.

Theosophia.—Divine self-knowledge. The true understanding. Supreme wisdom, acquired by practical experience by which it is eminently distinguished from merely speculative philosophy. Theosophy is not any new creed nor any system of philosophy; neither can it be taught by one person to another. It is not any knowledge relating to any external thing; but the self-knowledge of the awakened spirit in man; i. e., the knowledge by which the god in man knows that he is.

Umbratiles.—Shadows; astral appearances becoming visible and sometimes tangible (modern spiritualistic form manifestations), the Scin-lecca, or wraith, or the German Doppelgaenger of a person. They may become visible by attracting ethereal material elements from the body of a medium, or any other person in whom there is little cohesion of his lower elements in consequence of some disease, or on account of inherited peculiarities of his organization; or they may attract them from the surrounding atmosphere. Their life is borrowed from the medium, and if it were prevented to return to the medium, the latter would be paralyzed or die.

Vampires.—Astral forms living at the expense of persons from whom they draw vitality and strength. They may be either the astral bodies of living persons or of such that have died, but which still cling to their physical bodies buried in the grave, attempting to supply them with nutriment drawn from the living, and thereby to prolong their own existence. Such cases are especially well-known in the southeast of Europe—Moldavia, Serbia, Russia, etc. (Vourdalak). Well authenticated cases of *vampires* may be found in *Maxmilian Perty's* works. The key to the understanding of the nature of vampires is that the sensitive sphere of man, whereof the visible body is so to say nothing more than the kernel of the fruit, extends far beyond the limits of the body; but a constant interchange takes place between the two. Consequently the body of the dead in whom still a remnant of the astral life exists, may vampirize the living, and still more may this take place among the living themselves.

Xeni Nephidei.—Elemental spirits that give men occult powers over visible matter, and feed on their brains, often causing thereby insanity. They assist "physical mediums" to lift material objects without any visible means. A great number of physical mediums have become insane.

THE HINDU MAGIC MIRROR

For many ages people have sought some medium, instrument, or means by which they might penetrate through, or lift the veil which hangs between the world we inhabit and the vast spiritual realm where causes reside and principles exist. To that end, recourse has been had to various so-called marvelous methods; taught by fake spiritualists, would-be mediums, and silk hat professors, all of which in the end have proved unsatisfactory. No person can reach the interior sight, develop or read in the Astral Light by such methods.

To all who have failed so far there is a surer, better and safer way, and that is self-development, by means entirely within the reach of every one, and which are within their will and control; and which require but the elements of Time, Patience and constant practice to ensure very good results; if not complete success in soul-sight.

The best way is for the student to use some form of the spirit-glass or Magic Mirror.

Full particulars regarding the construction, magnetizing and use of the Magic Mirror is contained in **"A Message to All Mystics,"** also read article **concerning Soul Sight and Magic Mirrors,** which will be found in our Great **Catalogue.** All those desiring special instructions on various points regarding the making, use and care of the Magic Mirror should read the above article by Dr. de Laurence very closely, then there will be no need for further inquiry.

How To Obtain The Material For Making a MAGIC MIRROR

If you wish to own a real, genuine Opaque Magic Mirror and be able to make it exactly as it was made by famous ancient Mystics so that it will possess Occult Virtue and become infused with Astral Auras, then proceed as hereinafter instructed.

Foremost, procure unto thyself the following materials from de Laurence, Scott & Co., with which to make your own Opaque Magic Mirror:

One Convexo-Concave superior transparent glass which has a perfect and complete sphericity of form on the properly indicated side; manufactured by a certain secret process and formed by infusing silicious matter with fixed alkalies; but so constructed that it possesses none of the qualities of the lens, so that rays of Astral Light passing through it are not made to change their direction or to magnify or diminish objects at a certain distance, as does the crystalline humour of the human eye.

In other words, this exclusive **Convexo-Concave** superior transparent glass must be made by a special process that it has no mitigating, assuasive or lenitive qualities whatsoever.

Its exact size must be 5 12-16x7 12-16 inches.

Next obtain a sufficient amount of a secret **bituminiferous substance** like that used by the ancient mystics and old philosophers for this very purpose. Also one small brush; very fine.

Messrs. de Laurence, Scott & Co. will, upon order, supply the materials hereinbefore mentioned, consisting of one specially made Convexo-Concave superior transparent glass, 5 12-16 x 7 12-16 inches, a sufficient amount of a secret bituminiferous substance to give the glass three coats and make it Opaque; also a brush to apply the substance on the glass.

Order No. 135—The above materials will be sent in a mailing case, securely packed, together with "THE FAMOUS MESSAGES TO ALL MYSTICS," which gives full directions for making a Magic Mirror. Price, $2.50. Foreign, 12s, 10d.

"MAGIC MIRROR,"

SPECIAL HEAVY XX

Same material as described above, except that the superior transparent glass is **Special Heavy XX**, and the more desirable, especially for professional business.

Order No. 136—Price with one fine Sable Brush and a sufficient amount of bituminiferous substance to make same perfectly opaque, $3.50, prepaid. Foreign, 16s 5d.

GAZING CRYSTALS

FINE CRYSTALS FOR CRYSTAL GAZING, CLAIRVOYANCE AND SEER-SHIP.

"SPIRIT-AND-ASTRAL-SIGHT-AT-WILL" GAINED BY CRYSTAL GAZING.

The real **Rock Crystal or "Hindu Beryl"** is very expensive, quite a small one costing $50.00; but you can get an excellent CRYSTAL or imported sphere for much less money. We sell the only genuine Gazing Crystal on the market today.

By the aid of one of these fine perfect Gazing Crystals you may acquire the gift of **Clairvoyance and Mediumship** and thereby become acquainted by exalted vision with many of the mysterious **Phenomena of Spirit Life and the Astral Plane.**

The Hindu can, by the use of the Crystal or the aid of the Magic Mirror, tell one's life from the cradle to the grave; he can, and does, by the use and aid of these mediums, indicate medicine for disease, and perform many marvelous and mysterious things; the very same being both good and evil.

Many there are who have personally tested the Hindu and found that he possesses wonderful Astral and Esoteric Powers, gained only by the constant use of his Crystal and the aid of his Magic Mirror, which is his constant companion and helpmate.

All Sages, Seers, and Mystics, and members of all Standard and proficient Occult organizations know by experience that those powerful Astral Auras and forces which influence and control the physical nature of men, women and children, and, in short, all active life can be seen by the aid of The Gazing Crystal.

(*Continued on Next Page.*)

GAZING CRYSTALS

THE ROCK CRYSTAL, HINDU BERYL, OR ASTRAL SPHERE.

The Astral sight, the psychic sight and the clairvoyant sight of all Ancient and Modern Mystics, and occult students has been perfected only by the continuous use of either the Crystal or Magic Mirror, or both.

A Mystic or real Adept would be in no better shape to carry on Occult or Mystical work without his Rock Crystal or "Hindu Beryl," or an imported "Astral Sphere," than would a man who tried to write with no ink on his pen. Messrs. de Laurence, Scott & Co. have on exhibition in their offices a genuine Rock Crystal or Hindu Beryl—imported Astral Sphere—value of which is $500.00, the same being the personal property of Dr. de Laurence, who has repeatedly refused $1,000.00 cash for it.

In Room No. 2 of the north gallery second floor of the Chicago Art Institute, is where the famous collection of Gazing Crystals, which are the finest in this country, are to be found amid surroundings weird, peaceful and impressive enough to satisfy the most ardent seeker of the past or future.

This collection is noted among crystal collectors for its perfect specimens. It was presented to the Art Institute by the former president of the First National Bank of Chicago, Samuel M. Nickerson and his wife.

The amount that Mr. and Mrs. Nickerson spent while traveling in gathering this splendid collection was about $500,000.

DESCRIPTION AND PRICES OF GAZING CRYSTALS.

Order No. 127—One 2-inch clear Crystal, $2.50, prepaid; Foreign, 10s 5d.

Order No. 128—One 2½-inch clear, very fine, Crystal, $3.00; Foreign, 12s 5d.

Order No. 129—One 3½-inch clear, extra fine, Crystal, $5.00; Foreign, £1 10d.

Waxen Invocation Candles

ORDER NO. 131. CATALOGUE PAGE NO. 138.

Special Waxen Invocation Candles are used by many with splendid results for invocation of spirits; receiving of Oracles, Adjurations, and casting out of Evil Spirits and undesirable influences.

Order No. 131—Price, $2.00 per dozen; Foreign, 12s 5d.

Hypnotic Invocation Candles

ORDER NO. 132. CATALOGUE PAGE NO. 138.

The Hindu Hypnotist is simply a Soul who, by being faithful, has succeeded in gaining, because he uses a special Kind of a Hypnotic Invocation Candle, strong spirits as his friends. He knows only too well what they can do when invoked with Waxen Candles or Ancient Temple Incense. He knows only too well the terrible meaning of the words Hypnotism and Spiritism. He knows again that his Spirit friends will work for him and help him in his Occult and Hypnotic feats. Consequently, he becomes both wise and faithful, talks little and thinks much. He is more often found in quiet contemplation, or communication with Spirit friends and advisers than he is with those around him on the Earth Plane. If you care to increase your Hypnotic (Spirit) Powers and influence another, procure unto yourself some Special Waxen candles (for no Occult work can be done without Fire), and for a short space of time, before you are ready to Hypnotize anybody go to a room where you will be alone and light four of the candles and let them burn, sit quietly with your eyes closed and withhold your mind as much as possible from everything about you. The essential difference between the American and East Indian Hypnotist is this: Before the western operator attempts to Hypnotize, he is generally found telling his friends what a great Hypnotist he has become. Before the Hindu attempts any hypnotic feats he is always found in seclusion, quietly burning his Waxen Candles or Ancient Temple Incense to conjure spirits to help him.

Dr. de Laurence's Secret Method.

Full instruction for using these Special Waxen Candles is given in Dr. de Laurence's Secret Hindu Method of Hypnotizing. This Secret Method is sent free with one dozen of these Special Waxen Invocation Candles.

Order No. 132. Price for one dozen Hypnotic Invocation Candles, with Dr. de Laurence's Secret Method, $2.00; Foreign, 12s 5d.

Lucifuge Candlesticks

ORDER NO. 133. CATALOGUE PAGE NO. 139.

Lucifuge Candlesticks are of special make, being constructed to hold the Special Waxen Candles listed under Orders Nos. 131 and 132.

Order No. 133. Price for Four Individual Lucifuge Candlesticks, $3.00; Foreign, 15s.

Goethic Candlesticks

ORDER NO. 134. CATALOGUE PAGE NO. 139.

Goethic Candlesticks are of Extra Quality Quadruple Silver Plate and of Sanctum Design, being constructed for using our Special Waxen Invocation and Hypnotic Invocation Candles. These fine Candlesticks are used for Magical Rituals, Ceremonial Invocations, etc.

Order No. 134. Price for Four Individual Goethic Candlesticks, $8.00; Foreign, £1 15s 10d.

DR. DE LAURENCE'S BOOKS SÓLD IN EVERY COUNTRY IN THE WORLD.

There are more of Dr. de Laurence's Volumes and Self-educational Books on Spiritism, Hypnotism, and Occultism sold in New York, Chicago, Boston, San Francisco, Havana, Cuba; Mexico; London, England; Bocas del Toro, Republic of Panama; Colon in the Canal Zone, Republic of Panama; Trinidad, Jamaica; Black River and Kingston, British West Indies; Durban, Cape Town, Johannesburg and Natal, Transvaal, South Africa; Port Limon and Cuba Creek, Costa Rica, Central America; Belize, British Honduras, Central America; Christ Church, New Zealand; Georgetown, British Guiana; Honolulu, H. I.; Buenos Ayres, Argentine Republic; Curacao, Dutch West Indies; Bombay, Calcutta, Delhi and Benares, India; Melbourne and Sydney, Australia; Port Said, Egypt; Glasgow, Scotland; Dublin and Castlebar, Ireland; Berlin, Germany, and Madrid, Spain, than all other authors, teachers and writers on these subjects combined.—The Publishers.

NOTICE.—All communications, or letters, hereafter addressed to Dr. L. W. de Laurence in reference to matters connected with the use of Crystals or Magic Mirrors, or regarding subjects treated in his books, must be directed to him in person at Chicago, Ill., U. S. A., care of Messrs. de Laurence, Scott & Co., and positively must be accompanied with a stamp for return postage and fee of $1.00. Foreign, 4s, 5d.

CORAL

Coral is a stone which is not a stone, like the **Philosopher's** stone in **Alchemy. Coral** has **many virtues**, and it is only in this century of disillusion that it is possible to recite them without seriously affecting the market prices. Because it preserved them from evil spirits, misfortunes and maladies, the **Romans** wore it in their **helmets.** They also claimed it turned away the **evil eye** and aided dentition, and for this reason **Coral** strings adorned the necks of their children. The **jettatura**, or **evil eye**, is still a terror to **Italians**, and **Coral amulets** are still used to protect them; they are in the form of a minute hand extending the index and little finger only.

Those who feel incited to murder may be turned from temptation by wearing **Coral** on their person. **It is said to preserve one from evil influences and from panics of fear.**

Many claim it an infallible safeguard for children against **nocturnal terrors** at night, and for people generally against dreams in violent form. For the above reason, many look upon **Coral as a mystic stone** of the **Holy City**, a stone of the **Occult Priesthood.**

Tradition says it expels nervousness, drives away **phantoms** of **hallucination**, and gives victory over invisible powers which work for evil.

Many say it confers reason and prudence and inspires gaiety and reassures the soul.

Symbolically speaking, **Red Coral** signifies modesty, firmness and strength. The **rosaries** of Catholic devotion are sometimes made therefrom, when the natural virtues—**enhanced by priestly benediction**—should form an efficient chaplet. The pilgrims to **Mecca** also carry chaplets, and their beads are made of Coral.

The true and effective power again all evil spirits is, as stated above, Red Coral backed up by a firm will.

Medieval Occult Literature and that of **Modern Spiritualism** contain many examples of obsession by evil spirits, some having appeared visibly and tangibly; others, though unseen, were touched and felt.

They are parasites drawing vitality out of the persons to whom they are attracted, and they may exhaust the vitality of the latter very soon if such persons are not very strong.

INSANITY AND OBSESSION

Some such beings influence men according to their qualities; they watch them, increase and deepen their faults, find excuses for their mistakes, cause them to wish for the success of evil actions, and gradually absorb their vitality. They fortify and support the imagination in the operations of sorcery; they sometimes utter false prophecies and give out misleading oracles.

If a man has a strong and evil imagination and wishes to injure another, such evil spirits are always ready to lend a helping hand for the accomplishment of his purpose.

Such things may render their victims insane (obsession), if the latter are too weak to resist their influence. A healthy and pure person cannot be obsessed by them, because such larvae can only act upon men if the latter make room for them in their minds. A healthy mind is a castle that cannot be invaded without the will of a master; but if they are allowed to enter, they excite the passions of men and women; they create cravings in them; they produce bad thoughts, which act injuriously upon the brain; they sharpen the animal intellect and suffocate the moral sense.

RED CORALS DISAGREEABLE TO EVIL SPIRITS

Genuine Coral Necklaces, Coral Rings and Coral Brooches, Recommended as a Remedy against Evil Influences

Under certain circumstances, human astral entities or evil spirits may become visible or manifest their presence in some manner.

There are a great many kinds of such spirits, good as well as evil ones, and they love to be near man. In this they are comparable to dogs, who are also fond of the company of men. But men can profit nothing from their company. They are evil spirits, and are only an encumbrance to him.

Evil spirits who trouble men and women are as afraid of red corals as dogs are afraid of a whip; but the brown corals attract them.

We can recommend the wearing of **Red Corals** in the shape of a **Genuine Coral Necklace** or, **Genuine Coral Mounted** in a **Solid Gold Ring**, or a **Wheel Coral Rolled Gold Brooch**, same as is shown here, as a remedy against melancholy. **Genuine Red Corals** are ruled by the influence of the sun, while those of brown color are under the influence of the moon. **Red Corals** are disagreeable not only to **Phantasmata**, but also to **Monsters, Incubi, Succubi**, and other **evil spirits**, but the brown corals are agreeable to and attract them.

Many know of cases of **melancholy**, depression of mind, **hypochondria, obsession**, etc., that have been successfully treated by the wearing of **Red Corals**, while other articles employed for the same purpose had no effect, and the cure could therefore not be attributed merely to the belief of the patient. The wearing of a **Genuine Red Coral** necklace in connection with a strong and determined will have proven very beneficial in all cases coming under our attention.

The ignorant will find it easier to ridicule such things than to explain them.

Red Coral Necklaces, Rings and Brooches

By reason of the universal belief in the virtue and efficacy of genuine **Red Corals** as a remedy against **evil spirits, nervousness, hysteria, obsession** and **witchcraft**, below is listed different styles of genuine Red Coral jewelry.

Order No. 157.—Genuine Red Coral Necklace. Price $2.50; Foreign 10s 10d.

Order No. 158.—Genuine Red Coral Necklace, extra fine. Price $5.00; Foreign £1 7s.

Order No. 159.—Very fine Genuine Coral Necklace. Price $10.00; Foreign £2 15s 5d.

Fine Solid Gold handsome genuine Coral Ring. Setting warranted to be genuine Red Coral.

Order No. 160. Price, $3.50; Foreign, 15s.

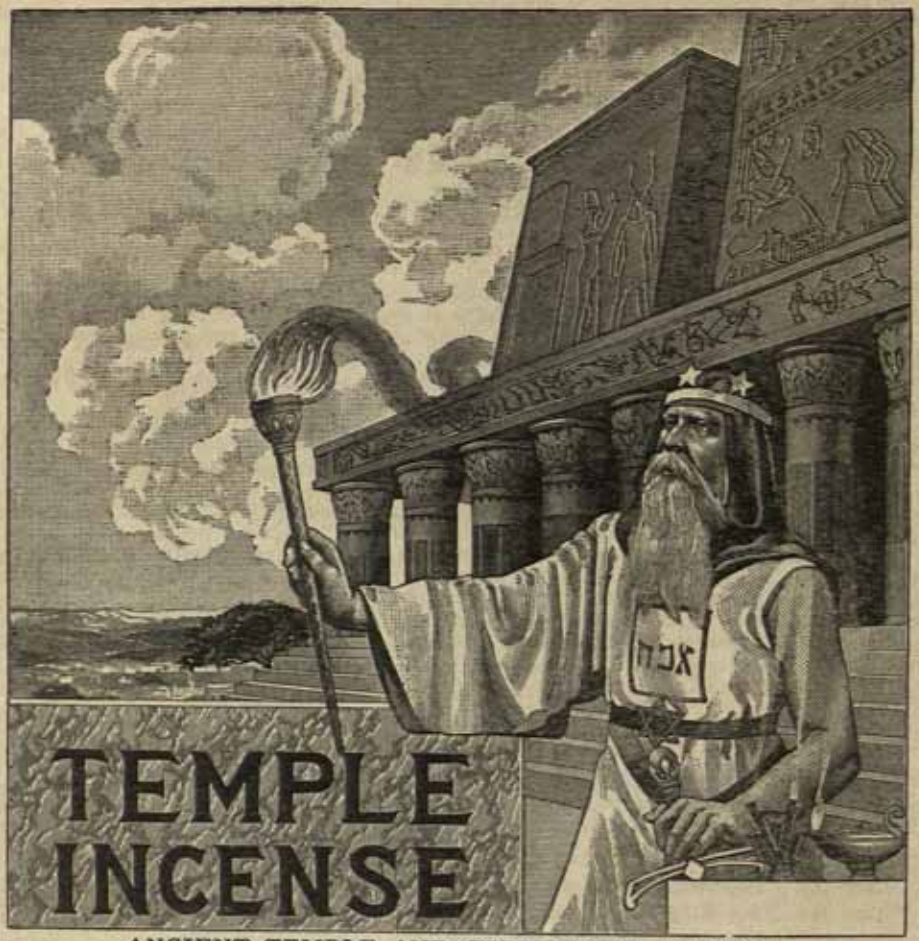
Fine gold filled Brooch, polished and chased with genuine Coral Branch.

Order No. 163. Price, $1.25; Foreign, 5s 6d.

Handsome wheel Coral Brooch, rolled gold plate, contains 9 fine Coral settings. Said to be useful against evil influences.

Order No. 167. Price, $1.50; Foreign, 6s 5d.

TEMPLE INCENSE FOR INVOCATIONS



ANCIENT TEMPLE AND CEREMONIAL INCENSE.

Ceremonial Incense for Use With Conjuration, Ceremonies and Suffumigations for Invocations of Spirits; Receiving of Oracles in Dreams, Conjurations, Exorcisms, Benedictions, Talismanic Operations, Consecrations of the Bond of Spirits, and Their Adjurations and Casting Out.

Do you wish to obtain some real genuine **Oriental Temple Incense?** Temple Incense is one of those enchantingly exquisite suffumes whose odor is not only most pleasing but its spiritual generation of power and binding of spirits is most secure, of which all who have used it have had ample proof. At all times, and in all places, this **Temple Incense** gives forth a subtle, powerful and beautifully fragrant odor stronger and more agreeable than any incense, or invoking powder you have ever used or seen. This sweet-smelling, Mystical, "Soul-Vision" and "Spirit-Sight" inducing subtle ceremonial compound is to be used exclusively by sincere and earnest investigators and those who wish to carry on weird, "Out-of the body" experiences.

Little need be said here about the Virtue and Efficacy of Oriental perfumes and fumigations, as all familiar with the work know that they are very powerful and requisite for the success and perfection of all various operations and communications with the unseen world.

Hundreds of thousands of years ago the ancients and masters all well knew the full meaning of what has been written here regarding the occult virtue which is inherent in TEMPLE INCENSE and subtle Oriental compounds, as they well knew by what power they are so efficacious.

Burning Temple Incense

These ancients also well knew the power and meaning of Confections, Candles, Lights, Lamps, Infernal Imprecations, etc., etc.

The writer, however, regrets to state that there are very, very few indeed of those of today who have made a sincere study of the deeper phases of Occultism so that they could get a proper interpretation of the deeper and powerful work.

The reason why many never learn or advance in development and Spirit-Sight is obvious.

They insist on buying every cheap, new, little publication issued. Every so-called new thought gun fired by some crank attracts them. They will insist upon following modern so-called authors and teachers of which there is a multitude today, instead of confining themselves to some of the works of the older writers, such as Agrippa and Eliphas Levi, author of **"The Mysteries of Magic,"** also **"Transcendental Magic, Its Doctrine and Ritual."**

Yes, all students and investigators should be careful how they send for weak books written by surface writers. Stick to the old authors and masters, such as Dr. L. W. de Laurence and those mentioned herein.

Those who have ordered and studied such books as "The Book of Death" and "The Great Book of Magical Art, Hindu Magic and East India Occultism," by Dr. L. W. de Laurence, and his other books have advanced from the very start. Don't think you can ever become a Master unless you study under a master.

Some people think they can develop simply by reading some Occult or Spiritual novel written by some fly-by-the-gate would-be author, who has had a fairy dream and put it in book form.

Let cheap books alone. Pay a fair, honest price and deal with those who handle only those publications written by standard authors of reputation, and you will have less cause to complain about your advancement.

The same holds good about incense and all compounds used by the student to bring about development, **"Spirit-Sight," "Soul-Vision,"** and such **"Out-of-the-Body" experiences as Propelling the Astral Body, etc., etc.**

Insist on getting the best and feel certain **beyond** a reasonable doubt that you are **getting the genuine imported article** which has been prepared in the **Orient and India** and that it really will serve the very purpose for which you wish it.

Unless you do this you will be disappointed, as you should be, for it's clearly your own fault if you buy of unreliable dealers or purchase unknown and untried goods.

It's true, of course, that the Eastern masters hold the secret of making this Mystical Ceremonial Temple Incense.

Temple Incense is looked upon by advanced students as being "The Occult Key Which Unlocks the Mysteries of Spirit Life and Helps One to Acquire the Gift of Clairvoyance and Soul Vision."

For the benefit of those interested and who wish to test imported mystical **"Soul-Vision," "Spirit-Sight"** inducing subtle compound of Oriental manufacture, we will state that it is used as follows:

First, it must be used in a Special **Incense Burner** which can be obtained from Messrs. de Laurence, Scott & Co. Use about one-quarter teaspoonful at a "Sitting," put the TEMPLE INCENSE in the burner, light it with a match by allowing the flame to die out.

Then allow the compound to smoulder. Place the Incense Burner upon a table or stand which has been covered with a white cloth of any material.

Next seat yourself about two feet away and gaze into and look through the **ascending spirals** of smoke which will arise from the fumigation you have made.

Use a dark or darkened room, or, if you have a light, it must be very subdued; keep the mind perfectly passive, as directed by Dr. L. W. de Laurence in his lessons in "The Mystic Test Book of the Hindu Occult Chambers," entertain all the while a reverent spirit of mind and soul. Observe that conditions conform strictly to directions given here and in the book just referred to, as they are very essential.

Do not touch the compound with your fingers or handle it with your bare hands. Always keep the package securely closed and open it only when you wish to use some.

We shall print here a testimonial given by a good soul who once used a mystical Hindu compound to produce a fumigation similar to that described herein.

TESTIMONIAL.

I hasten to send you a description of the remarkable phenomena produced by the mystical Hindu Powder or "Soul-Vision" inducing subtle compound known as Temple Incense which I have been using in an Incense Burner to make a fumigation while sitting with an Opaque Magic Mirror. The first vision was that of a Hindu, as real as if materialized and of advanced spirituality.

After this glorious phenomena had passed, there appeared a radiant being robed in pale blue, studded over with glittering stars and Astral Lights.

This celestial remained about fifteen minutes. Thus ended my first sitting, at least I had thought it ended, but no, for throughout the night following the sitting I was traveling consciously upon the spirit plane and conversing with spirit friends and brothers of the Mystic organization of the unseen world.

* * * * * * *

It is said by those who profess to know that many ages ago, even prior to the erection of King Solomon's Temple, that the subtle and invoking powers of sweet and fragrant incense, powders and rare, costly essences was largely used and known.

It is true, as all who have visited the Orient will attest, that TEMPLE INCENSE is used and burned on all occasions where invocations, Astral or "Spirit-Sight" are desired or required.

TEMPLE INCENSE is unlike anything sold in this country, and each package is sealed and securely tied. A piece of Oriental money will be sent with each package. It is a custom that this coin must accompany each and every package out of the Orient, and it is sent by us direct to the purchaser.

If you wish yourself lulled into a "soul-vision" inducing state where you can witness any induced Astral phenomena or exeprience those weird "out-of-the body" sensations so much loved by the oriental, you certainly could do no better than try a package, especially if you are using a Magic Mirror or Crystal.

This is not a substitute, such as is sold in every city and country drug shop. It is genuine TEMPLE INCENSE, the same fragrant aromatic compound and essential production used ages and ages ago. It really and truly diffuses an agreeable, dreamy fragrance, most pleasing to the senses and inducing to soul-vision and spirit-sight.

Used abroad, in courts and palaces of high-caste titled Oriental people, also by the priests in the Lamarsaries and Hindu Occult Chambers.

One package should do for one hundred or more sittings, so you see it is very inexpensive to use, costing only two and one-half cents per sitting to use this Imported TEMPLE INCENSE.

Our Imported Ancient Temple Incense is highly recommended for use among spiritualists, those holding circles, Public Mediums and those who do a professional business. Imported in sealed original Oriental Packages.

Order No. 130—Price per package, with one durable Incense Burner of good ventilation, same as shown on these pages, and one Oriental Coin, $2.50, Prepaid; Foreign, 12s 5d.

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

The Master Key Develops
Perfect Men and Women.

Don't Fail to
Read The
Marvelous Story
Of
The Master Key
Printed Herein.

A WORD ABOUT BOOKS

Speaking about books and how some people suppose they ought to be studied reminds us of the man on a cold day.

One day an individual, who claimed that his desire for Occult and Spiritual Knowledge was very great, walked into Dr. de Laurence's office and complained that he was not able to understand a certain book.

He further stated that the book didn't help him any. Dr. de Laurence asked him how long he had the book, and was amazed to hear the man say that he had only gotten the book the previous day. When questioned further he admitted that he had only glanced through the book.

Dr. de Laurence said to the man: My dear friend; if you were outside on a cold day until your body became very cold do you suppose you could warm your cold body if you simply walked past a red hot stove out into the cold again?

The man replied that he could not. Of course you could not, answered Dr. de Laurence; you would have to sit or stand near the stove until your cold and aching body had time to absorb the heat, and thereby drive out the chill from your body. That is very true, answered the man, but what's that got to do with me and this book that ain't any good to me?

Well, I'll tell you, replied Dr. de Laurence; it's like this, if you could not absorb the heat into your cold body by merely passing by a hot stove, how in the world do you suppose your soul, nervous and hungering for knowledge, would have time to absorb or learn the teachings contained in a book if you simply glanced through it, or even studied it in a hurried, doubtful way?

Let me tell you, said Dr. de Laurence, I know more about books than you do, and you may lay it down as a law that you nor no other man can ever absorb or learn anything from a book unless you study it and treat the book as a companion. Keep the book with you. Sleep with it in your room, put it under your pillow if possible and when the spirit strikes you, that is to say, when your soul hungers and desires knowledge take up your book and study. No intelligent person eats when they have no appetite. So with a book, keep it and allow your mind to gradually absorb and understand what it really contains.

Don't let the thought of the one or two stingy dollars you may have paid for the book throw a miser's chill up your spine until your brain becomes too numbed to act as an intelligent human being should.

The child during its school-life learns from its speller and primer letter by letter, and word by word. Yet the conceited individual of today falls down and weeps tears of blood if he cannot grab up a book before breakfast and learn in twenty seconds what it has taken the author a whole lifetime to learn and produce in print.

Yes, sir, Doctor, you're right; that's true, sure enough, and I thank you for every word you have told me; it's put me next to the real secret of how to learn by book study, answered the man.

Look here, said Dr. de Laurence, reaching over and pulling open a drawer from his desk, are over five hundred letters from people who have bought my last book, THE MASTER KEY. Every one of these letters are from real students, that is, sincere souls who are not too lazy to study nor so foolish as to think that they know it all.

The person who closes up their learning apparatus, thinking that they know enough, gradually becomes, figuratively speaking, a dead one.

A mind that ceases to learn daily, and profit by knowledge thus obtained, becomes ossified and choked with the fog of ignorance and self-conceit. Standing water soon becomes stagnant.

Over here, said the Doctor, as he jerked open another drawer, are two letters from individuals who state that they didn't learn anything from THE MASTER KEY. These two letters I received out of 5,000 sales of THE MASTER KEY. Just two out of five thousand. And these two, I'll guarantee to say, would find it impossible to learn anything out of fifty well selected books that had hundreds of testimonials from fertile minds.

If you get gold out of a rock you must dig and mine it out by hard toil. If you get the knowledge out of a book, that's in it, you must dig it out by hard study at odd times. Very few people can afford to give up all their time to study, and of course the less time you devote to studying a book the longer it takes to learn what its author has put into it.

Books are one of the greatest blessings of mankind and the least appreciated. I once knew a man in Ohio who paid $5.00 for a book on *Magic* and *Occultism*. His wife, a worthy, harmless, plodding creature, with a brain as large as the point of a shoemaker's awl, raved, and made it so unpleasant that he returned the book and got his money back.

His wife, whose ambition never got any higher than her shoe tops, took the $5.00 and bought her a hat with it.

Evidently she needed the headpiece to fertilize her brain, possibly its nodding artificial flowers pleased her mighty soul, whose strength was on a level with her ambition.

Be that as it may, her husband outclassed her by doing some extra work at the office where he was employed, until he had saved enough money to go and get the book; which he did. Having grown wise he kept the book in his desk and studied it whenever he had the opportunity.

Today that man is worth nearly one hundred thousand dollars as the direct result of what he learned from that book.

There is some good in everybody if we will try to find it.

Somewhere in the soul of the most hardened criminal there is a spark of good. No soul is all bad. Sympathy and love will uncover the good that still exists in the most hardened soul.

So it is with books, especially those standard works by the old authors; there is a heap of good in any one of them; but it must be dug and mined out by meditation and hard study.

Speaking again of the two letters received out of 5,000 sales of THE MASTER KEY, saying that the book failed to make these two people famous in one day, reminds one of the *"Parable of the sower and the seed,"* related by *Jesus* in the 13th Chapter of *St. Matthew;* 3rd verse to 10th verse, 18th verse to 24th verse.

The reason why I have likened THE MASTER KEY unto the seed as told by *Jesus* in His *"Parable of the sower and the seed,"* is because the knowledge contained in this book, sometimes like the seed in the Parable, fell by the wayside, and fools came and devoured it up.

It fell upon stony places, souls that were not fertile or developed enough to appreciate it; and forthwith it sprung up, because it had no deepness in their soul.

And when their doubt was great, it was scorched; and because it had no root in their soul it withered away.

The knowledge in this book has also fallen among disbelievers; and their doubt and conceit sprang up, and choked it.

But the information and wisdom it contained also fell into good ground (thousands and thousands of good, deserving, faithful souls) and brought forth fruit (results), some a hundred-fold, some sixty-fold, some thirty-fold.

Who hath eyes to read, regarding THE MASTER KEY, let him read.

Who hath ears to hear, let him hear.

Remember, those who received THE MASTER KEY, in their good soul, are those who heard the word, and understood it.

It shall bear them fruit, and bringeth forth, some an hundred-fold, some sixty, some less.

Those who have not heard the *word* nor understood have no one but themselves to blame if they fail and become unfruitful.

I feel that I have done my work faithfully. I have worked hard and long to sow the seed. THE MASTER KEY will stand forth as a great monument for those sincere souls who have received the *seed* in good soil.

They have no tares to gather and burn; so it shall be to the end of their life here.

I have opened my mouth to speak in parables; I have here uttered things which I have always kept secret, but now I consider it my duty to speak plain. *"Who hath ears to hear, let him hear."*

Those who have faith to send for THE MASTER KEY, let them send, and they will reap an hundred-fold, as have many others.

The man after listening intensely said: Dr. de Laurence, you have taught me a timely lesson, and what you have said has been a revelation to me; I thank you, and he walked out of the office a wiser man.

THE MASTER KEY IS NOT RETURNABLE.

As The Master Key is now in the Third Edition, and is owned by thousands of satisfied readers and students; this demonstrates that the book is even better than we claim it. Therefore from now on this book cannot be returned.

IMPORTANT NOTICE

The shameful abuse of the privilege of returning books and having money refunded has forced us to issue the statement which follows here.

Many order books, keep them long enough to study their contents, then return them and want their money back. Others return books carelessly wrapped instead of returning them in the same shipping cases in which they were sent. This results in the books coming back broken and mutilated.

Hereafter we shall positively refuse to refund money on any book that

has been kept over twenty-four hours, and is not returned carefully tied in the same shipping case that it was sent in.

Others will soil a book by their dirty fingers, so that no person would want to touch it, return it and ask for their money back. Books sold by this firm are standard works for real thinking men and women who know what they want, and would scorn to do so mean an act as keep a book until it has become soiled, then return it, wrapped in a newspaper, and ask for their money back.

As we have no means of disposing of damaged and soiled books, or books studied and mutilated, we must decline all requests to refund to this kind of a person.

The individual who returns books written by any of the old-world authors, such as Paracelsus, Agrippa, Hartman or Levi because it *"don't suit"* must certainly be still wearing the swaddling clothes of materialism, which are a hindrance to free development and understanding.

The great value of these books lies in the fact that they, as a whole, are a coherent system of true *Occultism, Spiritism* and *Magic.*

Standard works of this kind possess the key to problems of soul and life hereafter, which have been regarded hitherto as insoluble.

Seekers who decide that these books do not contain the true wisdom, for which they have been seeking, simply show that their ideas are the fruit of ignorance and a distempered fancy.

It should be remembered that there never will be any more authors like those who wrote these rare, fine old books, and that they are as priceless as they are limited in number.

We have not one author today, outside of Dr. de Laurence, that can compare with Levi, Hartman, Agrippa and Paracelsus.

Yet would-be seekers, and those who are pleased to call themselves "students of the Occult" many times complain about these grand old books, saying they are not what they want; or that they are disappointed in the book.

Just as if they know enough to decide this question. Suppose a *Medical College* allowed its students to complain about their Text Books, and permitted them to lay one aside and choose another, just because it didn't suit them.

What would happen if a student in a College or Institute went to one of the faculty and complained about a well-known Text Book, saying it was no good, and he could never learn anything out of it.

The student would be told mighty quick he was a fool, that the trouble was with himself and not the book.

People who want to make any progress along the line of the Occult must study and learn from standard and official Text Books.

This knowledge must be gained from books written by old reliable authors. There is not a single author living today, outside of one or two, that can write a book worth publishing.

There are a lot of advertising cheap grafters, but they have got nothing. We desire to state right here that if any one wants knowledge of this kind he can only get it out of those standard works written by the authors mentioned herein.

Magic, White and Black, by that grand writer, *Franz Hartman, M. D.,* is a book with an international reputation.

No better book was ever written by human hands. Nothing in *Occult* literature can compare with it for the beginner and student.

Yet there are some people who have had the downright nerve to say that it didn't teach them anything. Statements of this kind are an insult to this great writer. The prolonged popularity of his book called for its publication, in a new handsome edition, and warrants the expectation that it will be a leader among Occult and Spiritual seekers.

At a great expense Dr. de Laurence has imported and published books of this kind so that they could be obtained in America at a low price. It is our candid opinion that if certain people would spend less time writing letters complaining about how they can't get on, and would devote more time to real study they would be better off.

There are a lot of people who think an author, after he has written a book, should spend the balance of his whole life writing letters to them containing special lessons on the subject already fully treated in the book.

As a matter of fact when Dr. de Laurence, or any author, writes a book he puts everything he has to say on the subject in that particular book; there is nothing more to say, and it's very foolish for people to keep writing and asking for help and instruction when they already have it right in the book.

During twelve years of business we have learned many strange and unbelievable things regarding the selling and publishing of books.

We have had the best opportunity in the world to find out just how little some big people are.

As an instance, we receive on an average of five hundred letters a day from people asking all kinds of questions, seeking all manner of advice or telling Dr. de Laurence all about their troubles and cares.

And to think that these same people who want so much, and take up so much of his time reading and answering their letters that he is compelled to work from sixteen to eighteen hours a day, are so thoughtless as to not even enclose a self-addressed stamped envelope.

Just why some people think we should pay postage on their letters after going to the expense of answering them is something we fail to understand.

Many of these people never order a book, still they expect us to grind through their long letters, answer them and pay postage in the bargain.

The least anyone could do when writing is to enclose postage stamps for an answer, or, better still, send a self-addressed envelope.

To furnish a stamp to answer your own letter, when writing for information of any kind, don't amount to much, but to furnish postage for hundreds of letters daily is quite another thing.

Some people have complained about their letters not being answered. Possibly after reading this, if they stop to think and figure a little, they will be able to guess the reason why.

We take great satisfaction in answering letters that are briefly and carefully written, only when absolutely necessary, in which there are either stamps or a stamped self-addressed envelope.

There are many of Dr. de Laurence's old students and friends who would never think of writing without enclosing stamps or a self-addressed envelope.

It takes only two cents to buy one stamp, but it takes hundreds of dollars to pay postage on the many letters that come daily without stamps enclosed to pay postage on an answer.

People writing from Africa, and all Foreign Countries, must understand that their letters *will not be answered hereafter* unless they enclose three pence in the stamps used in their respective Countries.

It may startle some to learn that Dr. de Laurence has never made one single dollar from publishing and selling books. He has worked hard for twelve years writing and publishing books.

These books, all high class and well bound, have been sold at cost of making, plus the expense of advertising and delivery. As a matter of fact, the Great Four Hundred Page Catalogue sent out costs one dollar each to publish, and yet some people complain when they are requested to send ten cents to pay postage on this fine Catalogue, which contains information that is easily worth ten dollars of any intelligent person's money.

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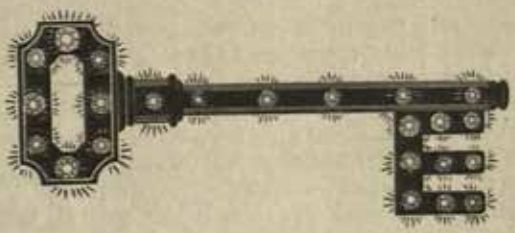

A BOOK THAT IS
NOW BEING READ BY
THOUSANDS OF PEOPLE
ALL OVER THE WORLD
FROM POLE TO POLE

The Master Key

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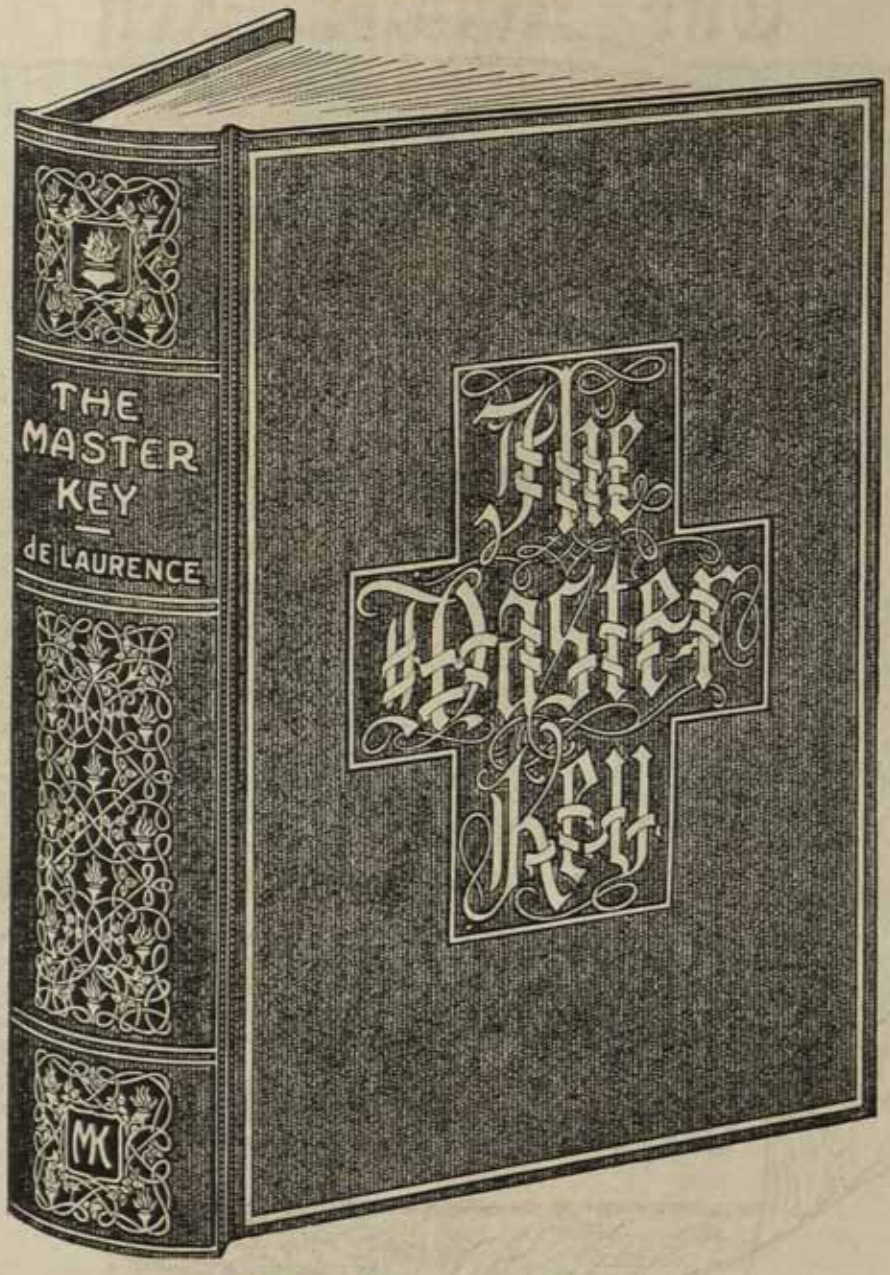

The Master Key

Order No. 604. Popular Edition. Bound in Silk Cloth, Side and Back Title Stamped in Gold. Plain Edges. Price, $2.50 Prepaid; Foreign, 11 Shillings.

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The Master Key

THE HOUR GLASS OF SUCCESS.

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An Amazing Letter

Never before in the history of the world has a book like "THE MASTER KEY" been written, and if you read the following amazing letter you will realize how true these words are, for it shows that this book has been the means of helping men and women to find their way to influence, success, money and power. In fact, it has become a sort of a by-word over the world. *"Read and study "The Master Key" and you will then be able to overcome failure and obstacles."* Many have been foolish and spent their money for books on Will Power and Personal Magnetism and tried one thing after another without success, but it should be understood that "THE MASTER KEY" is a standard work by a wonderful writer and once you read it, you seem to get a sort of a sure grip on failure and overcome it.

The Master Key Has Many Interested Readers

There is in life no such a thing as luck, and the person who believes in it or sits down and waits for things to come their way is very foolish and is always found with a long, sad face. If you wish to succeed, it will be necessary for you to learn those secret things that have made great men successful and this is certainly and surely taught in "THE MASTER KEY." *Success hinges upon certain secret things and unless you possess them, you are very liable to be counted among the failures and go down in the battle of life.* All big successful men and women have learned the one thing that this book teaches, it matters not whether they are a merchant, clerk, a lawyer, a doctor, or a farmer, they possess that secret power which leads to success, otherwise they would be tramping along the path of failure and disappointment.

The head of a large firm came to us when they wanted a book written to meet the special requirements and needs of their employes. There are other publishers all hundreds of miles nearer this firm than we are, but they went out of their way to bring their problem to us; and "THE MASTER KEY" by DR. DE LAURENCE solved it for them. This book is fully described in our Catalogue and the very same has rendered amazing service to thousands and thousands of men and women all over the world and this is charactertistic of every one of DR. DE LAURENCE'S books.

Those who are interested in what is written here, may read the letter printed on the following page and they will see that every statement made regarding this most marvelous and wonderful book is more than true. This book is published in five different bindings and is fully described with Price on another page.

Master Key Page (—)

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Sarasota, Fla., Nov. 9th, 1916.

Dr. de Laurence,
Honored Sir And Brother:

I have received your latest book, "The Master Key" and can happily and truthfully say, that even before I were able to read more than *Three Chapters* in it I began to witness a great and wonderful change in myself. I later went to *Tampa* and many of my friends noticed the great change which had come over me, and that, I seemed to have lately become a remarkably successful man. You cannot realize what a wonderful difference this book has made in me. I cannot see where an individual's mind could be if he could not see and realize the great help and power springing up within him after having this great book. Personally I am more than pleased with it, for it has benefited me more than any book I have ever owned. I truly wish you a long, happy and prosperous life.

Sincerely yours,

The above remarkable letter is on file in our office.

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PRICE AND BINDINGS OF LIBRARY EDITION

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THE MASTER KEY TALISMAN

THE TRADITIONAL SYMBOL OF SUCCESS

ORDER NO. 606

The Master Key Talisman has come into use as a popular *Symbol* of health. This *Talisman* is also used by many in divination, conjurations, etc., so that certain experiments can be performed with success.

HOW THE MASTER KEY TALISMAN SHOULD BE WORN

First, this very same *Traditional Occult Sigil* of success, *The Master Key Talisman*, must be reproduced upon *Virgin Parchment* made directly and truly from the skins of new born lambs.

Genuine *Parchment* is also made from the skin of sheep and goats as well as new born lambs.

It must likewise, at great expense, be prepared and polished with pumice-stone for writing, painting and engraving before a *Talisman* can be reproduced thereon.

Genuine *Virgin Parchment* is quite expensive and very durable. The very same, as written above, being made from the skins of new born lambs or kids.

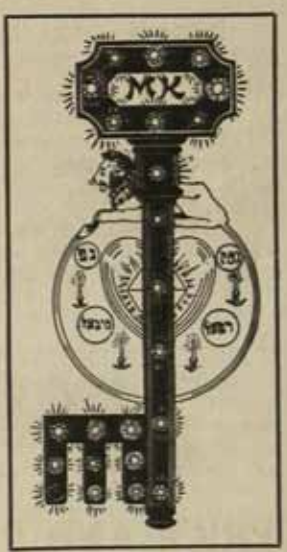
These *Parchmentized Virgin* skins of the new born lambs was used by *Pythagoreans*, and other medieval astrologers, for the engraving of Occult Symbols and *Talismans* thereon.

The famous *necromantic* traditional *"Midsummer Charm"* was traced upon the skin of a new born lamb. The well known *"Legendary Charm"* likewise was reproduced on sheep skin.

The marvelous properties of these *Charms* made them much sought after, but they were not for the common.

"The Burning Mirror," "The Magic Watch," "The Mystic Enchantment," "The Charm of Love"; all these, and likewise, too, *East Indian Magic;* as well as *Ancient Enchantment*, for success in all undertakings, were all brought about by the exclusive use of *Genuine Virgin Parchment* made from the skins of new born lambs.

All those advanced *Occult* students, who have read books by the old-world authors, know full well about the *"Eye" of the Witch.* The much feared *"Obeah Man"* of South Africa, *"The Sleep Without Danger," The Talisman of Constantine, The Talisman of St. Barnabas, The Hebrew Talisman, Talismans of Solomon the King, The Evil Eye*, and divers other things; made known only to the faithful investigator, who informs his mind and soul by deep study of official works on this subject.



The Master Key Talisman

Order No. 606.

The skin of sheep, goats, lambs, young calves, and other animals prepared and polished with pumice-stone for writing, painting, engraving, etc., has also been used for the tracing and engraving of *Charms and Amulets*, as *Levi* says in his *"Histoire de la Magie."*

The antiquity of *Charms* and *Talismans* as well as *Occult Sigils* is shown by the fact that, among the ancient *Talismans* in the *British Museum*, there is a ring of copper with the *Occult Sigils* of *Venus*, which are exactly the same as those given by *Medieval* writers on *Magic*.

A very fine *Parchment* is also made from the skins of calves, kids, and dead born lambs; while drum-heads are made from wolf-skins, battledores from ass-skins, and sieves from the skins of he goats.

Drum-heads, made from the skin of the wolf, and other animals, are often beat furiously on *"fortunate days"* by many who practice *Black Magic* and other secret arts.

The Master Key Talisman, which, as stated above, has come into popular use by many who have ordered and studied Dr. de Laurence's latest book, namely, *The Master Key*, is reproduced upon *Virgin Parchment* in Gold Ink so that it can be suspended from the neck in a

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fine Pure Silk Hand Made Bag. The very same may be worn out of sight underneath thy clothing, or kept in thy place of abode, which ever thou wilt, and thou mayest be assured that no enchantment or any other danger shall have power to harm thee, so it is held, by many who are now wearing this famous *Talisman*.

Furthermore, it is the belief of many that if they possess *The Master Key Talisman* they shall vanquish all adversities, and shall be cherished and loved by their fellow men, provided they hast kept their character clean and never employed their power for an evil purpose.

You may rest assured, good friend, that this is the *true way* to succeed with ease in all thine operations, for being fortified with a *true faith*, and a *Talisman*, applicable unto the things wished for, thou shall discover with what exactitude and very great prompitude things shall be obedient unto thee.

But all this will only be true, when the wearer thereof possesses an *infallible hope*, a *constant faith*, and have his mind lifted up to higher influences, seeing that *Seals, Charms*, and *Talismans*, serve only to strengthen thy will, to fortify thy work, to preserve from unforeseen accidents, and to attract success.

In presenting unto thee *The Master Key Talisman* there accompanies it the sincere wish that thou mayst in *no way fail*, and that thus what shall have previously appeared to thee difficult and lengthy, may become in process of time easy and of very great use.

HOW TO OBTAIN THE MASTER KEY TALISMAN

This famous *Master Key Talisman* will not be sold for money under any circumstances; for the reason that any *Charm, Talisman Seal, Occult Sigil* or *Pentacle* sold outright for money is thereby "*crossed*" and of no value whatsoever to the purchaser thereof, so it is claimed:

Therefore, read most carefully what follows hereinafter:

Order No. 606.—We will deliver *The Master Key Talisman* absolutely FREE OF CHARGE unto any one, who sends us an order for a copy of Dr. de Laurence's latest book, namely, *The Master Key*, providing that the extra amount of $1.25 is sent to pay for a fine Pure Silk Hand Made Bag in which said *Talisman* should be worn so that it may remain clean and unspotted.

NOTICE.—Those who have already ordered a copy of *The Master Key*, and wish to obtain one of these *Master Key Talismans* FREE, may do so by forwarding the amount of $1.25 to pay for a fine Pure Silk Hand Made Bag in which the *Talisman* should be worn.

FOREIGN ORDER DEPARTMENT

Order No. 606.—We will send *The Master Key Talisman*, absolutely FREE OF CHARGE, unto any one living in a *Foreign Country* that sends us an order for Dr. de Laurence's latest book entitled *The Master Key, providing* that the extra amount of 5 shillings 2 pence is sent to pay for a fine Pure Silk Hand Made Bag in which said *Talisman* should be worn so that it may remain clean and unspotted.

TALISMANS

In the whole circle of the *theugric* Art, there is scarcely anything more abtruse or intricate than the mystical science of *Talismans*.

Belief in *Amulets* and *Talismans* has occasionally received much opposition from those persons who are either unable to comprehend the secret yet sublime mysteries of nature, or unwilling to give credence to anything beyond the immediate sphere of their own comprehension; and, on the other hand, the absolute belief and faith in *Talismans*, by those who are learned in *Talismanic Magic*, has stood its ground with firmness amidst the changes of ages.

Mourning rings, miniatures, lockets, charms, amulets, devices, mottos, armorial bearings, and the "*boast of heraldry*," are but so many conformations of the great belief in *Talismans* and *Talismanic* learning.

That *Talismans, Charms* and *Amulets* most certainly have their foundation in the *Occult* qualities of nature may be accepted as a fact; again, if results are to be obtained by the wearer thereof, without anything derogatory to the proper interests of anyone, we see no good reason why they should be rejected with that inexorable contempt which levels the powers and influences of nature with the folly and weakness of ignorant men.

There is unquestionably much praise due to those who have been so industrious as to deliver this secret information to posterity; for, to the narrow minded materialistic individual, the *Occult secrets* of nature are never opened, though the study of them is certainly conducive to the mental and physical well-being of mankind, and, to the good of society, by more

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visibly manifesting the *omnipotency* of nature's works, and to applying them to man's use and benefit.

Dr. de Laurence, for instance, has individually labored for years and years in obtaining a thorough knowledge of nature's *Occult secrets*, and his books will no doubt be duly appreciated by posterity.

Dr. de Laurence has, today, a following of over two hundred and fifty thousand students, *chelas* (disciples), located in every country in the world.

In former times the *Magi*, or followers of *Occult Philosophy*, were accounted wise, and the study honorable, because it chiefly consists of the most profound and perfect part of natural philosophy, which defines the nature; causes and effects of things.

The celebrated romance, "*The Talisman*," by SIR WALTER SCOTT, evinces a singular instance of the faith mankind formerly had in these mysterious agents of success, which were formed under appropriate constellations.

There is to be found in every country, nay, every city and town in the world, many scientific persons who have proved the value and worth of *Talismans* both in preservation from dangers and accumulation of good fortune.

Throughout the world in general, there is much of *Talismanic* belief; as an instance, witness the avidity with which the *caul* of an infant is sought after, to preserve from danger by water.

There is also a belief that persons born at or near midnight are apt to have supernatural *omens*. This may proceed, as any good astrologer knows, from the sun being then near the fourth house, or houses of secrets and secret discoveries.

There seems much truth in this general faith and belief in *Talismans* which the sceptic will find difficult to disprove.

It is reported by credible persons that when *Napoleon* went to *Egypt* he was there presented with a *Talisman*, by a learned *Rabbi*, the effect of which was designed to protect and defend him from sudden attacks, assassination, and all manner of hurts from firearms. The persons who relate this we believed to be incapable of deliberate falsehood.

It certainly was very singular that, although so many attempts were made to kill or wound him, and although he was frequently seen in battle, when "the balls tore up the ground under his horse's feet," and although he frequently had horses shot from under him, yet he uniformly escaped free from harm; and he seems indeed to have been inspired with a belief that he was protected by some special supernatural agency.

The *Talisman* which *Napoleon* wore was supposed to have been formed under the power and influence of the *Sun*.

Kaiser William and the German general staff—the Kaiser's war machine—which is the most formidable single military force in the world, is reported to wear a *Talisman* traced on *Virgin Parchment* suspended about the neck in a purple silk bag or worn about some part of their body, so that it may be kept secret to all but the wearer.

Its effects are, so it is reported, to give the most decisive victory over enemies, to defend against their machinations, and to inspire the wearer thereof with the most remarkable bravery and confidence.

The *Talismans* worn by the German general staff are said to be wonderfully efficacious, and thus far these men have certainly distinguished themselves most brilliantly by their success and activity in the field.

It is also common report that many of the war generals under *Lord Kitchener* and *General Joffre* wear a *secret charm*, written on *Virgin Parchment*, and that the very same added much to their valor and daring in the famous battle of *Sedan*.

Certainly, if *Kaiser William*, and the silent, cold, calculating, vigorous, brave and persistent war generals now engaged in the greatest battle the world has ever known, believe in *Talismans* as a protection on the battle field amid the cannon's roar and blast the shallow brained simper of a sceptic will find it difficult to deride these things.

KAISER SAFEGUARDED BY ANCIENT AMULETS

Paris, Dec. 5.—The Kaiser has worn the famous Hohenzollern toadstone ring since the war began, according to Lavie Parisienne. The talisman, which is supposed to tide the Hohenzollerns over times of crisis, fell from a toad's mouth, says the legend, on the bed of John Sigismund of Brandenburg, and ever since has been handed down to the reigning princes with the crown. Another of the Kaiser's amulets is the four-leaved shamrock worn by his grandfather in the war of 1870.

(*From Chicago Examiner, Sunday, Dec. 6, 1914.*)

The war raging today in *Europe* is the greatest in history of the world while *Kaiser William*, *Lord Kitchener* and *General Joffre* possess real genius of great military importance.

The war generals under these great heads of nations have distinguished themselves most brilliantly and show to what extent their personal ability has been believed in and trusted by *Kaiser William*, *Lord Kitchener* and *General Joffre*, the genius of all *France*.

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THE SINGULAR PROPERTIES OF NATURAL MAGIC

ANCIENT VIEW OF CHARMS AND TALISMANS

In the secret laboratory of nature, there are many singular compositions of unseen forces which have a surprising effect in themselves, without the least assistance from a materialistic agency; for in the compounding of forces of a similar nature there is a two-fold power and virtue; *first*, when these unseen forces are duly disposed into any material thing, such as a *Charm* or *Talisman;* and, *second*, when from certain mixtures and compositions of herbs and minerals.

All this proceeds from the *Occult affinity* of natural things amongst themselves, by the force and sympathy of which many astonishing effects are produced.

In THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM, by *Dr. de Laurence*, the student finds many surprising examples of the power invested in *sympathy* and *antipathy*, by means of *Images*, *Talismans*, and *Amulets*, compounded of nothing more than natural ingredients; and *Dr. de Laurence* very particularly describes, in his wonderful book, many infallible methods by which certain effects can be worked by the use of certain secret *Charms* and *Talismans*.

There are multiplied instances and histories, both at home and abroad, of those who know that natural things being fitted to the times and *constellations*, compounded of sympathetic ingredients will, and do, produce strange and apparently supernatural effects.

Since the *Occult* (hidden) causes are appropriate to the effect, a few of these we will mention further on.

However, as every Occult student knows, it is in the simple operation of nature that many wonderful things are wrought by the use of certain *Talismans*, which, upon a superficial view, appear impossible or supernatural. Indeed, many other strange and uncouth magical operations might be here described, and as the *Hindus* have the ability, as shown by *Dr. de Laurence* in THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM, of effecting such astonishing things by the medium of *Images, Charms, Talismans* and *Amulets*, so the *Asiatic* nations have the faculty of producing similar *Occult* effects by similar *rites*.

It is astonishing to human comprehension, what surprising effects they are capable of producing upon the person they intend to persecute, torment or punish, and for which reason we have spared giving the *minutia* here of forming these execrable images, lest the evil-minded and malicious should attempt thereby to work some spell, or abominable species of revenge upon their unsuspecting neighbors.

Many there are who have been eye witnesses of these singular proceedings which are little known in the world, and neither kings, rulers nor emperors can obtain them unless they study seriously books by such great writers as *Paracelsus, Dr. de Laurence, Levi, Franz Hartmann* and *Agrippa*.

Those students who have studied *Dr. de Laurence's* books, thereby learning the singular *Occult* properties of nature as well as those things which proceed from the *Occult affinity of natural things amongst themselves*, by the force and sympathy of which numerous strange effects are produced have had many surprising examples of the power invested in *sympathy and antipathy*, by means of *Images, Talismans, Charms*, and *Amulets*, compounded of nothing more than natural ingredients.

Many there are today who are able to remove disease, and to perform many surprising cures at a distance from the patient, even without ever seeing him; so, by a similar property in the *sympathy and antipathy of nature*, certain leaves, roots, or herbs being rubbed upon warts or excrescences, and buried under the ground, remove or cure the same, which experiments take effect according to their mediums, and their consumption or putrefaction in mother earth, of which the human source is principally compounded.

The art of *Transplantation* is also *magical*, and was formerly much practiced. However, as all these strange things are to be found most fully written on, by *Dr. de Laurence* in THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM, we shall say that there is much that can truthfully be related regarding *Talismanic* learning and *Talismanic belief*, the wonder of *Charms, Amulets*, potent *Spells*, and, curious *Secrets* in *Occult Philosophy;* just as there could be much written of the composition of *The Magical Candle, The Magic Torch, The Magical Oil of Grapes, The Circle of the Theurgic Art, The Effect of Enchantment, Causes and Effects, The Ancient Theurgists*, and their potent—*Talisman Against Enemies*, their—*Terram Talisman For Love*, their— *Talisman for War and Battle*, their—*Ancient Danish Calendar*, which was formerly used as a powerful *Charm* throughout *England* during the early part of the last century, having been inherited from the *Danish Government* in *England*. It was called by them "*Rimstock*," from "*Rimur*," which, in their language, signified "*a calendar.*"

We shall next proceed to speak of "*The Sleep of Plants*," the "*Urim Thummim*," of the *German Alchemists* of the seventeenth century. The composition of the *Electrum Magicum*, the very same being in a rare *Secret Manuscript*, now in the hands of *Dr. de Laurence*, that has never been made public; neither has the use of this famous secret and hidden mystery.

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AND SPIRITUAL BOOKS

As stated above, much could be written regarding potent *Talismans* and the singular *Occult* properties of *Natural Magic*, and, much could be said here of *"The Magic Bell" for Invoking Spirits*, and *The Perpetual Lamp of the Ancients*, but as yet these are hidden mysteries to be divulged only to the faithful.

Egypt and *India* are the cradles of *Occult Mysteries* and of *Wisdom;* for their masters teach *more exactly* and *more purely* than any other. *Joseph* realized in *Egypt* the dream of communism; he established the priesthood and the state as sole proprietors, and thus sole arbiters of labor and wealth.

It is common knowledge that his elevation was due to skill in the *interpretation of dreams*, a science which even devout Christians refuse to credit, though they recognize that the Bible, which narrates the wonderful divinations of *Joseph* is the word of the *Holy Spirit*.

The science of Joseph was none other than a comprehension of the hidden mysteries of nature (God).

Joseph well knew that the soul, when immersed by sleep in the *Astral Light*, perceives the reflections of its most secret thoughts and even of its presentiments; he knew further that the art of translating the *hieroglyphics* of sleep is the *key of universal soul-sight*, seeing that all intelligent beings have revelations in dreams.

This *hieroglyphical alphabet* was the great secret which *Moses* enshrined in his *Kabalah*, as shown in the famous *Sixth And Seventh Books of Moses*, which is so fully described in our *Catalogue under Order No. 14-A, English Edition.*

TALISMAN RING OF VIRGIN GOLD AND PRECIOUS STONES.

The extraordinary interest which has recently been taken in *Talismans* by men of science and genius has become very manifest.

Flushed with their success, derived from wearing *Talismans* which they believe infallible, and, having procured results from their effects, many are today taking advantage of the opportunity offered here to secure a *Talisman* free of charge.

Indeed, there are many who have tested the worth of *Talismans*, and their great appreciation and belief in *Talismanic* operations are on a par with the unlimited fondness of the ancients for these mysterious agents from the laboratory of nature, as they are said to be, by those writers of ancient manuscripts treating upon the subject of *Talismanic Magic*.

The writings of the ancients are filled with the various effects and descriptions of *Talismans*, many of which were formed of the most costly materials; as of *"gold, silver,* and *rubies."*

A *Talisman Ring*, made by the ancients as follows, is said to prove of great and surprising efficacy in the way of acquiring powerful friends, and overcoming the evils of life; it is so termed by an old manuscript.

"Let a ring be formed of *virgin gold*, wherein thou shalt place seven precious stones—THE DIAMOND, THE RUBY, THE EMERALD, THE JACYNTH, THE SAPPHIRE, THE BERYL, AND THE TOPAZ.

Wear it about thee, and fear no man; for thou wilt be invincible as *Achilles;*" so saith a certain old *manuscript* of the *Eleventh Century.*

He who reads carefully what is said on these pages regarding *Talismans, Amulets* and *Charms* will receive an accurate description of the most esteemed *Talismans*, which ancient *Manuscripts* treat of.

THE BIRTH OF AN INFALLIBLE ETHIC.

Having been purified and brought out of *chaos*, dogma will give birth naturally to an infallible *ethic*, and the great order of *Truth* for future generations will be constituted on this basis.

Religious systems and creeds, which are, now in warfare, are dreams of the twilight; let them pass. The sun shines and the earth follows its course; distracted is he who doubts that the day is coming when hidden truths will appear.

Distracted also are those who say that *Occultism* is only a dead tree trunk, and that they must put the axe thereto.

They do not see that beneath its bark the living tree of hidden truth is renewed unceasingly.

Truth has no past and no future; it is eternal; it is not that which ends; it is man's foolish dreams only that have an end.

The weapons, which will destroy religious dogmas, foolish cults, and orthodox creeds are in the hands of *Truth*, as the knife of a pruner, and the dead branches—religious superstitions and dogmas—will alone be lopped from the tree of everlasting *Truth* and *Wisdom.*

It has been the sole purpose of *Dr. de Laurence*, who is the greatest writer and teacher of hidden truth now living, to demonstrate, that, at the beginning, the *Symbols* of religion were those also of *hidden mysteries*, and *Occult forces*, which are now in concealment.

May religion and universal *Truth*, reunited in the future, give help and show love to one another, like two brothers, for theirs has been one cradle.

The common people will become *initiated* in hidden truths by toil, and by faith in self (God), and *Eternal Wisdom.*

There will always be those that disbelieve these things, as there will be children always; but when those who have faith in self (God), endowed with wisdom, shall become a mother

to the people, the path of personal, successive, gradual *emancipation* will be open to all, and he that is called will thereby be enabled through his own efforts to attain the rank of the *elect*. This is the mystery of the present age, which *antique initiation* concealed in its dark recesses. The hidden powers of Nature, which can be made subject to the will of man, are reserved for the *elect* to come.

The *crook* of the faithful student of hidden mysteries shall become the *rod of miracles;* it was so in the time of *Moses* and of *Hermes;* it will surely be so again.

The mighty *sceptre* of the *Magnus* will be that of the true follower of *Eternal Truth;* and that person will by right be first among men who shall have shown himself greatest of all in knowledge and in virtue. *True Magic,* at that time, will be no longer an *Occult science* except for the ignorant; it will be one that is incontestable for all.

Then, as *Dr. de Laurence* has so faithfully taught in his wonderful works, THE GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM, and THE MASTER KEY, his latest work, which teaches *Scientific Concentration*, shall *Universal Revelation* re-solder one to another all links of its *golden chain;* the human *epic* will close, and even the efforts of *Titans* will have served only to restore the alter of the true *God.*

THE FAMOUS "EL SHADDAI" TALISMAN

Order No. 607

The *"El Shaddai" Talisman* is from *"The Key of Solomon,"* translated into *Latin* from the *Hebrew Idiom. Solomon,* the *Son of David, King of Israel,* had a wise and understanding soul and knew *"The Secret of Secrets."* He also knew all secrets whatsoever of *Magical Arts* of any Masters; any secrets of experiments, namely, of these sciences which is in any way worth being accomplished.

Among many the famous *"El Shaddai" Talisman* is said to be of *singular efficacy* towards success in life, and he that beareth this *Talisman* about him, written on *Virgin Parchment,* shall obtain that which he most desireth.

It will be more precious to thee than the gold of *Ophir.* This *Talisman* is on *Virgin Parchment* in Gold Ink, and is to be worn under thy clothing suspended from the neck in a fine *Hand Made Pure Silk Bag,* or worn about some part of thy body, so that it may be kept secret to all but thyself.

The *"El Shaddai" Talisman,* being reproduced upon *Virgin Parchment,* made directly, and truly, from the skin of a new born lamb, should at all times be kept in a *Pure Silk Hand Made Bag,* so that it may remain clean and unspotted, and kept free from contamination with thy body or clothing thereof.

TO SLEEP WITHOUT DANGER.

One of the marvelous properties and virtues of this *Talisman,* it is said, if suspended from the neck will procure sleep, sound and secure; and that the wearer thereof may not only sleep well, but sleep without danger, even from evil influences. For, whosoever weareth this *Virgin Parchment Talisman,* may be bold to sleep at any hour.

This esteemed *Talisman* has excited extraordinary interest because of the efficacy it is believed to have in preventing and warding off any very distressing condition, or circumstances which might be cast upon the wearer thereof.

If your enemies have despoiled you of credit and caused you to be mistreated, and thereby *reduce your earnings* or perhaps deprived you of your position, and install another in your place, they will be put to failure and shame, so it is said, if you wear the *"El Shaddai" Talisman.*

HOW TO OBTAIN THIS TALISMAN FREE

Order No. 607. Send us an order for a lady's or gentleman's *Elgin Watch,* as shown on another page, under *Order No. 562* and *Order No. 563,* or any one of THE DE LAURENCE BAR MODEL SELF-FILLING FOUNTAIN PENS, and we will deliver *The "El Shaddai" Talisman,* on genuine *Virgin Parchment,* absolutely FREE OF CHARGE, providing the extra amount of $1.25 is sent to pay for a fine hand made Pure Silk Bag in which this *Talisman* should be worn so that it will remain clean, unspotted and free from contamination of any kind whatsoever.

As this particular *Talisman,* which is so much reverenced and believed in, will only be given away FREE to those who order either a lady's or gentleman's Elgin Watch, or one of THE DE LAURENCE BAR MODEL PENS, and add the extra amount of $1.25, to pay for a Pure Silk Bag in which it should be worn, the very same will positively not be sent out on book orders, neither will it be sold direct for money. *To save yourself time and trouble read the above directions for ordering carefully.*

FOREIGN ORDER DEPARTMENT.

Order No. 607. We will deliver the *"El Shaddai" Talisman,* absolutely FREE OF CHARGE, unto any one, living in a *Foreign Country,* who sends us an order for a lady's or gentleman's *Elgin Watch,* as shown on another page, under *Order No. 562* and *Order No. 563,* or any one of THE BAR MODEL FOUNTAIN PENS, providing the extra amount of 5 shillings 10 pence is sent to pay for a hand made Pure Silk Bag in which this *Talisman* should be worn so that it may remain clean and protected against contamination.

SELLERS OF OCCULT
deLAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

The Symbol Of Success

GENTLEMEN'S SIGNET AND SEAL RING

LADIES' SIGNET AND SEAL RING

SIGNET AND SEAL RING

Occult Virtue Attributed To The Signet And Seal Ring

There is assuredly an *Occult Virtue* attributed to a *"Solid Gold Signet And Seal Ring."* Many strange *legends* and beliefs of the old-world have gathered about the *Solid Gold Signet And Seal Ring* with an *Occult Symbol* engraved thereon. As a Solid Gold Signet And Seal Ring resists all contamination, it is supposed to preserve its wearer against ill luck and evil influences. It also has the *Mystic* power, so it is said, of attracting the love and respect of others towards those who wear it. According to the old-world lore of *Symbolism* it is one of the rings worn by the *Magi* of the *Mystic City.*

Antiquity ascribes to it various high virtues, and many *Mystics* wear a Signet Ring with a garland of *Lotus Flowers,* which grows along the *River Nile,* engraved upon its *Monogram Plate.* The reveries of *Mythologists* and later *Kabalism* claim it contributes its influence for the production of subtlety in soul and astral sight. As a *Symbol* it signifies faith, and purity; it is said to banish sadness and evil thoughts, and to soothe troubled spirits; to insure respect for all those who wear it, and a way to the realization of their lawful wishes. It is claimed, by the different schools of *Symbolism,* that it drives away evil thoughts, promotes chastity, attracts the favor of the great, repels *sorceries* and *evil spirits.* What has been said here shows that it is believed that a Solid Gold Signet And Seal Ring has many virtues. Many claim that good fortune is obtained and favors secured from others by the wearing of one of these Rings especially when a certain *Occult Symbol* has been engraved upon its *Monogram Plate.*

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SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

SIGNET AND SEAL RING

Said To Possess Talismanic Power

MONOGRAM PLATE OF SOLID GOLD

The Ladies' And Gentlemen's *Signet And Seal Rings* shown here are guaranteed to be solid gold and are made special for us by our own Manufacturing Jewelers. No jeweler could sell a ring of this kind for less than fifteen or twenty dollars. The Gentlemen's Extra Heavy Ring is a most magnificent and substantial one, having been designed to wear a great length of time.

The *Occult Symbol* engraved on the *Monogram Plate* of these famous Historical Signet And Seal Rings is after the Ancient Magi. The design on each side of the Monogram Plate is carried out in every detail in high relief. These designs are made from Rose and Green tinted Gold, and are perfect in detail.

There always has been a most profound and universal belief in the efficacy of *Talisman Rings.* Indeed, this faith and belief has prevailed among the people of every nation in all ages of the world. The Bible, in *Genesis,* speaks of some twelve different designs of solid gold Signet And Seal Rings. These were worn as Talismans in Ancient Egypt. The Egyptians used them as a *Talisman* or an *Amulet,* as all will find who read the history of the children of *Israel* during their sojourn into Egypt, for the Bible shows that the Signet And Seal Ring is a very historical Talisman. The famous Signet And Seal Rings shown here are made from *Virgin Gold,* are hand engraved and can be worn by any lady or gentleman, being the most attractive Ring ever designed. To determine the size of Ring wanted cut from a piece of writing paper a strip that will fit around your finger and pin it to your order.

Order No. 156-A. Ladies' Signet And Seal Ring. Guaranteed Solid Gold. Price $10.00. Foreign £2, 4s.

Order No. 156-B. Gentleman's Signet And Seal Ring. Guaranteed Solid Gold. Price $10.00. Foreign £2 4s.

GENTLEMEN'S HEAVY SIGNET AND SEAL RING

In the past we have had a large number of calls for a gentleman's extra heavy Solid Gold Signet And Seal Ring, so it can be worn by a laboring man without being easily broken. In order to supply a ring of this kind, we have had our Manufacturing Jewelers make us up a very fine solid gold extra heavy ring, and the same can now be obtained as shown below under Order No. 156-C.

Order No. 156-C. Gentleman's Extra Heavy Solid Gold Signet And Seal Ring. Price $15.00. Foreign £3 5s 9d.

Talisman. 1. Something that produces or is capable of producing extraordinary effects; something that acts as a charm. He had the Ring of *Gyges,* the *talisman* of invisibility. Hamerton, French and *Eng.,* pt. vi., p. 317. (R. Bros., 1889.)

An Astrological charm or symbol supposed to benefit or protect the possessor, especially by exerting magical or occult influence; in a wider sense, any amulet. The astrological *Talisman* was usually a magical figure cut or engraved, under certain observances of the configuration of the heavens; or a figure, character, or image of a heavenly sign, constellation, or planet, graven on a sympathetic stone or a metal corresponding to the star, in order to receive its supposed influence. An *amulet* or *talisman* is strictly a material object: a charm may be a movement or a form of words. An amulet is ordinarily worn upon the person as a protection against disease, injury, or death. A talisman is any object supposed to work wonder, like *Aladdin's* lamp, whether kept in one's possession or not. (*New Standard Dictionary.*)

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SELLERS OF OCCULT

de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.

AND SPIRITUAL BOOKS

The Famous Talisman Ring Of India

Gentlemen's Diamond Snake Ring.

Ladies' Diamond Snake Ring.

The Ring Of Strength

SACRED RING OF THE MAGI

THREE HEADED DIAMOND SNAKE RING

Constructed Of Virgin Gold And Precious Stones

"He that weareth a Snake Ring about him, shall be helped in every need or necessity."—*Ancient MSS.*

THE GREAT WORD OF LIFE.

Ordeal is the great word of life, and life itself is a SERPENT which brings forth and devours unceasingly. Men and women must escape from its folds; they must set their foot upon its head. DR. DE LAURENCE, the greatest living *Adept*, has duplicated the *Serpent*, setting it against itself, and, in an external equilibrium, he converted the Serpent into a *Three Headed Snake Talisman Ring*. This famous Ring is shown in ten different styles elsewhere on these pages, ranging in price from Fifteen to One Hundred Dollars each.

It is our wish to sell these fine SNAKE RINGS only to those who believe and have faith in their virtue, as the prices asked for them are the lowest at which goods of this kind can be sold, consistent with honest value.

Under Order No. 658-659-660-661-662 and No. 663 we have listed this famous Ring to sell at only $15.00, and no jeweler in the world could furnish the mounting alone for this price; for every mounting is guaranteed to be Hand Made out of Solid Gold.

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SELLERS OF OCCULT
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AND SPIRITUAL BOOKS

SACRED RING OF THE MAGI

The Ring Of Strength

THE extraordinary interest which has recently been taken in *The Sacred Ring of the Magi*, by advanced Occult Students, men of science and genius has become very manifest. Flushed with their success, derived from wearing *Talismans*, which they believe infallible, many are today taking advantage of the opportunity offered here to secure one of these *Three Headed Snake Rings;* for the very same is constructed of VIRGIN GOLD AND PRECIOUS STONES and is known as *"The Ring of Strength."* Indeed, there are many who have tested the worth of Talismans, and believe there is great *Occult Virtue* in a *Three Headed Snake Ring* when it is made of *Virgin Gold* and mounted with any THREE of the following Seven Precious Stones—the *Diamond*, the *Ruby*, the *Emerald*, the *Amethyst*, the *Sapphire*, the *Topaz*, or the *Garnet*. Their appreciation and belief in *Talismanic Operations* are on a par with the unlimited faith of the ancients in these mysterious agents from the laboratory of nature, as they are said to be, by those writers of *Ancient Manuscripts* treating upon the subject of *Talismanic Magic*.

The writings of the ancients are filled with the various effects and descriptions of Talismanic Snake Rings, many of which were formed of the most costly materials; as of *Virgin Gold*, *Diamonds*, and *Rubies*, and other precious stones.

A Three Headed Snake Talisman Ring, exactly like the ones shown here, made by the ancients as follows, is said to prove of great and surprising efficacy in the way of acquiring powerful friends, and overcoming the evils of life: so it is stated in an old manuscript.

"Let a Three Headed Snake Ring be formed of Virgin Gold, wherein thou shalt place any THREE of the following seven previous stones—THE DIAMOND, THE RUBY, THE EMERALD, THE AMETHYST, THE GARNET, THE SAPPHIRE, AND THE TOPAZ."

"Wear it about thee, and fear no man; for thou will be invincible as Achilles:" So saith a certain old manuscript of the Eleventh Century.

He who reads carefully what is written here, regarding this famous *Talisman Ring of India and Egypt*, will receive an accurate description of this most esteemed Talisman, which *Ancient Manuscripts* treat of, and also learn a Legend of the Marvellous Efficacy which Tradition relates regarding it.

OCCULT VIRTUE ATTRIBUTED TO A SNAKE RING

The Ancients, who were extremely fond of Divination, were wont to place great confidence and belief in the *Occult Virtue* of a *"Three Headed Snake Ring"*; but the very same must be constructed purely of Virgin Gold And Precious Stones of very great value. Those Ancients who believed in *Clairvoyance* and *Divination* well knew that results depended upon the unfettered agency of the human mind and will, or intent to know or foresee *"any difficult or hidden thing."*

The Sacred Ring of the Magi is said to inherit a Virtue from the Snake, after which it was designed and, on this account, is believed to act as a *Charm against* evil spirits and witchcraft. It is also said to be of marvellous efficacy for men to wear while seeking employment. The latter Virtue is also mentioned by many writers of the eighteenth century. Again, let this Sacred Ring be worn on the third finger of the left hand and no enemy or foe shall overcome the wearer, so it is said. This Ring being worn is said to protect the wearer against all invisible beings. Indeed, there are many who deem it infallible, for in an *Ancient Manuscript* it is written that—*"He that weareth a Snake Ring about him, shall be helped in every need or necessity."*

The Three Headed Solid Gold Hand Made Talisman Snake Rings, shown here, are exactly like those worn by the *Ancient Magi*, being constructed of *Virgin Gold And Precious Stones*. They are the most attractive Rings ever worn and are made exclusively for us by our own Manufacturing Jewelers in Ten different styles, ranging in price from

Continued on next page. (4-J.)

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

Fifteen to One Hundred Dollars. The Head of each Snake is set with a Precious Stone of great value. DR. DE LAURENCE obtained the original, from which this most esteemed and *Sacred Talisman Of The Magi* has been designed, from India, where these Rings are worn as a *Talisman* for success in all undertakings. These Rings are very valuable and much sought after, for they are completed with the utmost care from most costly materials.

As stated above, these Rings are said to be fortunate, that is to say, it is believed by many that Talismans of this kind inclines one to be successful as well as rendering them strong in faith against enemies and bad influences. Furthermore, A Solid Gold Three Headed Snake Ring, it is maintained by many, arouses in the wearer a state of being or feeling secure, as they believe it an effectual defense against danger of any kind, and a power over secret enemies. It should be understood, however, that—*"Faith in its working efficacy is essential."*

It is a well-known fact that in large cities such as *London, New York, Paris,* and *Chicago,* that there is to be found, this very day, many persons who wear *"Snake Jewelry"* such as finger rings, stick pins, necklaces, bracelets, etc., for the reason that they believe in them. The reason of this is due to the universal belief in the efficacy of *"Snake Jewelry"* by those who wish to overcome their enemies, or to gain favor in the eyes of those who have influence or power.

REMARKABLE OFFER

WHEEL OF PYTHAGORAS AND TWO TALISMANS FREE

Read Carefully Before Making Out Your Order

We will deliver any Two of the Talismans, shown under Order No. 666, Order No. 667, and Order No. 668, FREE OF CHARGE, together with the famous Wheel of Pythagoras, unto anyone sending us an order for any of the Diamond or Coral Jewelry listed herein, or an order for one of the Three Headed Snake Rings—The Sacred Ring of the Magi, or for one of the Solid Gold Signet and Seal Rings, shown elsewhere, PROVIDING the extra amount of $1.50 is sent to pay for a Hand Made Silk Bag, and for packing and mailing expenses of the Two Free Talismans and The Wheel of Pythagoras, by Registered Mail.

FOREIGN—Those in Africa and Foreign Countries ordering Diamond or Coral Jewelry, a Three Headed Snake Ring or a Solid Gold Signet and Seal Ring, will be sent their choice of Any Two of the Talismans shown under Order No. 666, Order No. 667 and Order No. 668, together with the famous Wheel of Pythagoras, providing they send the extra amount of Seven Shillings to pay mailing and packing expenses.

This amount does not represent the cost of the Hand Made Silk Bag and the Two Talismans, on *Genuine Virgin Parchment,* nor the Value of The Wheel Of Pythagoras, but is intended solely to cover the expense of packing and posting them by Registered Mail. We have no hesitation in urging those who are interested to accept this offer, for we believe that the information received alone from *The Wheel Of Pythagoras* will cause you to feel that you have not wasted your time in becoming acquainted with its usefulness.

Don't ask us to send you *The Wheel Of Pythagoras* or any of the above *Talismans Free* unless you send us an order exactly as directed above and add the extra amount of $1.50 to help pay mailing expenses, and for a Hand Made Silk Bag in which the Two Talismans should be worn. We have been offered $50.00 and $100.00 for a Talisman, Sacred Seal or Charm, but refused it, as we positively will not sell them for money.

Under no circumstances will we sell a *Talisman, Charm, Seal* or *Amulet* nor *Pentacle* for money, for when sold for money or traded for anything of value they are thereby *"crossed"* and of no value whatsoever. Neither will we sell the famous Wheel of Pythagoras, described herein, for the reason that it is our desire to keep it out of the hands of the curious. The very same is only for those whom we feel we can trust with secrets of this kind, and we know that these things which we offer to send free of charge will be greatly appreciated by the serious minded and earnest student of *Occultism.*

de LAURENCE, SCOTT & COMPANY

CHICAGO, ILLS., U. S. A., 117 North Wabash Avenue

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SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

VALE OF KASHMAR

Used In Eastern Orders Of Sacred Mysteries

EXQUISITE ORIENTAL PERFUME

We desire to draw the attention of the one who reads here to our VALE OF KASHMAR, that wonderful *Oriental Perfume*. This Exquisite Perfume is imported in original *Oriental* boxes direct from the Orient in sealed bottles with ground glass stoppers which are made to fit each bottle so that the fragrant *Oriental* odor cannot escape; neither can there be any undue evaporation from these special bottles.

VALE OF KASHMAR PERFUME is made from a formula that for centuries has been highly prized and most carefully guarded by the great Master Chemists of the *Orient*. No American or European manufacturer can produce a perfume anywhere near as fragrant, no matter how skillful their organization or how finely equipped their laboratories are. The ingredients of this famous VALE OF KASHMAR PERFUME were the first secret preparations to be used by those learned Oriental Chemists to whom the world is deeply indebted for *Oriental Perfumes* and *Temple Incense*. Perfumes made in this country carry very little if any fragrant odor with them, their base or body being alcohol, and, on account of this, they in time lose their scent. VALE OF KASHMAR PERFUME is guaranteed to be made in the Orient, and every bottle bears an Oriental Symbol which is pressed into its side.

Vale of Kashmar is The Great Oriental Perfume, used exclusively by many in Central India. A famous Oriental Perfume at a moderate price. Its exquisite *Oriental* fascinating odor is one of which the most sensitive person never wearies; for it has an irresistible charm impossible to describe. It is delicate and refined, unusually lasting, and is used exclusively by *Occult* students, *Healers*, and those seeking higher development, as well as followers of *Oriental Philosophy* and *Hindu Occultism* in India, for it gives forth a subtle, powerful and beautifully fragrant *Oriental* odor.

The time has come when everything is Oriental, that is to say, people outside of the *Orient* are today using *Oriental Temple Incense* to burn in their homes and business places. It is generally held that the burning of genuine Temple Incense drives out bad influences and helps one to succeed in all undertakings. All we ask for this Oriental Perfume is that you try it. Many people use a small amount of this perfume daily on their handkerchiefs, for the reason that they believe it brings about a condition of good health and assists them in overcoming diseases of the head, nose, throat and lungs when inhaled or carried about their bodies in this manner.

The Magical Tradition of all ages attributes a certain supernatural and divine quality to Oriental Perfume and Temple Incense. Prophetic inspiration is said to adorn the soul of the one who uses these sacred things. The *Disciple* of *Occultism* regards *VALE OF KASHMAR PERFUME*, with its exquisite odor of fragrant Oriental flowers, as the Goddess Of Mystery and of Solitude; while the *Sage* and the discreet *Adept* uses it as a sure means of obtaining inspiration and Spirit Sight. The Initiates of all *Eastern Orders of Sacred Mysteries* would never think of trying to invoke spirits or develop Occult powers without burning Temple Incense or using Oriental Perfume on their robes and clothing while doing any Occult work. Whosoever has studied the science of Spiritual Visions knows that one must use these things if they wish to obtain satisfactory results.

It is in *Egypt* and *India* that Magic attains the highest grade of completion by its *Disciples* using exquisite Oriental Perfumes. Of all the preparations obtained and used in the Ancient world for the development of Occult powers, nothing surpasses, and, indeed, nothing equals those wonderful perfumes prepared by the old *Egyptian* chemists.

Unity of being, and unity in the harmony of things, according to the ascending and descending scales; progressive and proportional evolution of the soul; immutable law of equilibrium and graduated progress of universal spiritual power is never obtained only through the constant use of high grade *Oriental Perfumes* and *Temple Incense*. Only unto the true Disciple who uses these things is added revelation and illuminating description of the creative agent, the *pantomorphic* fire, the great medium of Occult force,—in a word, the ASTRAL LIGHT.

Continued on next page. (18-I.)

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

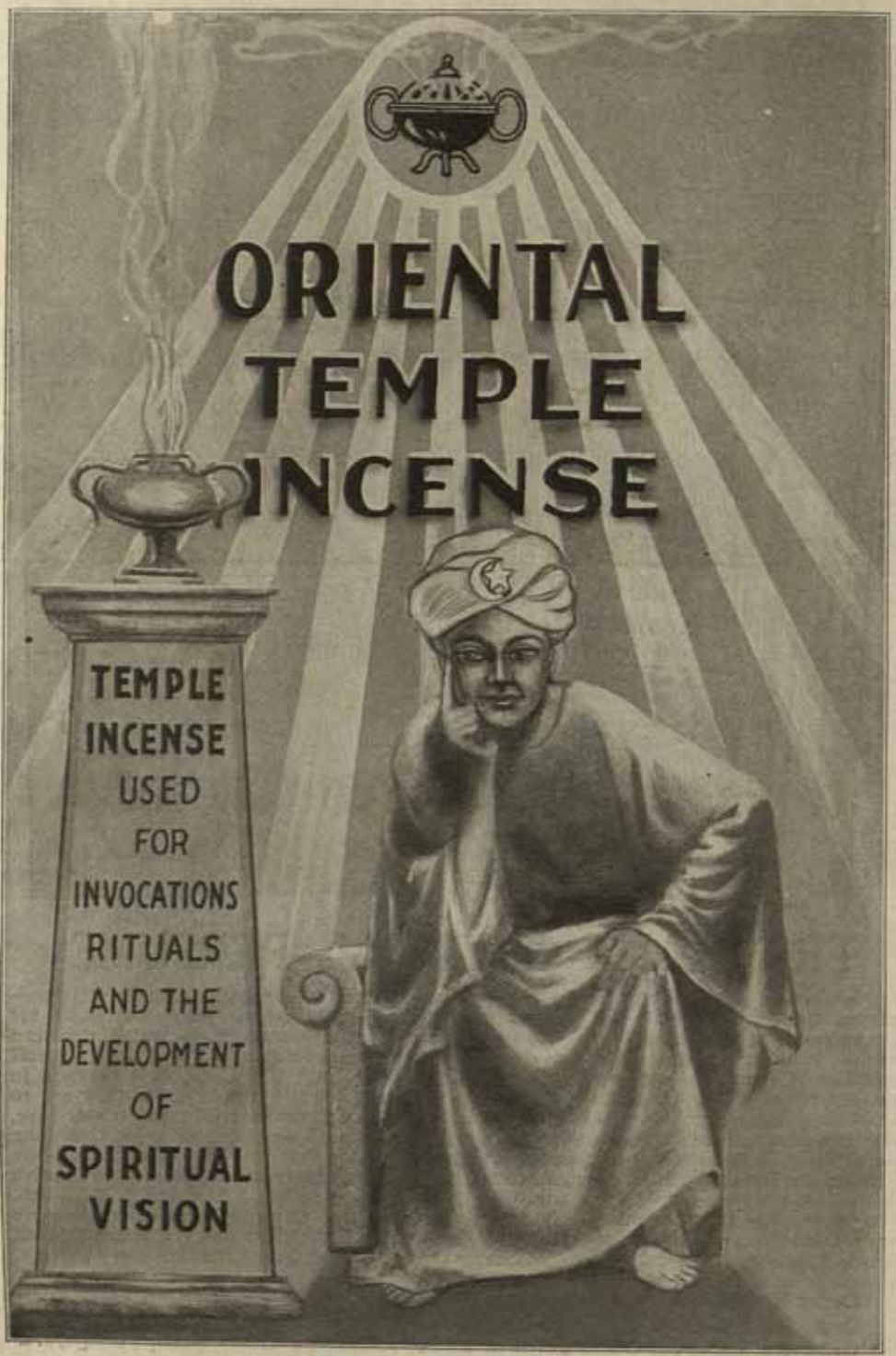
FRAGRANT ORIENTAL PERFUME

Little need be said here about the Virtue and Efficacy of Oriental perfumes and fumigators, as all familiar with the work know that they are very powerful and requisite for the success and perfection of all various operations and communications with the unseen world. Hundreds of thousands of years ago the ancients and masters all well knew the full meaning of what has been written here regarding the occult virtue, which is inherent in subtle Oriental Perfumes and Compounds, as they well knew by what power they are so efficacious. When you use VALE OF KASHMAR you will discover, as many others have, that in delicacy, in refinement, in individuality, and, above all, in that indefinable something which brings a broadening, brightening, fragrant influence that you have a most exquisite Foreign Perfume. Popular Foreign scents and imported Perfumes are so very expensive that people have not been able to buy them until we began selling VALE OF KASHMAR at a lower price than domestic perfumes are sold at. This Oriental Perfume is positively made from flowery extracts and imported direct from the Orient under the direction of Dr. de Laurence. Sold only in original One, Two and Four Ounce Bottles.

Order No. 504—One Ounce Bottle of Vale of Kashmar Perfume, $1.50; Foreign, 7s.
Order No. 505—Two Ounce Bottle of Vale of Kashmar Perfume, $2.50; Foreign, 11s.
Order No. 506—Four Ounce Bottle of Vale of Kashmar Perfume, $4.00; Foreign, 17s.

Continued on next page. (19-J.)

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS



PRICE OF TEMPLE INCENSE WITH BURNER

ORDER NO. 630. One Regular Packet of Imported Oriental TEMPLE INCENSE, sealed, with gold cord, two Oriental coins, and one medium size Gold Bronzed Incense Burner of good ventilation. **Price, $2.50; Foreign, 12s 5d.**

ORDER NO. 631. One Regular Packet of Imported Oriental TEMPLE INCENSE, sealed, with gold cord, two Oriental coins, and one large handsome brass Incense Burner of good ventilation, same as shown on another page. **Price, $3.00; Foreign, 15s.**

ORDER NO. 632. One Large Packet of Imported Oriental TEMPLE INCENSE, containing twice the amount of the Regular Packet, sealed, with gold cord, two Oriental coins, and one medium size Gold Bronzed Incense Burner of good ventilation. **Price, $3.75; Foreign, 17s.**

ORDER NO. 633. One Large Packet of Imported Oriental TEMPLE INCENSE, containing twice the amount of the Regular Packet, sealed, with gold cord, two Oriental coins, and one large, handsome brass Incense Burner of good ventilation, as shown on another page. **Price, $4.00; Foreign, £1.**

TEMPLE INCENSE WITHOUT BURNER

ORDER NO. 634. One Regular Packet of Imported Oriental TEMPLE INCENSE, sealed, with gold cord, and two Oriental coins, without Incense Burner. **Price, $2.00; Foreign, 10s.**

ORDER NO. 635. One Large Packet of Imported Oriental TEMPLE INCENSE, containing twice the amount of the Regular Packet, sealed with gold cord, and two Oriental coins, without Incense Burner. **Price, $3.00; Foreign, 15s.**

TEMPLE INCENSE IN BULK WITH BURNER

ORDER NO. 636. One Extra Large Packet of Imported Oriental TEMPLE INCENSE, sealed, with gold cord and two Oriental coins (sold in bulk, containing four times as much as the Regular Packet listed above under Order No. 630) with one medium size Gold Bronzed Incense Burner of good ventilation. **Price, $5.50. Foreign Price, £1, 6s.**

ORDER NO. 637. One Extra Large Packet of Imported Oriental TEMPLE INCENSE, sealed, with gold cord and two Oriental coins (sold in bulk containing four times as much as the Regular Packet listed above under Order No. 630), with one large, handsome Brass Incense Burner of good ventilation, same as shown on another page. **Price, $6.00; Foreign Price, £1 8s.**

TEMPLE INCENSE IN BULK WITHOUT BURNER

ORDER NO. 638. One Extra Large Packet of Imported Oriental TEMPLE INCENSE, sealed, with gold cord and two Oriental coins (sold in bulk containing four times as much as the Regular Packet listed above under Order No. 630), without Incense Burner. **Price, $5.00; Foreign Price, £1 4s.**

NOTICE—Sealed packages cannot be sent by Parcel Post, and it is necessary to break the seal, otherwise we would have to pay first-class postage, which we cannot afford to do, as our goods are sold at a small profit. This Incense is positively shipped out of the Orient in sealed packets, but we are compelled to break the seal before mailing it, and in case the seal should be broken on a packet of Incense when you receive it, it is because we have been compelled to do so in order to conform to the Postal Laws.

WAXEN CANDLES USED FOR INVOCATIONS

ORDER NO. 131. Special Waxen Candles are used by many with splendid results, so it is claimed, for Invocation of Spirits; receiving of Oracles in Dreams, Adjurations, and casting out of Evil Spirits and undesirable influences. **Price, $2.00 per dozen; Foreign, 12s 5d.**

WAXEN CANDLES USED FOR HYPNOTIC FEATS

ORDER NO. 132. Special Waxen Candles are used by many while performing difficult Hypnotic Feats, such as inducing sleep, trance and suggested catalepsy. Full instruction for using these Special Waxen Candles is given in Dr. de Laurence's Three Secret Hindu Methods of Hypnotizing. These Secret Methods are sent free with each dozen of these Special Waxen Candles.

Price for one dozen, with Dr. de Laurence's Three Secret Methods, $2.00; Foreign, 12s 5d.

Continued on next page (10-A)

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

The Book Of "Death"

Los Angeles, Cal., Nov. 15, 1916.

Dear Doctor de Laurence:

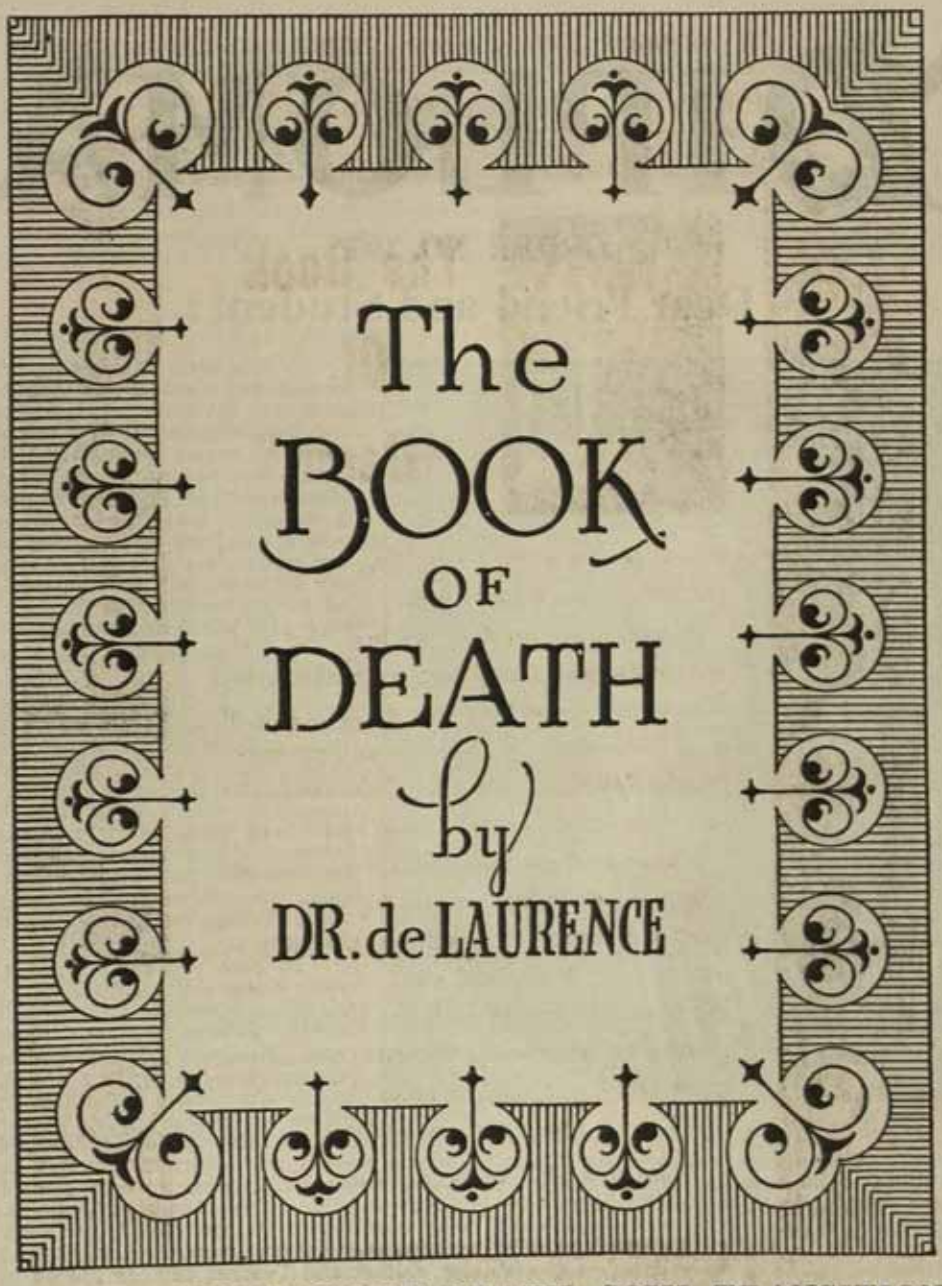
I have just finished reading the most wonderful book that I have ever read in my life, loaned to me by a friend. The title of it is, *"The Book Of Death, Soul Transition, Hindu Spiritism And Soul Reincarnation,"* and I herewith enclose $1.50 for a copy.

Please send me the book at once as I am very anxious to have one of my own to re-read and study. I would also like to have one of your Book Catalogues. I am enclosing twenty-five cents extra for postage, and if there are any more additional costs let me know and I will remit at once.

Yours very respectfully,

The above letter is on file in our office.

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS



THE FAMOUS BOOK OF DEATH, SOUL TRANSITION. HINDU SPIRITISM AND SOUL REINCARNATION.

ORDER NO. 9: Cloth Edition, $1.50. Foreign 6s 5d.

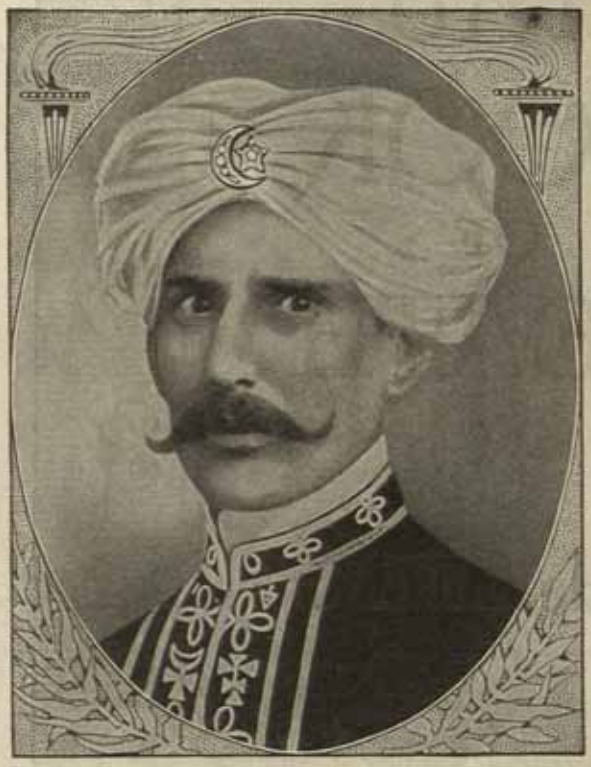
ORDER NO. 9-A: Oxford Leather Edition, back and side title stamped in gold, Gold Edges, $2.50. Foreign 10s 5d.

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

DIPLOMA

ORDER NO. 195.

Dear Friend and Student:



Dr. L. W. de Laurence.

If you are a Disciple in Art Magic, and a student of Occultism and have one or more of my books, possibly you might desire to have a Diploma, which bears my signature and Seal. This will show that, personally, I consider, that in-as-much as you are sincere and worthy of my credentials, that you by this, my Diploma, will be commended to the attention of the General and Interested public.

This Diploma is handsomely DESIGNED AND A MASTERPIECE OF ART, and instantly appeals to all who see it, as it most vividly shows the Stone and Temple effect of India. The cost of the engraving from which it is printed has been quite large as it is printed in four colors to bring out vividly the "Hindu Symbols" shown on it; the very same being finished in Gold Bronze.

In case you send for one, your name will be filled in by an Expert Artist, and this will confer a certain honor upon you. Naturally the enormous expenditure, as written above, would necessitate the obtaining of an extremely high price for one of these Diplomas, but as I have agreed to give my Diplomas free to those who wish it, so that by it they may be brought to the attention of the public and commended to it, I intend to do just as I have previously agreed and charge absolutely nothing for this expensive Diploma, which will certainly give you prestige and commends you to the attention of not only your friends, patients, clients and patrons, but also to the attention of the General and Interested public as my reputation as a Master, Author and Teacher extends the world over, and you will need no better recommendation than this Diploma.

This handsome Diploma accurately illustrates the noble and Grand Stone effect of India, but as there will be a charge for having your name put on the Diploma by an expert Artist, besides the cost of a special mailing tube and postage for registering to insure safe delivery into your hands, besides certain fixed current expenses, such as the salary of clerks, stenographers and shipping clerks to properly take care of your wants and handle your correspondence, all of whom demand high salaries, I have concluded to write and ask you whether you would be interested and kind enough to send at least $2.00 (Foreign 8s 5d) toward the above expenses, should you, of course, of your own free will and accord, desire one of these handsome Diplomas. See next page.

DIPLOMA BEARS DR. de LAURENCE'S SIGNATURE AND SEAL.

This diploma is also to have a large handsome engraving in black, blue and gold of Dr. de Laurence, with star, crescent, turban and robe.

This grand and beautiful diploma is presented unto Dr. de Laurence's disciples (Chelas) students, brothers and sisters in his work, by him in person, and it is greatly desired that you always retain it in your possession as a work of art and token of the esteem and high regard this great master has for you.

Surely this is a very small amount indeed for one of these Grand Diplomas, which bear my Seal and Signature.

Now, my friend, I am going to leave this matter entirely in your hands and let you do exactly as you think best, as I have in my past dealings with the people whose names are on our mailing list, found them very sincere and honest, and I sincerely believe they will do what is right by me as I have been to a very large expense, and worked very hard to have this Diploma the finest one ever given to a student, and I really do not believe you would think of asking me to send it to you under the circumstances unless you send at least $2.00 to help pay the extra expense as stated above, as many of my students have sent me as high as $5.00 and even $10.00 for one of these Diplomas.

Now I will make you the following liberal and honest proposition to help pay the artist, postage and other current expenses. If you will send $2.00 as I have stated above, I will have an artist put your name on this beautiful Diploma, which is 17x28 inches in size, printed on extra heavy very fine paper. I will then send it to you and, if after inspection you find it does not meet your expectations, and you are not well pleased with it, I will agree to return the amount to you at my my expense, and you can keep the Diploma as your own property; but if you are pleased and satisfied with your Diploma then I am to keep the amount which you have sent to me on the above conditions. Under no other circumstances or conditions will I deal with you as my first and only wish is to have you satisfied and well pleased.

Remember, this beautiful diploma bears Dr. de Laurence's signature and Seal and the very same will become your credentials, give you prestige and commend you to the attention of not only your friends, patients, clients and patrons, but also the general and interested public, as Dr. L. W. de Laurence's reputation as a master, teacher and author is known everywhere.

Write name **very plainly**, just as you desire it **to be placed on your diploma by an expert artist.**

This Diploma will positively not be sent only to those who have bought one or more of my books as I wish them unlimited success.

If you desire a beautiful Diploma send $2.00, as directed in Order No. 195, writing your name exactly as you desire it to appear on your Diploma.

Hoping to receive an early response and, wishing you great and unlimited success in your studies, I remain ever and for-ever your friend, and Brother,

Dr. L. W. de Laurence

ORDER NO. 195.
STUDENT'S DIPLOMA.

This Diploma is handsomely designed in four colors. (Stone and Temple Effect), bearing Dr. L. W. de Laurence's Picture, Signature and Seal. Size, 17x28.

This Diploma is sent without charge, but there will be a charge of $2.00 to pay artist for filling in your name, attaching seal, shipping expenses, etc., etc. Foreign, 8s 5d.

SELLERS OF OCCULT

de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.

AND SPIRITUAL BOOKS

VARIETIES THEATRE

Bluefields, Nicaragua, Central America

FULKS & MARTIN, Proprietors

Monday, September 4, 1916

The Greatest Sensation Yet Shown in Bluefields!
Buried Alive for Four Days

Professor W. J. Kerr

The World Famous Hypnotist, In

The Hindoo Samahdi or Buried Alive

PUTS HIMSELF IN A TRANCE ON THE STAGE
BURIED ALIVE IN THIS STATE FOR FOUR DAYS
THEN HE ARISES FROM THE GRAVE
DON'T FAIL TO SEE THIS WONDER

PROFESSOR KERR will hypnotize himself on the stage. In this state he will be placed in a coffin, *which will be sealed up in full view of the audience.* He will then be buried in the earth, to remain buried for *Four Days* in the super-human state of *Trance* or comatose condition.

On Friday, September 8th, *Four Days* after his burial the coffin will be dug up and carried into the Theatre, where it will be opened before the assembled audience, and all present will have the opportunity of witnessing the Resurrection of PROFESSOR KERR.

The Greatest Thrill Known in the Art of Hypnotism
To be Shown for the First Time in Bluefields
Performed Very Few Times Throughout the World

NOTE:—In other places where this wonderful feat has been performed the admission prices have been usually Three and Four Dollars, but for Bluefields there will be a special price of:

Adults—50 Cents **Children—25 Cents**

Begins at 7:00 p. m.

NOTICE. On the opposite page we have reproduced Professor Kerr's letter to Dr. de Laurence under date of Oct. the 7th, 1916. This letter plainly states that Professor Kerr learned to perform these wonderful things after he had ordered and studied that famous book known as, "India's Hood Unveiled." The same is fully described in our great Catalogue under Order No. 8, the price is $2.00 prepaid. Foreign price, 8s. 5d.

India's Hood Page (—)

SELLERS OF OCCULT AND SPIRITUAL BOOKS
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.

Buried Alive Four Days
WHILE IN A HINDOO TRANCE
READ THIS LETTER
From Prof. W. J. Kerr
ONE OF DR. DE LAURENCE'S STUDENTS
WHO ORDERED AND STUDIED
INDIA'S HOOD UNVEILED

BLUEFIELDS, NICARAGUA,
CENTRAL AMERICA, Oct. 7, 1916.

DEAR DOCTOR DE LAURENCE:—

I am sending you herewith a program from the VARIETIES THEATRE in *Bluefields, Nicaragua, Central America*, where I am now giving an exhibition of Hypnotism and *The Hindoo "Samahdi"* or The State Of *Hindoo Trance* And Suspended Animation, and as you will see, from the Theatre Program, I am buried alive four days while in this state.

The wonderful power to perform these things I obtained by reading your famous book known as "INDIA'S HOOD UNVEILED, SOUTH INDIA MYSTERIES," Order No. 8 in your catalogue list, which teaches "*Samahdi*" or how to place yourself in a state where animation is so completely suspended that you can be buried in this state, and, after a number of days be resurrected from the grave. I desire to inform you that I have no trouble in placing myself in this *Trance* and then be buried in the earth.

It is my earnest request that you kindly, if possible, mention this great feat which is now being performed by one of your students. As stated above, I have learned this wonderful work from the book, "INDIA'S HOOD UNVEILED" and I have the satisfaction of having most ably performed these wonderful feats in some of the best theatres in the different parts of the world.

In closing, I most earnestly again request that you publish this letter, and the program if you will, as I wish other students to know of my success. I cannot express myself to you nor find words to thank you for your great books and the assistance that you have given me which has enabled me to appear on the public stage in the above capacity. Any person who orders and studies the book, "INDIA'S HOOD UNVEILED" or your "GREAT BOOK OF MAGICAL ART, HINDU MAGIC AND EAST INDIAN OCCULTISM" can become famous if they follow out the teachings taught therein.

Sincerely and fraternally yours,

PROF. W. J. KERR.

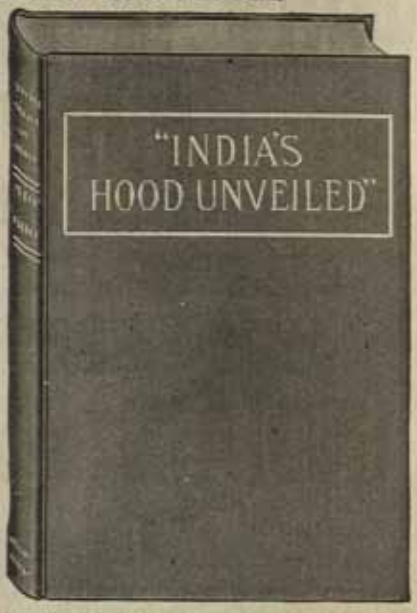
INDIA'S HOOD UNVEILED
ORDER NO. 8. Spirit Sight at Will, South India Mysteries

ORDER No. 8.—OUR SPECIAL PRICE FOR THIS BOOK WITH ONE HINDU HYPNOGRAPH, $2.00, PREPAID; FOREIGN, 8S 5D.

ORDER NO. 8.
INDIA'S HOOD UNVEILED.

"India's Hood Unveiled," Spirit Sight at Will, South India Mysteries, South India.

BY A GENUINE HINDU—A NATIVE OF SOUTH INDIA.



Three Separate and Distinct Hindu Books, now published in our Revised and Enlarged Edition of "India's Hood Unveiled," with Special Features as it was just recently obtained from South India.

The Original Works or Manuscripts, as first published at Madras, India, are now on file in our offices, where they can be inspected by any interested party, or any one who may doubt that we have the original books that were published at Madras, India.

Only a Very Few Copies of these three famous Hindu Courses were in circulation at Madras and South India, and the three combined manuscripts sold for 35 India Rupees, or 3 Pounds English money, which would be about $15.00 in American money.

After Great Expense, we finally obtained from South India a copy of each of the three original manuscripts or books. After they were imported, the next great expense was to have these manuscripts set up and published in English by American publishers.

"India's Hood Unveiled," as now published by us, is an exact reproduction of those printed in India, only our edition is printed on better paper, being bound in dead black and silk, and stamped in gold.

A Thousand Times has the earnest student desired original instruction, which would give him in full the genuine Hindu rituals and ceremonies which are known to be imbued and pregnant with the elementary as well as the Secret, Mystic and advanced principles and teachings of those Astral Powers and Spirit Control which lead on to the Higher degrees of Yoga-Astral, Sight-Clairvoyance-Levitation, Burial Alive, etc.

HINDU LEVITATION.

Hindu Livitation—Raising the body in the air without any material means of support, has never been accomplished, only by those who understood this superhuman feat.

All Cases of Levitation which have been shown on the European and American stage are pure fake; being accomplished by using piano wire, the same being invisible against the stage back-ground, which, of course, is so arranged as to make the wires and other apparatus used in this farce, invisible from off the stage.

Throwing the hoop around the body, to show that no strings or wires are attached to it, is an old Yankee trick, for the wires are there all the same. The Hindu uses only Astral Forces to raise a person and suspend them in the air.

The Hindu Sages were the discoverers of those mighty Astral and Occult Forces, which are even now being practiced by many a Yogi and Hindu Fakeree throughout Ancient India.

The Yogi's ability and display of skill conveys startling proof that they have held in sacred trust a true and full knowledge of those **Astral and Spirit Powers** which other men have lost.

"India's Hood Unveiled—Hindu Occult Mysteries Revealed." Also contains an advanced course which teaches Hindu Magnetism, Hindu Hypnotism, Hindu Mesmerism, Hindu Suggestive Therapeutics, Hindu Psychic-Therapeutics, Hindu Mind Reading, Hindu Telepathy, Hindu Magnetic Healing, Hindu Development of the Will, Hindu Clairvoyance, etc.

Book 1 is separated into 7 different parts and contains 38 lessons.
Book 2 is separated in 2 parts and contains 7 chapters.
Book 3 contains about 40 lessons.
All These Books are now published and bound in One Volume.

OUR SPECIAL PRICE FOR THIS BOOK WITH ONE HINDU HYPNOGRAPH, $2.00, PREPAID; FOREIGN, 8S 5D.

SELLERS OF OCCULT
de LAURENCE, SCOTT & CO., Chicago, Ill. U.S.A.
AND SPIRITUAL BOOKS

THE FORTUNATE AND UNFORTUNATE HOURS

OF EACH DAY IN THE WEEK,

For Business, Travelling, Marriage.

BY DR. L. W. de LAURENCE

There are certain hours of the day and of the night, which, by the reigning force of the *Seven Planets*, are said, by the learned of all ages, to be most wonderfully productive of fortunate or unfortunate events; even as the wise man hath uttered in the words where he speaks, that *"to all things there happeneth a season, and a time to do every work under the heaven."* These hours are said to work many marvels, and to array the observer with the goodness of fortune; so that, by the mere knowledge of these good and evil hours, he shall, as it were, *have fortune on his side.* For although all times are most useful in their seasons yet the *Occult* or hidden forces of Nature, when intelligently operated, are wonderfully efficacious. Thou shalt begin thy observations as follows:

THE GOOD AND EVIL HOURS OF MONDAY

The *second* hour after sun-rising is *evil* and *unfortunate;* it begins when the space of one hour after sun-rise is complete: also the hour before midnight—*avoid and shun each of these;* neither marry, plant, sow, build, travel, voyage or bargain for money or gain, if thou wouldest hope for success in thy undertakings; for their reign is evil, and Saturn lordships their duration.

The unfortunate hours of each *Monday* are the *third* hour, accounted from sunrise; the hour immediately before noon (i.e., from eleven to twelve of the clock, in the day); and also two hours before midnight; *choose these* for thy works, in marriage, business, travelling, and undertakings of magnitude. The good influences will then favor thee.

THE GOOD AND EVIL HOURS OF TUESDAY

The *first* hour, accounted from the time the sun rises, is *unfortunate;* rashness and quarrelsomeness are its character; strife and contention prevail therein; in like manner is the hour before noon-day. Do not, therefore, begin any undertaking at these evil times, for the evil influences are said to be against thee.

The most *fortunate* hours of Tuesday, are the hours immediately after noon-day (which is from twelve to one o'clock), and the hour before midnight.

THE GOOD AND EVIL HOURS OF WEDNESDAY

On Wednesday, *avoid,* as endued with the evil influences of the planets, the third hour reckoned from sunrise, and the hour next before sunset; for little can prosper that is performed therein; and choose as fortunate, the second hour after sunset, and the hour before midnight. In business, love and marriage these are pre-eminently fortunate.

THE GOOD AND EVIL HOURS OF THURSDAY

The hour after noon-day (from twelve to one o'clock) is particularly unfortunate: neither marry, sow, plant, voyage, merchandise, nor seek for riches or profit. Neither are the first or second hours after sunset any better. But the first hour after sunrise, at any season or time of the year, is pre-eminently endued with the force of benevolent stars. Whatever thou doest is likely to prosper.

THE GOOD AND EVIL HOURS OF FRIDAY

Herein do nothing, especially in love, friendship, bargaining, planting, or marriage, in the hour next before noon, or the hour before midnight. Stars of malignant fortune reign at those periods: but the second hour before noon and the hour next before sunset—choose those as *fortunate. "So teaches Hindu Astrology."*

Continued on next page (6-A)

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THE GOOD AND EVIL HOURS OF SATURDAY

The first hour after sunrise, and the second hour after noon-day (from one to two o'clock) are *unfortunate:* it is in vain to expect aught of good will happen: the ancient wise men rejected them, as pernicious and baneful in efficacy. In travelling, marriage, and business, let them be avoided.

The *fortunate* hours of Saturday are the second hour after sunrise and the last hour before sunset.

THE GOOD AND EVIL HOURS OF SUNDAY

The unfortunate hours are the hour next after noon and the last hour of the day, before the sun sets. Foolish, indeed, is the adventurer who begins his enterprises therein; but, if thou willest good fortune to attend thee, choose the hour before noon-day and the hour next following after sunset. Work in these, and expect to prosper.

It may be proper to observe, that the time of sunrise and sunset are easily known either by any Almanac or Calendar. The above cannot fail to be acceptable to those who have not time to spare for calculating the horoscope of the time. Some may doubt these things, but this alone should not militate against their authenticity, when it is considered that the *Hindu Astrologers* and the ancient *Arabians*, who chiefly followed the horary system of the planets, were renowned for skilful prognostications.

SCIENCE OF ASTROLOGY IN TREATING THE SICK

BY DR. L. W. de LAURENCE

THAT fashions in dress, in furniture, and in such articles as apply to external decoration rather than to the use and end of inventions of all sorts, should be varied, according to the taste of any age, is not to be wondered at; but that a science, and more especially such a science as Astrology, which can be readily employed in preserving the health of the human body or in restoring it in case of sickness, should have undergone such a total change from the prevalence of fashion, is a subject worthy of reflection.

Every one who entered upon the profession of a doctor of medicine one hundred and fifty years ago in *England*, and in most other European countries, was obliged to undergo an examination in astrology; and, if deficient in the application of that science to the healing art, he was considered totally unfit to practice his profession. In the present age it is the fashion to laugh at the system pursued in the former; but whether this laughing indicates improved knowledge upon the subject of the human constitution and the changes to which it is exposed from atmospherical transitions, is not altogether clear.

If we may judge from the healthy state of the animal world in general, it will at once be obvious that but few things of a very simple kind, and those furnished by nature to every portion of the globe according to its various climates, in sufficient abundance, are wanted to preserve health, or restore the constitution whenever it may have sustained injury. There can be no fairer way of judging what is actually necessary to keep up the vigor of the human body than to look at nations of savages, and to observe their ways of recruiting their strength when they have been weakened by disease.

Perhaps nothing proves more than a simple observation of this nature, the absurdity and mischief to mankind, of the fashion which has introduced into every apothecary's shop such a display of painted vials, jars, gallipots, etc. Under the prevalence of such a fashion for varieties of every preparation of medicaments, it is impossible that the science can continue systematic, as it was when *Galenicals* formed the chief body of the *materia medica*. It will be always subject to an innovation of its principles, as long as *astrological diagnosis* and *prognosis* are excluded from practice, and will be rather an experimental than a settled science. My opinion is, and it has been formed from much attention to the subject, and from a due consideration of both the ancient exploded system and the modern accidental administration of medicine, that a complete knowledge of astrology is indispensable to a physician. There certainly can be no system where there are no set principles: and if the principles are natural, they must be drawn from astrology, for astrology comprehends the whole system of nature.

American and English villages of the present day have, for the most part, recourse to some neighboring astrologer when they are out of order, who soon sets them to rights, and manages to keep a neighborhood alive and in a good sound state of health for pretty near a century. He knows the time for gathering his herbs in their best state of perfection. He has his decoctions, and distillations, and salves, and so forth, ready for all cases that may be wanted, and his prescriptions are such as have done wonders, from his great-grandfather's time. Thus, the simple practice of antiquity is not totally extinct among us; and it is to be hoped that fashion will again revive it.

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